Digitized by Arya Samaj Foundation Chennai and eGangotri

Digitized by Arya Samaj Foundation Chennai and eGangotri

VOLUME IV

DIC BIBLIOGRAPHY

R
294.1016
DAN-V
V. II

B. O. R. I.
POONA - 4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

R
294.1016
DAN-V.4

Digitized by Arya Samaj Foundation Chennai and eGangotri

~~108734~~

079351

R
294.1016
DAN-V.4
पुस्तकालय गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

विषय सं० ..... आगत नं० 108734
लेखक R. N. Dandekar
शीर्षक Vedic Bibliography

अंक	सदस्य संख्या	दिनांक	सदस्य संख्या

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि न लगायें।

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

Stock Verification-2024

वर्ग संख्या R 294.1016 DAN-V.4 आगत संख्या 108734

पुस्तक-विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वे दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब-दण्ड लगेगा।

Stock Verification-2024

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOVERNMENT ORIENTAL SERIES

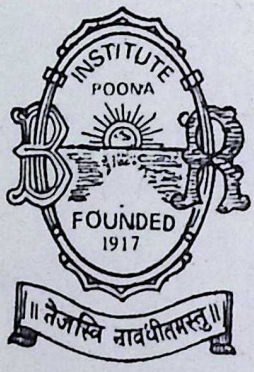
Class B, No. 13

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GOVERNMENT ORIENTAL SERIES

Class B, No. 13



Bhandarkar Oriental Research Institute

POONA

1985

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Government Oriental Series Class B, No. 13

079351

VEDIC BIBLIOGRAPHY

FOURTH VOLUME

079351

108734

BY

R. N. DANDEKAR

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

BHARATIYA
VIDYA PRAKASHAN
Ist Floor 1-U.B. Jawahar Nagar
Bunglow Road
DELHI-110007

BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA, India
1985

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

R
294.1016
DAN-V.4

Printed at : The Bhandarkar Institute Press, Poona.

Published by : R. N. Dandekar, Honorary Secretary,
Bhandarkar Oriental Research Institute, Poona.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

पुस्तकालय
पुस्तकालय

PREFACE

An attempt has been made to present through this fourth volume of my *Vedic Bibliography* a fairly comprehensive and critical record of most of the significant work which has been done in the field of Vedic studies during the period roughly from the middle of 1972 to the middle of 1983. As in the earlier volumes, brief analyses of the contents of a large number of books and articles recorded here, and, in many cases, of the important reviews, have been given for the benefit of the users of this volume.

It should be noted that the chapter relating to the Indus Valley Civilisation, which has figured in the previous volumes of the *Vedic Bibliography*, has not been included in the present volume. I hope to publish it separately somewhere else.

The two Indexes to this volume have been compiled by my pupil-friend Dr. S. K. Lal of the Centre of Advanced Study in Sanskrit, University of Poona, and I take this opportunity of expressing my cordial and grateful appreciation of his collaboration.

I have also to thank the Bhandarkar Institute Press for its efficient and ungrudging cooperation.

Bhandarkar Oriental
Research Institute,
Poona, India
January 26, 1985

R. N. Dandekar

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

To the

ALL-INDIA ORIENTAL CONFERENCE

which is the representative forum of the orientalists in India
and which I have had the privilege of serving as
General Secretary for the last so many years

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

TABLE OF CONTENTS

I. ṚGVEDA (1-4)

1. Text, Translation, Padapāṭha, Commentaries, etc. .. 1
2. Ancillary Literature .. 11
3. Particular Hymns and Mantras 15
4. General Study 46

II. ATHARVAVEDA (5-7)

5. Text, Translation, Exegesis, Ancillary Literature .. 56
6. Particular Hymns and Mantras 60
7. General Study 66

III. SĀMAVEDA (8-9)

8. Text, Translation, Exegesis, Ancillary Literature .. 73
9. General Study 77

IV. YAJURVEDA (10-12)

10. *Kṛṣṇa-YV* : Texts, Exegesis 79
11. *Śukla-YV* : Text, Commentary, Translation, Exegesis .. 83
12. General Study 91

V. BRĀHMAṆAS (13-19)

13. *Brāhmaṇas* of the *Ṛgveda* 93
14. The *Brāhmaṇa* of the *Atharvaveda* 95
15. *Brāhmaṇas* of the *Sāmaveda* 96
16. *Brāhmaṇas* of the *Kṛṣṇa-Yajurveda* .. 98
17. *Śatapatha-Brāhmaṇa* .. 99
18. General Study.. .. 102
19. *Āraṇyakas* 105

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

VI. UPANIṢADS (20–22)

20. Single *Upaniṣads* : Major and Minor 109
21. Collections of *Upaniṣads* 139
22. Notes : General Study .. 147

VII. VEDĀṄGAS (23–29)

23. Sikṣā : Prātiśākhya .. 173
24. Sūtras : Śrauta, Śulba, Gṛhya, Dharma : General Study 180
25. Vyākaraṇa : Pāṇini .. 200
26. *Nirukta* : *Nighaṇṭu* : Yāska 240
27. Chandas 249
28. Jyotiṣa 250
29. General Study 251

VIII. VEDIC LITERATURE (as a whole) (30–34)

30. Anthologies : Selections : Exegesis : Commentaries and Commentators 252
31. Collections of Essays, etc., on Vedic and Allied Subjects 276
32. Vedic and Related Personalities 280
33. History and Chronology of Literature 291
34. General Study of the Veda 300

IX. LEXICAL WORKS (35)

35. Dictionaries, Encyclopaedias, Indexes, etc. 327

X. LITERARY STUDY (36–38)

36. Poetry, Style, Figures of Speech 341
37. Metre, Accent, Music, Recitation 346
38. Literary Forms : Literary Criticism 360

XI. LINGUISTIC STUDY (39–46)

39. Linguistic Study of the *Ṛgveda* 367
40. Linguistic Study of other Vedic Texts 376
41. Studies on Vedic Language 380
42. Studies on Sanskrit Language 393
43. Grammars, Grammatical Studies, Chrestomathies, etc. 417
44. Indian Languages in General 447
45. Indo-European (and Indo-Iranian) Linguistics .. 452
46. General Linguistic Studies 490

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

XII. RELIGION AND MYTHOLOGY (47-56)

47. Religion and Mythology in General 500
48. Indian Religions and Mythology: Hinduism 517
49. Vedic Religion and Mythology 559
50. Major Divinities of the Veda 571
51. Minor Divinities of the Veda 609
52. Vedic Divinities in General 630
53. Legends, Myths, Symbols 638
54. Ritual and Rites .. 662
55. Cults, Festivals, Vratas 711
56. Vedism-Hinduism and Other Religions 714

XIII. PHILOSOPHY (57-64)

57. Philosophy: General and Indian 721
58. Vedic and Upaniṣadic Philosophy 751
59. Cosmology: Cosmography 759
60. Metaphysics 763
61. Ethics: Karma: Puruṣārthas: Axiology 770
62. Psychology: Epistemology: Eschatology: Mokṣa .. 783
63. Yoga 792
64. Miscellaneous Philosophical Topics 796

XIV. SOCIOLOGICAL STUDY (65-73)

65. Anthropology: Ethnology: Sociology: General Social Studies 802
66. Varṇa: Caste .. 824
67. Āśrama: Saṁskāra: Gotra, etc. 843
68. Woman: Marriage: Family 849
69. Education 862
70. Law 866
71. Polity 872
72. Economic Life 885
73. Miscellaneous Topics: Cow, Cattle 891

XV. ARTS AND SCIENCES (74-78)

74. Fine Arts and Crafts: Writing: Pottery .. 906
75. Mathematics: Astronomy: Astrology 913
76. Medicine: Health .. 923
77. Other Sciences: Technology: Agriculture: Weaving: Metals 927
78. Miscellaneous: General Study 940

XVI. STUDY OF WORDS (79)

79. Study of Words ... 945

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

XVII. STUDY OF CONCEPTS (80)

80. Study of Concepts .. 1032

XVIII. HISTORY AND CULTURE (81-84)

81. Indo-Europeans : Anatolians : Indo-Iranians : Indo-Aryans 1092
82. History and Culture of India 1147
83. Vedic History and Culture 1221
84. Geography 1242

XIX. MISCELLANEOUS (85-87)

85. Bibliographies, Catalogues, Collected Writings, etc. 1250
86. Oriental and Indological Studies 1270
87. Felicitation Volumes, Commemoration Volumes, Obituaries, etc. 1282

SUPPLEMENT

Supplement 1306

INDEX OF AUTHORS

INDEX OF WORDS

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LIST OF JOURNALS ETC., AND ABBREVIATIONS

AA : *American Anthropologist*, Washington.
AAHG : *Anzeiger für die Altertumswissenschaft.* Herausgegeben von der Österreichischen humanistischen Gesellschaft, Innsbruck.
AAIHSR : *Adhyayana-Anusandhāna, Institute of Higher Studies and Research*, Jaipur.
AALA : *Asien- Afrika- Lateinamerika*, Berlin.
AAnt-Hung (*H*) : *Acta Antiqua Hungaricae*, Academiae Scientiarum Hungaricae, Budapest.
AARP.
Abhandlungen für die Kunde des Morgenlandes, Berlin.
ABORI : *Annals of the Bhandarkar Oriental Research Institute*, Poona.
acc. : according.
ACIL.
Ac Ir : *Acta Iranica*, Leiden.
Acme, Milan.
Acta Ethnographica, Budapest.
Acta Linguistica Hafniensia (*AL*), Copenhagen.
Acta Neophilologica, Laibach.
Advent, Madras.
AESC : *Annales. Economies. Sociétés. Civilisations*, Paris.
Afghanistan,
AGI : *Archivio Glottologico Italiano*, Firenze.
Agra University Journal of Research, Agra.
AHR : *American Historical Review*.
AIOC : All-India Oriental Conference, BORI, Poona.
AION : *Annali Istituto Orientale* (ling.), Napoli.
Ait Br (*AB*) : *Aitareya-Brāhmaṇa*.
AJA.
Āja (*Aj*), (Hindi), Varanasi.
Ajasrā, Lucknow.
Akash, Calcutta.
AL : *Arts and Letters*, London.
ALAS : Association of Latin American Sanskritists, Mexico.
ALB : *Adyar Library Bulletin*, Adyar (Madras).
Alfa.
ALH : *Acta Linguistica Academiae Scientiarum Hungaricae*, Budapest.
Alm Ö AW : *Almanach der Österreichischen Akademie der Wissenschaften*, Wien.
AM : *Asia Major*, London.
American Journal of Sociology, Chicago.
Analecta Orientalia, Liden.
Ānandavana, (Marathi), Poona.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ancient India, New Delhi.
Ancient Pakistan, Karachi.
Ancient Science of Life, Coimbatore.
Anekānta, Delhi.
Annals of the Sanko Research Institute for the Study of Buddhism, Tokyo.
L'Année Sociologique, Paris.
Annuaire de l'Ecole Pratique des Hautes Études, Paris.
Annual of the Institute for Comprehensive Studies of Buddhism, Tokyo.
An St: *Anatolian Studies*, London.
Antaios, Stuttgart.
Anthropological Forum, Nedlands.
Anthropos, Freiburg (Switzerland).
Antiquity, Cambridge.
Anusandhāna-Patrikā, Ladnu
Anuvāda, Delhi.
Anuvrata, Virat Nagar.
Anvikṣiki, Varanasi.
AO: *Acta Orientalia*, Copenhagen.
AÖAW: *Anzeiger der Österreichischen Akademie der Wissenschaften*, Wien.
AoF: *Altorientalische Forschungen*, Berlin.
AO Hung: *Acta Orientalia*, Academiae Scientiarum Hungaricae, Budapest.
AORM: *Annals of Oriental Research*, Madras.
AORS; *Annual of Oriental and Religious Studies*, Suzuki Research Foundation, Tokyo.
AOS: American Oriental Society, New Haven.
AP: *The Aryan Path*, Bombay.
Āp.: Āpastamba.
A Pil: *Agmosavluri pilologia*, Tbilisi.
APOC: Andhra Pradesh Oriental Conference, Hyderabad.
Ār.: *Āraṇyaka*.
ARC, McGill University, Montreal.
Archaeological Journal, Tokyo.
Archeologia, Paris.
Archeologia Polski, Warsaw.
Archeologicke Rozhledy.
Archives Europeennes de Sociologie, Paris.
Arch. Ling.: *Archivum Linguisticum*, Menston (Yorks).
Archipel.
Arch Or: *Archiv Orientalni*, Prague.
Artibus Asiae, Ascona/New York.
Arts Asiatiques, Paris.
Āryamārtaṇḍa, Ajmer.
Āryapremī, Ajmer.
ASI: Archaeological Survey of India, New Delhi.
Asian Affairs.
Asiatica, Rome.
ASl Ph: *Anzeiger für slavische Philologie*, Wiesbaden.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

As Stud : *Asiatische Studien*, Bern.
Astrol. Mag. : *The Astrological Magazine*, Bangalore.
Āśv. : Āśvalāyana.
AT : *Antik Tanulmanyok*, Budapest.
Athena, Athens.
AV : *Atharvaveda*.
Avadh University Research Journal, Faculty of Arts, Faizabad.
Avagāhana, Sardar Shahr.
AVP : *Atharvaveda Paippalāda Saṁhitā*.
AVŚ : *Atharvaveda Śaunaka Saṁhitā*.
Āyurvedadūta, Jaipur.

BAEO : *Boletin de la Asociacion Española de Orientalistas*, Madrid.
BAIHA : *Bulletin of Ancient Indian History and Archaeology*, Saugar University.
BALI.
Balk E : *Balkansko ezikoznanie*, Sofia.
BALM.
Baltistica, Beograd.
BAU : *Bṛhadāraṇyaka-Upaniṣad*.
BCGV : *Bulletin of the Chunilal Gandhi Vidyabhavan*, Surat.
BDCRI : *Bulletin of the Deccan College Research Institute*, Poona.
BE : *Balgarski Ezik*, Sofia.
BEFEO : *Bulletin de l'Ecole Française d'Extrême-Orient*, Paris.
Bhārata Bhāratī.
Bhārata-varṣa, (Bengali), Calcutta.
Bharati, Arya Kanya Gurukula, Porbandar.
Bhāratī, Banaras Hindu University.
Bhāratī, (Sanskrit), Jaipur.
Bhāratīya Itihāsa āṇi Saṁskṛti, (Marathi), Bombay.
Bhāratīya Sāhitya, Agra.
Bhāṣā, (Hindi), Hindi Directorate, New Delhi.
Bhāṣā-Vimarśa, Ahmedabad.
Bhāsvatī, Kashi Vidyapeetha, Varanasi.
Bhm (*Bh Man*) : *Bharat Manisha* (Quarterly), Varanasi.
BHU : Banaras Hindu University, Varanasi.
BHU News, Banaras Hindu University, Varanasi.
Bh. Vid. : *Bhāratīya Vidyā*, Bharatiya Vidya Bhavan, Bombay.
Bh. Vid. Bh. : Bharatiya Vidya Bhavan, Bombay.
B (*Bull*) *IIHM* : *Bulletin of the Indian Institute of History of Medicine*, Hyderabad.
Bijdragen, 's-Gravenhage.
Bi Or : *Bibliotheca Orientalis*, Leiden.
BISMQ : *Bhārata Itihāsa Saṁśodhaka Maṇḍala Qurterly*, Poona.
BITCM : *Bulletin of Traditional Cultures, Madras*, Madras University.
BJ : *Bhavan's Journal*, Bharatiya Vidya Bhavan, Bombay.
BJVF.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

BNF : *Beiträge zur Namenforschung*, Heidelberg.
Boletim do Inst. Menezes Braganza, Panjim (Goa).
Bollettino Centro di studi filologici e linguistici Siciliani, Palermo.
Bologna Centro Camuno Studi Preistorici, Bologna.
Bonner Jahrbücher, Bonn.
BORI : Bhandarkar Oriental Research Institute, Poona.
BPSC : *Bulletin of the Philological Society, Calcutta.*
BPTJ : *Biuletyn polskiego towarzystwa jezykoznawczego*, Wroclaw.
Br. : *Brāhmaṇa.*
Brahmavādin, Madras.
BRMIC : *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta.
BSL : *Bulletin de la Société de Linguistique*, Paris.
BSOAS : *Bulletin of the School of Oriental and African Studies*, London.
BSSS : *Bhāratīya-Śodha-Sāra-Saṁgraha*, Jaipur.
Bukkyō ni okeru hō no kenkyū, Tokyo.
Bulletin, Vatican City.
Bulletin de groupe de recherches sémiolinguistiques, Paris.
Bulletin of the Mithila Institute, Darbhanga.
Bulletin of the Prince of Wales Museum, Bombay.
Bulletin of Tibetology.
Bull. Inst. Arch. : *Bulletin of the Institute of Archaeology*, London.
Bunka, Japan.

Cahiers de littérature orale.
Cahiers du Pacifique.
Cahiers du Sud.
CAJ : *Central Asiatic Journal*, Wiesbaden.
Calcutta Orientalists, Calcutta.
Canadian Journal, Toronto.
CASL : Centre of Advanced Study in Linguistics, DCRI, Poona.
CASS : Cantre of Advanced Study in Sanskrit, University, of Poona, Poona
CASS Stud : *CASS Studies*, CASS, University of Poona.
Celtica.
CF : *Cultural Forum*, New Delhi.
CFS : *Cahiers Ferdinand de Saussure*, Genève.
CGVB : Chunilal Gandhi Vidya Bhavan, Surat.
ch. (chh.) : chapter (chapters).
Ch Up : *Chāndogya-Upaniṣad.*
CIIL : Central Institute of Indian Languages, Mysore.
Cintāmaṇi, Satsahitya Prakashan Trust, Bombay.
CIS : *Contributions to Indian Sociology*, The Hague.
civil. : civilization.
CLex : *Cahiers de Lexicologie*, Besançon.
Clio Medica.
CLTA : *Cahiers de linguistique théorique et appliquée*, Bucarest.
CNRS : Centre National de la Recherche Scientifique, Paris.
CNUCE,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

comm. : commentary.
Comm. Vol. : *Commemoration Volume.*
Comp. Analyt. Stud. Vedas : *A Comparative and Analytical Study of the Vedas* (see 31.22)
Comparative Studies in Society and History, The Hague.
Comparative Literature, Eugene.
Contemporary, Delhi.
Contributions to Asian Studies.
CR : *Calcutta Review*, Calcutta University.
crit. ; critical.
CS.
Cuadernos de Filosofia, Buenos Aires.
Cultura Turcica.
CUP : Cambridge University Press.
Current Anthropology, Univ. of Chicago.
Current Science, Bangalore.

Daedalus, Boston.
DD ; Doctoral Dissertation.
Dar. Int. : *Darshana International*, Moradabad.
Dayānanda-Sandeśa, Delhi.
Dayo.
Dharmabhāskara, (Marathi), Bombay.
Dharmaprakash, Madras.
Dilip, Bombay.
Diogenes, Paris.
Diss. : dissertation.
Divine.
The Divine Life, Sivanandanagar.
DJ Vol. : Diamond Jubilee Volume.
DLZ : *Deutsche Literatur-Zeitung*, Berlin.
DS : *Dharmasūtra.*
DT.

E : English.
Eastern Anthropologist, Lucknow.
EAZ : *Ethnologisch-Archäologische Zeitschrift*, Berlin.
EBL : Eastern Book Linkers, Delhi.
EC : *Études Celtiques*, Paris.
Economic and Political Weekly.
Economy and Society, London.
ed. : edited; editor; edition.
EIE : *Études indo-européennes*, Lyon.
EFOU.
Éigse, Dublin.
Em : *Emérita*, Madrid.
ENS.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Eranōs-Jahrbuch, Switzerland.
Erasmus, Wiesbaden.
Ériu, Dublin.
Estudios de Asia y Africa, Mexico.
Estudios de Filosofia y Religiones del Oriente, Buenos Aires.
Estudios Orientales, Mexico.
Etimologija, Moscow.
Ethnos, Stockholm.
EW : *East and West*, Rome.

Fel, Vol. : *Felicitation Volume.*
Figures du vide (*Nouvelle Revue de Psychanalyse*), Paris.
FL : *Foundations of Language*, Dordrecht.
FM : *Le Français Moderne*, Paris.
FoLH : *Folia Linguistica*, The Hague.
Folia Linguistica Historica.
Folklore, Calcutta.
Folklore, London.
Fol. Or. : *Folia Orientalia*, Cracow.
Forum.
FuF : *Forschungen und Fortschritte*. Berlin.

Gaganāñcala, (Hindi), Indian Council for Cultural Relations, New Delhi.
Gairvāṇī, Chitturu.
Gandhi Marg, New Delhi.
The Gaudiya, Madras.
Gaveṣaṇā, Agra.
GB : *Gopatha-Brāhmaṇa.*
Geographical Journal, London.
Geographical Observer.
GI ; *Glory of India*, Mot. Ban., Delhi.
Girivanavasi-Sandesh.
Gīrvāṇasudhā, (Sanskrit), Devavani-Mandir, Bombay.
GJV (*Vol.*) : *Golden Jubilee Volume.*
GK : Greek.
GKP : *Gurukula Patrikā*, Haridwar.
GL : *General Linguistics*, University Park, Pa.
Glotta, Göttingen.
Gnomon, München.
GOS : Gaekwar Oriental Series, Baroda.
GRM : *Germanisch-Romanische Monatschrift*, Heidelberg.
GS : *Gṛhyasūtra.*
GSI : *German Scholars on India*, two volumes, Cultural Department of the Embassy of FRG, New Delhi.
GSLI : *Giornale Storico della Letteratura Italiana*, Torino.
Guardian, Rangoon.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hamdard, Delhi.
Hamdard Medicus, Delhi.
Har. : Harappa.
Hindu, Madras.
Hinduism, London.
Hindustani, Allahabad.
Hindustani Research Journal.
Hindutva, New Delhi.
Hindustan Times, New Delhi.
hist. : history; historical.
Hist. Crit. Stud. AV : *Historical and Critical Studies on Atharvaveda*, Nag Publ., Delhi.
Histoire des Idéologies, Paris.
History and Archaeology, Allahabad University.
Hist Rel : *History of Religions*, University of Chicago.
HL : *Historiographia Linguistica*, Amsterdam.
Hokke-Bunka Kenkyū, Osaki.
Homme, Paris.
HOS : Harvard Oriental Series, Cambridge, Mass.
HS.
HSPh : *Harvard Studies in Classical Philology*, Cambridge, Mass.
HZ.

IA : Indo-Aryan.
IA : *Indian Antiquary.*
IAC : *The Indo-Asian Culture*, ICCR, New Delhi.
IBS : Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.
IC . *Indian Culture*, Calcutta.
ICAR : Indian Council for Agricultural Research, New Delhi.
ICCR : Indian Council for Cultural Relations, New Delhi.
ICHSANA : International Congress for Humanistic Studies in Asia and North Africa.
ICO (IOC) : International Congress of Orientalists.
Idg. : Indogermanic.
IE : Indo-European.
IEJ : *Israel Exploration Journal*, Jerusalem.
IE Stud. : *Indo-European Studies*, Harvard University, U.S.A.
IF : *Indogermanische Forschungen*, Berlin.
IFŽ : *Istoriko filologičeskij zurnal* Akademii nauk Armjanskoj SSR, Erevan.
IHQ : *Indian Historical Quarterly*, Calcutta.
IHR : *Indian Historical Review*, Indian Council for Historical Research, New Delhi.
IHSR.
II : Indo-Iranian.
IIAS : Indian Institute of Advanced Study, Simla.
IIJ : *Indo-Iranian Journal*, Dordrecht, Holland.
IJDL : *International Journal of Dravidian Linguistics*, Trivandrum.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IJL : *Indian Journal of Linguistics*, Calcutta.
IJPA : *Indian Journal of Public Administration*, New Delhi.
IJHM : *Indian Journal of History of Medicine*, Hyderabad.
IJHS : *Indian Journal of History of Science*, Calcutta.
IJPS : *International Journal of Psycholinguistics*, The Hague.
IJSLP : *International Journal of Slavic Linguistics and Poetics*, Lisse.
IL : *Indian Linguistics*, Poona.
India Cultures Quarterly, Jabalpur.
Indian International Quarterly, New Delhi.
Indian and Foreign Review, New Delhi.
The Indian Archives, New Delhi.
The Indian Economic and Social Historical Review, Delhi.
Indian Express, Bombay.
Ind F, Breslau.
Indian Heritage.
Indian Horizons, Indian Council for Cultural Relations, New Delhi.
Indian Journal of Sociology, New Delhi.
Indian Philosophical Annual, Madras.
Indian Political Science Review, New Delhi.
Indica, Heras Institute of Indian History and Culture, St. Xavier's College, Bombay.
Ind. Lit. : *Indian Literature*, Sahitya Akademi, New Delhi.
Ind. Mus. Bull. : *Indian Museum Bulletin*, Calcutta.
Indo-Asia, Stuttgart.
Indo-British Review, Madras.
Indo-Iranica, Calcutta.
Indolog. Stud. : *Indological Studies*, Department of Sanskrit, Delhi University.
Ind. Taur. : *Indologica Taurinensia*, Torino, Italy.
In L : *Incontri Linguistici*, Trieste.
interpret. : interpretation.
IONA : *Istituto Orientale di Napoli Annali*, Naples.
IPC : *Indian Philosophy and Culture*, Vrindaban.
IPQ : *Iadian Philosophical Quarterly*, Poona.
IR : *Indian Review*, Madras.
Iranica, Napoli.
Iranica Antica.
Iran. Mitteil. : *Iranische Mitteilungen*, Allendorf-Eder.
Islam and the Modern Age, New Delhi.
ISP : International Seminar on Pāṇini, CASS, University of Poona.
ISPP : *Indian Studies Past and Present*, Calcutta.
Istorija SSSR, Moscow.
Istrazivanja, Moscow.
Itihas-Patrika, Thana.
I. V. Civil. : Indus Valley Civilization.
IWI : *Illustrated Weekly of India*, Bombay.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Izv AN : *Izvestija Akademii Nauk SSSR*, Moscow.
Izv. Philosophic Institute of Bulgarian Academy of Sciences, Sofia.

J. : Jaiminīya.
JA : *Journal Asiatique*, Paris.
JAAS ; *Journal of Asian and African Studies*, Tokyo.
JAH : *Journal of African History*, London.
Jahrbuch der Wirtschaftsgeschichte, Berlin.
JAHRS : *Journal of the Andhra Historical Research Society*, Rajahmundry.
JAIH : *Journal of Ancient Indian History*, Calcutta University.
Jaina-Siddhānta-Bhāskara, Arrah.
Jain Journal, Calcutta.
Janus, Amsterdam.
JAOS : *Journal af the American Oriental Society*, New Haven.
Jap. : Japanese.
JAS : *Journal of Asian Studies*, New York.
JASB (*Ben*) : *Journal of the Asiatic Society* (*of Bengal*),Calcutta.
JAS Bangla : *Journal of the Asiatic Society of Bangladesh*, Dacca.
JAS Bom : *Journal of the Asiatic Society, Bombay.*
JAS Pak : *Journal of the Asiatic Society of Pakistan.*
Jaz A : *Jazykovedne actuality*, Prague,
JbKNA(W) : *Jaarboek der Koninklijke Nederlandse Akademie van Wetten-schappen*, Amsterdam.
J Bom U : *Journal of the University af Bombay*, Bombay.
JBRS : *Journal of Bihar Research Society*, Patna.
Jb SAW : *Jahrbuch Sächsische Akademie der Wissenscheften zu Leipzig.*
JDSDU : *Journal of the Department of Sanskrit, Delhi University.*
JESHO : *Journal of Economic and Social History of Orient*, Leiden.
JGJKSV : *Journal of the Ganganath Jha Kendriya Sanskrit Vidyapeetha*, Allahabad.
JGJRI : *Journal of the Ganganath Jha Research Institute*, Allahabad (now *JGJKSV*)
JHS : *Journal of Hellenic Studies*, London.
JIBS : *Journal of Indian and Buddhist Studies*, Tokyo.
JICPR : *Journal of the Indian Council for Philosophical Research*, New Delhi.
JIES : *Journal of Indo-European Studies*, Hattiesburg, Miss.
JIH : *Journal of Indian History*, Trivandrum.
Jijñāsā, Jaipur.
JIP : *Journal of Indian Philosophy*, Dordrecht.
JIPA : *Jourual of the International Phonetic Association*, London.
JIPIH : *Journal of Ishwari Prasad Institute af History*, Allahabad.
JIS : *Journal of Intercultural Studies*, Hirakata.
JIT.
JKRCOI : *Journal of the K. R. Cama Oriental Instilute*, Bombay.
JKU : *Journal of the Kurukshetra University*, Kurukshetra.
JKUH : *Journal of the Karnataka University, Humanities*, Dharwar.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

JKUORIML (JORIML) : *Journal of the Kerala University Oriental Research Institute Manuscripts Library*, Trivandrum.
JMA : *Journal of the Music AcaJemy*, Madras.
J Madras UH : *Journal of the Madras Un'versity, Humanities.*
J. Mithr. Stud. (JMS) : *Journal of Mithraic Studies*, Leiden.
JMSUB : *Journal of the Maharaja Sayajirao University Baroda*, Baroda.
JMysU : *Journal of the Mysore University*, Mysore.
Jñaneśvara, (Marathi), Poona.
JNRC : *Journal of the Nepal Research Council*, Kathmandu.
JNSI : *Journal of the Numismatic Society of India*, Varanasi.
JOHRS : *Journal of the Orissa Historical Research Society*, Bhubaneshwar.
JOIB : *Journal of the Oriental Institute Baroda*, Baroda.
JOSA : *Journal of the Oriental Society of Australia*, Sydney.
Journal of the Bihar Puravid Parisad, Patna.
Journal of Central Asia, New Delhi.
Journal of Chinese Philosophy, Dordrecht.
Journal of the Department of English, Calcutta University.
Journal of Dharma, Bangalore.
Journal of Folklore Institute.
Journal of the Graduate School, Taisho University, Japan.
Journal of Historical Ressarch, Ranchi.
Journal of History of Astronomy.
Journal of Human Evolution.
Journal of the Indian Academy of Philosophy, Calcutta.
Journal of the Indian Musicological Society, Baroda.
Journal of the Institute of Indian Studies, Kadiyali-Udupi.
Journal of the Kerala University, Trivandrum.
Journal of the Naritasan Institute for Buddhistic Studies, Naritashi.
Journal of the Near Eastern Society of Columbia University, New York.
Journal of Psychedelic Drugs.
Journal de Psychologie, Paris.
Journal de psychologie normale et pathologique, Paris.
Journal of the Rajasthan Institute of Historical Research, Jaipur.
Journal of the Royal Anthropological Institute, London.
Journal for Scientific Study of Religion, New Haven.
Journal of Social Research.
Jaurnal of the Tribhuvan University, Kathmandu.
Journal of the Varendra Research Society, Rajshahi.
JP : *Jezyk Polski*, Krakow.
J Pak Hist Soc : *Journal of the Pakistan Historical Society*, Karachi.
JRAS : *Journal of the Royal Asiatic Society*, London.
JRS : *Journal of Religious Studies*, Japan.
JSAOU : *Journal of the Sanskrit Academy Osmania University*, Hyderabad.
JSNDTWU : *Journal of the SNDT Women's University*, Bombay.
JTS : *Journal of Tamil Studies*, Madras.
JTSML : *Journal of the Tanjore Sarasvati Mahal Library*, Tanjore.
JUG : *Journal of the University of Gauhati*, Assam, India.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

JUP Hist. Soc. : *Journal of the Uttar Pradesh Historical Society*, Lucknow.
JUPHS : *Journal of the University of Poona, Humanities Section*, Poona.

K. : *Kāṇva.*
Kailash, Kathmandu.
Kairos, Salzburg.
Kalyāṇa, Gorakhpur.
Kāmakoṭi-Vāṇī, Madras.
Kauṣ : *Kauṣītaki.*
KB (*Kauṣ Br*) : *Kauṣītaki-Brāhmaṇa.*
KBS : *Klagenfurter Beiträge zur Sprachwissenschaft*, Klagenfurt.
KKT : *Kalyāṇa-Kalpataru*, Gorakhpur.
Klio, Berlin.
KNf : *Kwartalnik Neofilologiczny*, Warsaw.
Kosala, Faizabad.
Kratylos (*Krat.*), Wiesbaden.
KS : *Kāṭhaka-Saṁhitā.*
KSRI : Kuppuswami Sastri Research Institute, Madras.
KSV : Kendriya Sanskrit Vidyapeetha.
KURJ : *Kurukshetra University Research Journal*, Kurukshetra.
KZ : *Zeitschrift für vergleichende Sprachforschung begründet von A. Kuhn*, Göttingen.

LALIES, Paris.
Latomus, Bruxelles.
Law Quarterly, Calcutta.
LB : *Leuvense Bijdragen*, Leuven.
Le Flambeau.
Le Nouvelle Revue Française.
Le Temps de la Reflexion.
LF : *Listy Filologické*, Prague.
Lg : *Language*, Linguistic Society of America, Baltimore.
lg. : language.
lgg. : languages.
LHG : *Lrabar hasarakakan gitowt yownneri*, Haykakan SSR.
Ling. : *Linguistica*, Ljubliana.
Ling. Inq. : *Linguistic Inquiry*, Cambridge, Mass.
Lingua, Amsterdam.
Lingua Posnaniensis, Warsaw.
Lingue a contatto nel mondo antico, Pisa.
Linguistics, The Hague.
Linguistique, Paris.
LNNR Française.
Lochlann.
Lokabhāratī, Allahabad.
Lokālokapatrikā.
L Posn : *Lingua Posnaniensis*, Poznan.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

LR : *Linguistic Researches*, Banaras Hindu University.
LSAMH : *Linguistic Society of America Meeting Handbook*.

M. : *Mādhyandina*.
Madhya Bhāratī, Jabalpur University.
Māgadham, Arrah.
Mahābodhi, Calcutta.
Mahāvīra Jayantī Smārikā, Jaipur.
Mahfil, Quarterly of South Asian Literature.
Mainstream, Calcutta.
Man, London.
Manana, Bombay.
Man and Environment.
Mānavikīya.
Manīṣā, Darbhanga.
The Mankind Quarterly, Washington.
Māṇūsa (weekly), Poona.
Marathi Saṁsodhana-patrikā, Bombay.
Marathwada Samshodhan Mandal Varshik, Aurangabad.
Maruśrī, Churu.
Mātṛvidyā, Jillelamudi.
Matsukaneyama Ronso, Osaka.
MBh. : *Mahābhārata*.
MD : Mohenjodaro.
ME.
Medhā, Raipur.
Mehr. Lachh. : Mehrchand Lacchmandas, New Delhi.
Memoirs of the Post-Graduate Research Institute, Bukkyo University, Kyoto.
Memoirs of the Research Department of Toyo Bunka, Tokyo.
Memoirs of Taisho University, Tokyo.
Midwest Folklore.
Mikkyō no bunka, Tokyo.
M in I : *Man in India*, Ranchi/Calcutta.
MIO : *Mitteilungen des Instituts für Orient-forschung*, Berlin.
Mira, Poona.
MKNAW : *Mededelingen van de Koninklijke Nederlandse Akademie van Wetenschappen*, Amsterdam.
MLR : *Modern Language Review*, Cambridge.
Mn : *Mnemosyne*, Leiden.
MO : *The Mysore Orientalist*, Orientel Institute, Mysore.
Modern Asian Studies, New York.
Mot. Ban. : Motilal Banarsidass, Delhi.
The Mother, Pondicherry.
Mother India, Pondicherry.
MR : *Modern Review*, Calcutta.
ms. (mss.) : manuscript (manuscripts).
MSS : *Münchener Studien zur Sprachwissenschaft*, München.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

MSUOS : Maharaja Sayajirao University Oriental Series, Baroda.
MTA I. Oszlály Közleményei.
MUJ : *Marathwada University Journal*, Aurangabad.
Mundus, Stuttgart.
Mun. Man. : Munshiram Manoharlal, New Delhi.
Muséon, Louvain.
MUSRJ : *Meerut University Sanskrit Research Journal*, Meerut.

NAA : *Norody Azii i Afriki*, Moscow.
Naimiṣīyam.
Nanya Yanjui, Beijing.
National Geographical Journal of India, Varanasi.
National Herald, New Delhi.
Navabhārata, (Marathi), Wai.
NAWG : *Nachrichten der Akademie der Wissenschaften zu Göttingen.*
NBP : Northern Black Polish-Ware.
NClio.
NELS : *North Eastern Linguistic Society* (*Proceedings*), Cambridge, Mass.
Nihon bukkyō gakkai nenpō, Japan.
NO : *Novy Orient*, Prague.
Nordic Journal of Linguistics, Oslo.
Nouvelle École.
Nouvelle Revue Théologique, Belgium.
NPP : *Nāgarī Pracāriṇī Patrikā*, Varanasi.
NS : New Series.
NTS : *Norsk Tidsskrift for Sprogvidenskap*, Oslo.
NUJ : *Nagpur University Journal*, Nagpur.
Numen, Leiden.

OA : *Oriens Antiquus*, Rome.
Očenki fon. vost. jaz., Moscow.
OCP : Ochre-coloured pottery.
OH : Otto Harrassowitz, Wiesbaden.
OH : *Our Heritage*, Sanskrit College, Calcutta.
OIA : Old Indo-Aryan.
Okuda Jiō sensei kiju kinen Bukkyō shisō ronshū, Kyoto.
OLZ : *Orientalistische Literatur-zeitung*, Akademie Verlag, Berlin.
Orbis, Louvain.
Organiser, Delhi.
Oriens, Leiden.
Orient, Tokyo.
Orientalia, Rome.
Orintal Studies, Tartu.
Oriente e Occidente, Italy.
Or. Ling.
Or. Suec. (*OS*) : *Orientalia Suecana*, Stockholm,
OUP : Oxford University Press,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

P. : *Purāṇa*.
Pacific Affairs, Vancouver.
PAICL : *Proceedings of the All India Conference of Linguists*.
Paideia, Brescia.
Paideuma, Wiesbaden.
PAIOC : *Proceedings of the All-India Oriental Conference*, BORI, Poona.
Pakistan Archaeology, Karachi.
Panjab Past and Present, Patiala.
Panjabrao Krishi Vidyapeetha Research Journal, Akola.
Panjab University Research Bulletin (*Arts*), Chandigarh.
Papeles de la India, Indian Council for Cultural Relations, New Delhi.
PAPOC : *Proceedings of the Andhra Pradesh Oriental Conference*, Hyderabad.
PAPS : *Proceedings of the American Philosophical Society*, Philadelphia.
Par. : *Pariśiṣṭa*.
Parāmarśa, (Marathi), Department of Philosophy, University of Poona.
Paramārthasudhā, Varanasi.
Pārijātam, (Sanskrit), Kanpur.
Parishad Patrika, Patna.
Paropakārī, Ajmer.
Past and Present, Great Britain.
Pathway to God, Belgaum.
Patna University Journal, Patna.
PBB (*T*) : *Beiträge zur Geschichte der deutschen Sprache und Literatur*, Tübingen.
PBLS : *Proceedings of the Annual Meeting of the Berkeley Linguistic Society*, Berkeley.
PCDL : *Proceedings of the Congress of Dravidian Linguistics*.
PCLS : *Papers Chicago Linguistic Society*.
Peredneaziatskij Sbornik, Moscow.
Perficit, Salamanca.
Persica.
PEW : *Philosophy East and West*, Honolulu.
PGW : Painted Grey Ware.
philos. philosophy, philosophical.
Philosophical Journal of Czechoslovakian Academy of Sciences, Prague.
Philosophy and Phenomenological Research, Philadelphia.
Phoenix, Leiden.
Ph P : *Philologica Pragensia*, Prague.
PICO : *Proceedings of the International Congress of Orientalists*.
PICTS : *Proceedings of the International Congress of Tamil Studies*.
PIE : Proto-Indo-European.
PIHC : *Proceedings of the Indian History Congress*, Delhi.
PIL : *Papers in Linguistics*, Edmonton, Ill,
PISC : *Proceedings of the International Sanskrit Conference*, New Delhi.
PISP : *Proceedings of the International Seminar on Pāṇini*, CASS, University of Poona.
PJ (*Pr Jy*) : *Prācī Jyoti*, Kurukshetra University.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

PMLA : *Publications of the Modern Language Association of America*, New York.
Poetica ; *Zeitschrift für Sprach- und Literaturwissenschaft*, München.
Ponto-Baltica, Editrice Nagard.
Prācya-Prajñā, Sanskrit Department, Muslim University, Aligarh.
Prācya Pratibhā, Bhopal.
Prajñā, Banaras Hindu University, Varanasi.
Prajñābhāratī, K. P. Jayaswal Institute, Patna.
Prajñāloka, Nagarjuna Buddhist Foundation, Gorakhpur.
Prakāmya, Itawah.
Prakāśitamana, Delhi.
Praṇava-Pārijāta, (Sanskrit), Calcutta.
Prap. : *Prapāṭhaka*.
Prasāda, Poona.
Pr Bh : *Prabuddha Bhārata*, Mayavati.
Preraṇā, Asgaon (Goa).
Proc. : *Proceedings*.
Proceedings of the American Academy of Arts and Sciences, Daedolus.
PrzH : *Przeglad Humanistyczny*, Warsaw.
Prz. Or. (*Pr. Or.*) : *Przeglad Orientalistyczny*, Warsaw.
PScCL : *Papers Scandinavian Conference of Linguistics*.
pt. : point.
Ptv : *Purātattva*, New Delhi.
PUF, Paris.
Pur : *Purāṇam*, Varanasi.
Pūrṇimā, Kathmandu, Nepal.
Puruṣārtha, Paris.
Puṣpāñjali.
PVG : Pāṇini Vedic Granthamala, Mehrchand Lachhmandass, New Delhi.

Quarterly Journal of Indian Studies in Social Sciences, Bombay.
QJMS : *Quarterly Journal of the Mythic Society*, Bangalore.
QRHS : *Quarterly Review of Historical Studies*, Calcutta.
Quest, Bombay.

Radical Humanist, Calcutta.
RA Linc : *Atti della Accademia Nazionale dei Lincei*, Rome.
Ravivāra Sakāla. Poona.
RBPh : *Revue Belge de Philologie et d' Histoire*. Bruxelles.
R. C. and I. A : *Radio-Carbon and Indian Archaeology*, TIFR, Bombay.
REA : *Revue des Études Anciennes*, Bordeaux / Paris.
RE Arm : *Revue des Études Arméniennes*, Paris.
Recontre avec l'Inde, ICCR, New Delhi.
REG : *Revue des Études Grecques*, Paris.
REL : *Revue des Études Latines*, Paris.
rel. : religion(s); religious.
Rel. : *Religion*, London.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rel. and Soc. : *Religion and Society*, Bangalore.
Religion, Newcastle upon Tyne.
Religion och Bibel, Sver.
Religious Traditions.
Religious Studies Review.
Rel. Stud. : *Religious Studies*, London.
Research Journal Bangalore University Humanities, Bangalore.
rev. : review, revised.
Rev. Esp. de Ling., Madrid.
Review of Indian Spiritualism Calcutta.
Revista de Filologia Española, Madrid.
Revista Loteria.
Revue d'Esthétique, France.
RHA : *Revue Hittite et Asianique*, Paris.
RHPhR (*RHPR*) : *Revue d'Histoire et de Philosophie Religieuses*, France.
RIL : *Rendiconti dell'Istituto Lombardo di Scienze et Lettere*, Milan.
RIOno : *Revue Internationale d' Onomastique*, Paris.
Riv. Etnogr.
RJPh : *Research Journal of Philosophy*, Ranchi University.
RKJW : *Rozprawy Komisji Jezykowej Wroclaw.*
Rocz, Or. (*RO*) : *Rocznik Orientalistyczny*, Warsaw.
Rom Ph : *Romance Philology*, Berkeley / Los Angeles.
Rosicrucian Digest, San Jose, Calif.
RPh : *Revue de Philologie, de Littérature et d'Histoire anciennes*, Paris.
RR Ling : *Revue Roumaine de Linguistique*, Bucarest.
RSkS : Rashtriya Sanskrit Sansthan, New Delhi.
RSO : *Rivista degli Studi Orientali*, Rome.
Ṛtam, Akhila Bharatiya Sanskrit Parishad, Lucknow.
Ṛtambharā, Jabalpur University Sanskrit Department.
Ṛtaṁdharā, Deoria.
Russ. : Russian.
ṚV : *Ṛgveda.*
ṚV Kh : *Ṛgveda Khila.*

S. : *Sūtra.*
S (Sk) : Sanskrit.
Śabdaśakti, Itawa.
Sādhanā.
Saeculum, Freiburg/München.
Sāgarikā, (Sanskrit), Sagar University, Saugar.
Sāhitya-Patrikā, Dacca.
Sai Siddhanta.
Śāṁ (*n*) (*Śāṅkh*) : *Śāṁkhāyana.*
Saṁ. : *Saṁhitā.*
Saṁ. Bh. : *Saṁskṛta-Bhavitavyam*, Nagpur.
Sambodhi, L. D. Research Institute, Ahmedabad.
Saṁgīta, Hatharas.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sāmmanasyam, Ahmedabad.
Saṁśodhaka, Dhulia.
Saṁskṛta-Bhāratī, Burdwan.
Saṁskṛta-Pratibhā, Sahitya Akademi, New Delhi.
Saṁskṛta-Ratnākaraḥ, (Sanskrit), Delhi.
Saṁskṛta-Sāketaḥ, (Sanskrit), Ayodhya.
Saṁskṛta-Saṁskṛti. Cultura Sánscrita, ALAS, UNAM, Mexico.
Saṁvid, (Sanskrit), Bharatiya Vidya Bhavan, Bombay.
Saṁvit, Calcutta.
Sam. Vim. : *Saṁskṛta-Vimarśa*, Rashtriya Sanskrit Sansthan, New Delhi.
S and C, *Science and Culture*.
Sanmati, (Marathi), Bahubali, Kolhapur.
Santakṛpā, Poona.
Saptasindhu, Chandigarh.
Śāradā, (Sanskrit), Poona.
Sarasvatī, (Hindi), Allahabad.
Saritā, Delhi.
Savitā, Veda-Samsthana, Ajmer.
SBE : Sacred Books of the East.
SBÖAW : *Sitzungsberichte der Östreichischen Akademie der Wissenschaften*, Wien.
SCelt : *Studia Celtica*, Cardiff.
Science, Washington.
Scientia, Milan.
Scientia Orientalis.
SCL : *Studii şi Cercetari Linguistice*, Bucharest.
SCO : *Studi Classici e Orientali*, Pisa.
SE : *Studi Etruschi*, Florence.
Semeiotike, Tartu.
SEz : *Sapostavitelno Ezikoznanie*, Sofia.
SFFBU : *Sbornik Praci Filosofické Fakulty Brnenské University*, Brno.
shd. : should.
SIAS : Scandanavian Institute of Asian Studies, Copenhagen.
SII (*StII*) : *Studien zur Indologie und Iranistik*, Reinbek.
The Sikh Review, Calcutta.
SILTA : *Studi Italiani di Linguistica Teorica ed Applicata*, Padova.
Slavia, Prague.
Sl. Oc. : Slavia Occidentatis, Poznan.
SLS : *Saggi di linguistica storica*, Torino.
SMEA : *Studi Micenei ed Egeo-anatolici*, Rome.
SMSR : *Studi e Materiali di Storia delle Religioni*, Rome.
SNDT University Research Journal, Bombay.
Social Science Information.
Social Scientist, Trivandrum.
Social Studies.
Sociologus, Berlin.
Śodha-Patrikā, Gorakhpur University, Gorakhpur.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Śodhabhāratī, Lucknow.
Śodhaprabhā, L. B. S. Kendriya Sanskrit Vidyapeetha, Delhi.
South Asian Review.
South Atlantic Quarterly, Durham.
Sovieta Deśa, (Marathi), Bombay.
Soviet Land, New Delhi.
Soviyata Bhūmi, (Hindi), New Delhi.
SP : *Summaries of Papers*.
ŚPP : *Śāradāpīṭhapatrikā*, Dwarka.
Die Sprache, Wiener Sprachgesellschaft, Wien.
Spw. : Sprachwissenschaft.
Śramaṇa, Banaras Hindu University, Varanasi.
Śrīdevayānaḥ, Puri.
Śrīpaṇḍitaḥ, Varanasi.
ŚS : *Śrautasūtra*.
SS : *Sarasvatī-Suṣamā*, Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi.
SSL : *Studi e saggi linguistici*, Pisa.
SSPP : *Saṁskṛta-Sāhitya-Pariṣat-Patrikā*, Calcutta.
SSVV : Sampurnananda Sanskrit Vishva Vidyalaya, Varanasi.
Statesman, Calcutta.
Stimmen der Zeit, Germany.
St. Ir. : *Studia Iranica*, Paris.
Studia Missionalia, Rome.
Studien zur allgemeinen und vergleichenden Sprachwissenschaft, Jena Univ.
Studies in Comparative Religion, Bedfont, Middlesex.
Studies in History of Medicine.
Studies in History, Jawaharlal Nehru University, New Delhi.
Studies in Humanities, Allahabad University.
Studies in Linguistic Sciences, Urbana, Ill.
Studium Generale.
Studi Vedici e Medio-Indiani, Giardini, Pisa.
Stud Or : *Studia Orientalia*, Helsinki.
Suma, Bangalore.
Sunday Review, Bombay.
Sunday Standard Magazine, New Delhi.
Sūr. : *Sūryodaya*, Varanasi.
Surabhāratī, Sanskrit College, Baroda.
Suvremena Liuguistika, Zagreb.
SV : *Sāmaveda*.
Svādhyāya, (Gujarati), Oriental Institute, Baroda.
Svaramaṅgalā, Udaipur.
Svensk Missionstidskrift, Uppsala.
SVUOJ : Sri Venkateshwar University Oriental Journal, Tirupati.
ŚYV : *Śukla-Yajurveda*.

TA : *Taittirīya-Araṇyaka*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tap. Pras. (*Pr.*) : *Tapovan Prasad*, Tara Culture Trust, Madras.
Tartu Oriental Studies, Tartu.
Tattvajñāna, (Marathi), Bombay.
TB : *Taittirīya-Brāhmaṇa*.
Technology and Culture, Chicago.
Temenos, Helsinki.
Teologinen Aikakauskirja, Helsinki.
Theosophist, Madras.
Thèta-Pi, Leiden.
TIFR : Tata Institute of Fundamental Research, Bombay.
Tohogaku, Tokyo.
Tōkai Bukkyo, Nagoya.
Toyo Gakuho, Tokyo.
Toyo gakujutsu kenkyu, Japan.
Toyo University Asian Studies, Japan.
TP : *T'oung Pao*, Leiden.
TPS : *Transactions of the Philological Society*, Oxford.
trad. : tradition, traditional.
transl. : translation.
Triveni, Machilipatnam.
TS : *Taittirīya-Saṁhitā*.
Tulasīprajñā, Ladnu.

UAJb : *Ural-Altaische Jahrbücher*, Wiesbaden.
UF : *Ugarit-Forschungen*, Kevelaer und Neukirchen-Vluyn.
Unitas, Manila.
Uomo e Società nelle religioni Asiatiche, Rome.
Up. : *Upaniṣad*(*s*).
up. : upaniṣadic.
URSHS (*RUSSH*, *URSSH*) : *University of Rajasthan Sanskrit and Hindi Studies*, Jaipur.
Uttar Bharati.
UZTGU : *Tartu Oriental Studies*.

Vāgīśa, Porbandar.
Vaijñānika.
Vaikh. : Vaikhānasa.
Vāk, Deccan College Research Institute, Poona.
Vallabh Vidyanagar Research Bulletin, Vallabh Vidyanagar.
Vallabha-Vijñāna, Bombay.
Vanasthalīpatrikā, Vanasthali.
Varjanā, Ratlam.
Vasudhā, Kathmandu.
VBD : *Vedic Bibliography*, *Dandekar*.
VB (*Vishvabharati*) *Journal of Research*, Santiniketan.
V. B. News : *Vishvabharati News*, Santiniketan.
VBQ : *Vishvabharati Quarterly*, Santiniketan.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

VDI : *Vestnik Drevnej Istorii*, Moscow.
Veda-Jyoti, Lucknow.
Vedanta and the West, Hollywood,
Veda-Savitā, Veda-Samsthana, Ajmer.
Vedavāṇī, Bahalgarh (Sonipat-Haryana).
Ved. Dig. : *Vedic Digest*, Baroda.
Vedic Light, New Delhi.
The Vedic Path, Gurukula Kangri University, Haridwar.
Ved. Kes. : *The Vedanta Kesari*, Madras.
Ve. Ku. : *Veda aura Kurāṇa*, (Hindi), Delhi.
Vestnik LGU : *Vestnik Leningradskogo gosudarstvennogo Universiteta*, Leningrad.
Vidyā, Marsala, Italy.
Vidya Bharati, Bangalore.
Vidyājyoti, Delhi.
VIJ : *Vishveshvarananda Indological Journal*, Vishveshvarananda Vedic Research Institute, Hoshiarpur.
The Vikram, Ujjain.
VI Series : Vishveshvarananda Indological Series, Hoshiarpur.
VJ : *Viśva-Jyoti*, VVRI, Hoshiarpur.
VJa : *Voprosy Jazykoznanija*, Moscow.
The Vishvabharati Journal of Philosophy, Santiniketan.
Vishvabharati Patrika, Santiniketan.
VMU : *Vestnik Moskovskogo Universiteta*, Moscow.
Voice of Śaṁkara, Madras.
Voprosy indijskoj filologii, Moscow.
Viśvambharā, (Hindi), Bikaner.
Viśva-Saṁskṛtam (*VS*), VVRI, Hoshiarpur.
V. R. Fel. Vol. : *V. Raghavan Felicitation Volume.*
VS : *Vājasaneyi-Saṁhitā.*
vs. (vss.) : verse (verses).
VSLÅ.
VSM : Vaidika Saṁśodhana Maṇḍala, Poona.
VSMV : *Vidarbha Saṁśodhana Maṇḍala Vārṣika*, Nagpur.
VSVV : Varanaseya Sanskrit Vishva Vidyalaya, Varanasi.
VVRI : Vishveshvarananda (Vishva Bandhu) Vedic Research Institute, Hoshiarpur.

wd. : would.
Western Folklore.
wh. : which.
Wiener slawistischer Almanach, Wien.
Word, New York.
World Archaeology, London.
World of Music, Berlin.
WSC : World Sanskrit Conference.
W Slav : *Die Welt der Slaven*, Wiesbaden.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

WZHUB : *Wissenschaftliche Zeitschrift der Humboldt Universität Berlin*, Berlin.
WZKM : *Wiener Zeitschrift für Kunde des Morgenlandes*, Wien.
WZKMUL : *Wissenschaftliche Zeitschrift der Karl Marx Universität Leipzig.*
WZKSA : *Wiener Zeitschrift für Kunde Süd-Asiens und Archiv für indische Philosophie*, Vienna.

Yoga : *Quarterly Review*, London.
Yojana, New Delhi.
Yuvabhāratī, Madras.
YV : *Yajurveda.*

ZA : *Zeitschrift für Assyriologie und vorderasiatische Archäologie*, Berlin.
ZAAL : *Zeitschrift des Zentralen Rates für Asien-Afrika-und Lateinamerika-Wissenschaften in der DDR*, Berlin.
Z Arch., Berlin.
Zbornik za filologiju i lingvistiku, Novi Sad.
ZCPh : Zeitschrift für celtische Philologie, Tübingen.
ZDMG : *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Wiesbaden.
Zeitschrift für deutsche Philologie, Berlin,
Zeitschrift für philosophische Forschung, Meisenheim/Glan.
ZMR : *Zeitschrift für Missionswissenschaft und Religionswissenschaft*, Münster.
Znak.
ZPhon : *Zeitschrift für Phonetik*, Berlin.
ZPSK : *Zeitschrift für Phonetik, Sprachwissenschaft, und Kommunikationsforschung*, Berlin.
ZSlPh : *Zeitschrift für slavische Philologie*, Heidellerg.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

I. ṚGVEDA

1. Text, Translation, Padapāṭha, Commentaries, etc.

1. Dharma Deva, Vidya Martanda. *The Ṛgveda*, with Dayananda Sarasvati's commentary translated into English. Sarvadeshik Arya Pratinidhi Sabha, New Delhi; Vol. I (I. 1-61), 1974; Vol. II (I. 62-136), 1978.

..(to be completed in 12 vols.)..

2. *Ṛgveda*, with Hindi commentary by Gopal Prasad Kaushik. Chowkhamba, Varanasi.

3. Griffith, Ralph T. H. *The Hymns of the Rigveda*: English translation with a popular commentary. Mot. Ban., Delhi, 1976.

..(*VBD* III. 1. 6) new revised ed...

4. *Ṛgveda*, with Hindi commentary by Jayadeva Vidyalankar. Chowkhamba, Varanasi.

..6 parts..

5. *Ṛgveda-Bhāṣā-Bhāṣya*. Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1975.

..Vol. 4: 7th and 8th *maṇḍalas*..

6. Röer, Eduard. *The First Two Lectures of the Saṁhitā of the Rig Veda*. Biblio Verlag, Osnabrück, 1980; vii+339+42.

..(reprint of Calcutta ed. 1849).. ṚV-Teilausgabe; Sk. Text, Sāyaṇa's comm., English transl..

7. Sastri, K. N. V. *Śrīmad-Āndhra-Ṛgveda-Saṁhitā*. TTD, Tirupati.

..(in press).. a rendering of the entire *ṚV* in Telugu..

8. Satavalekar, S. D. *Ṛgveda kā subodha bhāṣya*. 1980; 256.

..(easy comm. in Hindi).. Vol. 4 (9th *maṇḍala*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. SATYA PRAKASH, Swami. *Rigveda Saṁhitā*. 1980.

..an unconventional English transl... 7 vols..

10. SATYA PRAKASH SARASVATI ; SATYAKAM VIDYALANKAR. *Ṛgveda Saṁhitā*, with Hindi translation. Veda Pratisthan, New Delhi, 1977 ; Vol. I (Introduction, Index), 132 ; Vol. II (I. 1–121), 540 ; Vol. III (I. 122–191), 541–898.

11. SHARMA, Ganga Sahay. *Ṛgveda*, with Hindi translation. Sanskrit Sahitya Prakashan, New Delhi, 1979 ; 67 + 882.

..based on Sāyaṇa's comm...

12. *Ṛgveda-Saṁhitā*, with Hindi import by SRIRAM SARMA ACHARYA. Chowkhamba, Varanasi.

..4 parts..

13. THAKUR, Paritosa. *Ṛgveda*, with translation and notes in Bengali. Calcutta, 1970.

..5 vols..

14. *Vedārtha - Pārijāta*. Calcutta, 1981 ; 1579.

..2 vols..

15. *Ṛgveda-Saṁhitā Sāyaṇabhāṣyopetā*. Vaidika Saṁśodhana Maṇḍala, Poona, 1972.

..photostat reprint of Vol. I (first *maṇḍala*), 1933 ed..

16. WILSON, H. H. *Ṛgveda-Saṁhitā*, with English translation. Nag Publishers, Delhi, 1978–79 ; cxxx + 2935.

..Sk. text, English transl., notes, indices and appendices.. 6 vols.. reprint of 1850–88 ed...

17. YUDHISTHIRA, Mimamsaka, *Dayānanda-Sarasvatī-viracitaṁ Ṛgveda-bhāṣyam*. Ramlal Kapur Trust, Bahalgarh ; Part I, 1973, 49 + 783 ; Part II, 1973, 8 + 48 + 533 + 3 ; Part III, 1974, 2 + 26 + 620 + 4.

..Part I contains *Ṛgvedādibhāṣyabhūmikā*.. editor's Hindi and Sanskrit *Bhūmikā*..

Rev. : S. K. GUPTA, *BSSS* (II) 3 (3–4), 71–75.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18. ABHYANKAR, K. V. Prolegomena to the Veda-Padapāṭha. *ABORI* 54, 1973, 9–44.

..Padakāra must have followed gramm. treatises existing before Pāṇini's time.. author sums up a few such gramm. rules and conventions.. discusses the meaning of *pada* and the splitting up of *padas* into their component parts..

19. BANERJEE, Satya Ranjan. *Sāyaṇācārya-kṛta-Ṛgveda-bhāṣyopakramaṇikā*. Sanskrit Pustak Bhandar, Calcutta, 1969.

..2nd ed.; text ed. with notes..

20. BRONKHORST, Johannes. The orthoepic diaskeuasis of the Ṛgveda and the date of Pāṇini. *IIJ* 23, April 1981, 83–95.

..the 'orthoepic diaskeuasis' of *ṚV* was not yet complete in the time of *Ṛk-Prātiśākhya*, and ended when but one version of *ṚV* remained, i. e., probably with the disappearance of *Bāṣkala Saṁhitā*.. Pāṇini worked with a version of the *ṚV* which was earlier than the versions described in *Ṛk-Prāt.*; P. preceded *Ṛk-Prāt*... lack of agreement bet. *Aṣṭādhāyī* and our *ṚV* may, therefore, have to be looked at through different eyes.. certainly where phonetic questions are concerned, P. may describe an earlier form of *ṚV*..

21. BRONKHORST, Johannes. Some observations on the Padapāṭha of the Ṛgveda. *IIJ* 24, July 1982, 181–189.

..the *ṚV* known to Śākalya, on the basis of which he composed his Padapāṭha, had a form which was more archaic than the Saṁhitāpāṭha known to us, at least where it concerns details of *sandhi*.. the Padapāṭha of *ṚV* was *written down* from the beginning.. it is not unlikely that the Padapāṭha of *ṚV* is the oldest surviving written book of India..

22. BUDDHADEVA, Vidyalankar. *Ṛgveda-Maṇḍala-Maṇi-Sūtra*. Samarpan Shodh Samsthan, New Delhi, 1979; 74+565.

23. CHATTERJI, Sulochana. Is Mahānāmnī a khila to the Śākala recension? *SP*, 29 AIOC, Poona, 1978, p. 12.

..*Mahānāmnī Sūkta* occurs in *Ait.Ār.* IV; it is employed in the Ṛgvedic ritual; it is not found in the Śākala text of *ṚV*.. *Mahānāmnī* formed the concluding part of the Āśvalāyana and the Śāṁkhāyana recensions of *ṚV*.. Āśv. school closely

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

related to Sākala school; *Mahānāmnī* of Āśv. recension borrowed by Sākalas for their ritual; *Mahānāmnī* rightly regarded as a *khila* of Śākala Sākhā..

24. DEVASTHALI, G. V. Ṛgveda-Saṁhitā va padapāṭha yāmadhye āḍhaḷaṇārī eka tathākathita taphāvata (Marathi). *VSMV* 1978, 1979, 1–12.

..(a so-called discrepancy bet. the Saṁhitā and Padapāṭha of *ṚV*).. *ṚV* VIII. 35. 13.. no discrepancy..

25. DEVASTHALI, G. V. *Ṛgvedavyākhyā Mādhava-kṛtā*: Some of its salient features. *SP*, Winter Inst. (Vedic Interpretation), CASS, Poona, Jan. 1980, p. 1.

..(1) M. cites parallel passages from Vedic lit. in support of the proposed interpretation; (2) often refers to and sometimes quotes from authorities like Śākalya, Śaunaka, Śākaṭāyana, Yāska, etc.; (3) occasionally offers more than one interpret., without indicating preference; (4) brings out the implied meaning; (5) notes and illustrates the utility of Vyākaraṇa for Vedic interpret.; (6) attaches utmost imp. to accent in the field of interpret.; (7) appears to hold that *samaya* (*galita*) passages are strictly identical in all respects; (8) etymologies strictly guided by accentuation; often diff. from those of Yāska; (9) is particular in determining the exact ending of a *pāda* (often within a hemistich) as a means to decide the meaning of a verse; (10) particularly notes gramm. and accentual peculiarities..

26. DEVASTHALI, G. V. Samaya and Saṅkrama. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 1.

..question of *galita* in *ṚV*-Padapāṭha; *galita* called *samaya* in *Ṛk-Prāt*... no information re. *samaya* in *Prāt.*; Uvaṭa's comm. on *Prāt.* is silent about it; *Vājasaneyi-Prāt.* devotes 20 *sūtras* to this topic under the name *saṅkrāma*.. D. refers to views of ancient writers on the subject..

27. DEVASTHALI, G. V. Pre-fixation fermentation of the (Ṛgveda) Kramapāṭha. *Ind. Taur.* 8–9 (Sternbach Comm. Vol.), 1980–81, 123–135.

..the utility of KP established (end of *Ṛk-Prāt.* XI. 66–77).. glimpses of the fermentation before the final fixation of KP give an impression that there was a period when KP had not been unanimously accepted as being particularly authentic.. KP unites Saṁhitāpāṭha and Padapāṭha into one; it serves as the basis of *vikṛtis*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. DEVASTHALI, G. V. Importance of the Kramapāṭha. *SP*, 5 WSC, Varanasi, 1981, 25–26.

..noteworthy pt. about KP is its fixation of the *krama*-unit.. imp. also for exegesis of *ṚV*..

29. DEVASTHALI, G. V. *Ṛgveda* Krama-pāṭha edition – a desideratum. *SP*, 31 AIOC, Jaipur, 1982, 24–26.

..Saṁ., Pada, Krama – these three are *prakṛti*; they keep up the original order of the text; in *vikṛtis*, the order is occasionally disturbed; Krama is the basis of all *vikṛtis*... formation of Krama with the help of such works as *Ṛk-Prāt.*, *Jaṭāpaṭala*, and *Upalekhasūtra* is almost impossible; therefore, urgent need for an ed. of KP..

30 DIWEKAR, H. R. The presentation of the first and the oldest *Ṛksaṁhitā*. *ŚPP* 8 (1), Feb. 1968.

31. ESTELLER, A. Más sobre el "palimpsesto" del Ṛgveda indio. *Boletin Asociacion Espanda de Orientalistas* 10, Madrid, 1974, 167–200.

32. ESTELLER, A. More on the Ṛgveda-Saṁhitā "Palimpsest": *ráthas-pati*, *-huvaimahi*. *SP*, 27 AIOC, Kurukshetra, 1974, p. 1.

33. ESTELLER, A. More on the Saṁhitā 'palimpsest' of the Ṛgveda (*ráthas-páti*). *JBomU* (Arts) 43, No. 79, 1974, 13–86.

34. ESTELLER, A. More on the Saṁhitā-palimpsest of the Ṛgveda (I. 127). *Indolog. Stud.* 3 (1–2), Delhi Univ., 1974, 120–142.

35. ESTELLER, A. The Ṛgveda-Saṁhitā "Palimpsest" in VIII. 46. *Charudeva Shastri Fel. Vol.*, 1974, 45–76.

36. ESTELLER, A. More on the Saṁhitā-palimpsest of the Ṛgveda (X. 150). *ABORI* 55, 1974, 23–71.

..text-crit. based on metrics and rhythm, archaism and parallelism..

37. ESTELLER, A. The Ṛgveda Saṁhitākāra's "palimpsesting" method. *JGJKSV* 31, 1975, 157–166.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..leading principle of *ṚV* text-crit. and text-reconstruction: the paramountcy of metre, archaism, and crit. parallelism over the trad. SK's Saṁhitā-palimpsest..

38. ESTELLER, A. More on the Ṛgveda-Saṁhitā "palimpsest": clarifications and new light. *SP* 28, AIOC, Dharwar, 1976, 2–3.

..ref. MEHENDALE's crit. of E's work (see below)..

39. ESTELLER, A. Text-critical reconstruction of the Ṛgveda-Saṁhitā "Palimpsest" – an old-*new* approach. *SP*, 30 ICHSANA, Mexico city.

..[*ṚV* is an ''orthoepic diaskeuasis'' of the original *ṚV*' — OLDENBERG].. SK led by the redactorial principle of the paramountcy of his own Vyākaraṇa over Chandas - archaism.. essential role of accent in *ṚV*-versification.. *ṚV* prosody is in transition bet. *all*-accent vs. non-accent quantity (classical)..

40. ESTELLER, A. A case of Ṛgveda-Saṁhitā "palimpsesting" in connection with *ráudasī*. *JBomU* (Arts) 46, No. 82, 1977 (1980), 113–187.

..a new basic text-crit. factor: accent-value..

41. ESTELLER, A. The text-critical reconstruction of the Ṛgveda. *Indica* 14 (1), 1977, 1–12.

..prosodical accent-value — the new key-factor..

42. ESTELLER, A. The udātta as key-stone of the deciphering code for the Ṛgveda-Saṁhitā "palimpsest". *Ind. Taur.* 7 (Sternbach Fel. Vol. – Part 1), 1979, 225–238. (also in *Sternbach Abhinandana Grantha* 2, Lucknow, 1979, 929–947).

..*ṚV*-Kavis were in an archaic-linguistic stage of accent plus quality prosody.. an apodictic specimen case: *sahasaḥ yahau* (*yahu* never means 'young' or 'son' as suggested by SK).. building, with SK's wording, vss. that are perfectly rhythmical, sense-making, and idiomatic – but archaic..

43. ESTELLER, A. The Ṛgveda-Saṁhitā "palimpsest" and its complete deciphering code. *Gaurinath Sastri Fel. Vol.*, 1980, 6–30. (also in *SP*, 29 AIOC, Poona, 1978, p. 16).

..brief but complete exposè of all factors involved in the code; exemplifies them with ref. to *ṚV* I. 1..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. FATAH SINGH. Kyā Ṛgveda ke punargaṭhana me koī aucitya hai? (Hindi: published serially). *Savitā* 31 (10), 1978 to 33 (5), 1980.

..(Is there any propriety in reconstructing the *ṚV*-Saṁhitā?).. ref. ESTELLER's views.. F. rejects them..

45. FATAH SINGH. Ṛgveda kā mūloddhāra yā mūloccheda. (Hindi). in *Comp. and Analyt. Study of the Vedas* I, 1981, 173–184.

..(Resurrection or extirpation of the original *ṚV-Saṁhitā*?).. refutes ESTELLER's views (particular ref. to *VBD* III. 1.31)..

46. GUNE, Saroja P. Avagraha in Vedic Padapāṭha. *SP*, 28 AIOC, Dharwar, 1976, p. 252.

47. GUPTA, S. K. *Ṛgvedabhāṣyam* (review). *BSSS* 2 (3–4), 25–28.

48. HARIDATTA SASTRI. Sāyaṇa's *Ṛgvedabhāṣya-bhūmikā*: Hindi translation. Varanasi, 1972.

49. JHA, V. N. The *mat*-derivatives and their treatment in the Padapāṭha of the *Ṛgveda*. *BDCRI* 31–32, 1970–72 (1973), 116–119.

50. JHA, V. N. Śākalya and Pāṇini. *BDCRI* 33, 1973–74, 223–226.

..P. recognises Ś. as a grammarian; mentioned in *Aṣṭādhyāyī*..

51. JHA, V. N. Denominative derivatives in the *Ṛgveda*-Padapāṭha. *VIJ* 12 (VB Comm. Vol.), 1974, 134–138.

..attempts to reconstruct gramm. concept of Padapāṭhakāra as reflected in his analysis..

52. JHA, V. N. The negative particle *a/an* in the Ṛgveda-Padapāṭha. *Arch Or* 42, 1974, 37–38.

53. JHA, V. N. The Pada-text and the Ṛgvedic exegesis. *ABORI* 55, 1974, 203–205.

..various devices employed by the Padakāra help one in Vedic exegesis.. help limited to the understanding of the structure of Vedic lg.; no direct help in semantic interpretation..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. JHA, V. N. On *ādāma* in the Pada-text of *ṚV* 5. 30. 15. *BDCRI* 34, 1974, 38–39.

..Pada-text needs to be amended so that *ā́* and *dāma* are shown as separate units (and not as *ā́dāma* as a free single verb-unit).. Padakāra was not sure about the derivation of the form *ā́dāma*; therefore he left it unanalysed.. *ādāma* to be derived from *ā* + root *dā* (= to receive), as full or augmentless aorist form of *dā* with the accented preposition *ā*..

55. JHA, V. N. Case-terminations and padapāṭha-kāra's system of analysis. *JGJKSV* 31, 1975, 297–311.

56. JHA, V. N. Iti-karaṇa in the Ṛgveda-Padapāṭha. *BDCRI* 35, 1975, 49–54.

..*iti* added after certain words (1) indicates *pragṛhya*-vowel; (2) indicates *ḥ* resulting from *r*; (3) restores the original form of a form if such form has suffered any loss of its final phoneme; (4) explains the confusing situation when homophonous words are juxtaposed; (5) explains peculiar *saṁdhi* in Saṁhitāpāṭha.. the repetition of forms after *iti* has following implications: (a) it distinguishes *ḥ* coming from *r* of a root from *ḥ* coming from *r* of a nominal; (b) it stresses a pt. indicated by *iti* in special cases; (c) it indicates that the word-group preceding *iti* is divisible.. examples from *ṚV*..

57. JHA, V. N. Śākalya's concept of *pada*. *SP*, 28 AIOC, Dharwar, 1976, p. 126.

..(1) a finished free form; (2) a base before *bhis*, *bhyām*, *bhyas*, *su*; (3) a base before a secondary suffix beginning with a consonant; (4) what precedes *-vāṁs*; (5) what precedes the denominative *-ya*; (6) a member of a compound.. compared with Pāṇini's concept..

58. JHA, V. N. Stages in the composition of the Ṛgveda-Padapāṭha. *BDCRI* 35, 1976, 47–50.

59. JOG, K. P. Arising out of Śākalya's use of *iti* after *rodasī* in the Padapāṭha of *Ṛgveda* I. 167. 4 and X. 92. 11. *Bh. Vid.* 31, 1971 (1974), 59–64.

..(a revised version of *VBD* III. 1. 53).. Śākalya's use of *iti* in this context is wrong.. (*rodasī* = the goddess accompanying the Maruts)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60. JOG, K. P. Mādhava's Ṛgveda-vyākhyā and the system of Galitas. *Sambodhi* 5, 1976, 21–28. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, p. 17).

..Sākalya had, among many others, syntactical consideration in mind while he developed a system of *galita*; Mādhava is consistent in following him; M. has demonstrated the usefulness of *galitas* for exegetical purposes..

61. JOG, K. P. Mādhava on some aspect of the Padapāṭha as a means of Ṛgvedic interpretation. 28 *PAIOC*, 1978, 227–231. (Also in *SP*, 28 AIOC, Dharwar, 1976, p. 227).

..*ṚV* I. 25. 13 : Padapāṭha.. *vasta-* unaugmented form represents present indicative or subjunctive.. M.'s proposition re. Śākalya's procedure cannot be accepted as wholly correct.. Ś. has treated his method of dissolving *praśleṣasandhis* in his *Samayānukramaṇī* (now lost)..

62. JOG, K. P. About two observations of Skandasvāmin on the Ṛgveda-Padapāṭha. *SP*, Winter Inst. (Vedic Interpretation), CASS, 1980, p. 27.

..(1) re. Padapāṭha treatment of Ṛgvedic repetitions (e. g. *ṚV* I. 16. 5; 21. 4; VI. 60. 9); (2) re. Padapāṭha dissolution of *sandhis* in the Saṁhitā-text (e. g. I. 117. 24)..

63. MAYANK, Manjul. Some uncommon mythologies utilized by Skandasvāmin in his Ṛgvedic commentary. *SP*, Winter Inst. (Vedic Interpretation), CASS, 1980, p. 20.

..with special ref. to I. 112..

64. MEHENDALE, M. A. The Ṛgveda Saṁhitākāra and Father Esteller. *BDCRI* 35, 1975, 97–116.

..M. refutes E.'s suggestion (see above) that the Saṁhitā-text of the *ṚV* is a 'palimpsest'.. (1) SK cd. not have dared change the words or word-order of the "revealed" text; (2) discusses II. 1. 16 : the refrain *bṛhad vadema*.., X. 21. 5, etc. and shows that E.'s arguments are untenable.

65. MEHENDALE, M. A. Presidential address : Vedic Section. 27 *PAIOC*, 1976, 39–60.

..crit. exam. of ESTELLER's theory re. the present *ṚV* -Saṁhitā being a palimpsest..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66. MEHENDALE, M. A. *Ṛgvedasaṁhitākāra āṇi Father Esteller*. (Marathi). Kauśika Vyākhyānamālā 18, S. P. Mandali, Poona, 1976; 16+114.

..(Foreword by R. N. DANDEKAR, 9–13).. a critique of E.'s 'palimpsest' theory..

Rev.: C. G. KASHIKAR, *Navabhārata* 32, 46–48; M. D. P., *JASBom* 49–51, 243–45.

67. MODAK, B. R. A note on Madhva's Ṛgbhāṣya. *SP*, 29 AIOC, Poona, 1978, 23–24.

..M.'s comm. on only 40 hymns.. sectarian interpretation.. M. emphasises the concept of the hierarchy of gods.. M. refers to certain texts which are not now extant (e. g. *Barkaśruti*, *Turaśruti*, *Piṅgaśruti*)..

68. OLDENBERG, H. *Ṛgveda. Textkritische und exegetische Noten*. 1970; Vol. I, 445; Vol. II, 395.

..reprint of Berlin, 1909–1912..

69. SHARMA, Hridaya Ranjana. A critical note on some Vedic forms where Sāyaṇa differs from Padakāra. *Ling. Res.* 3, BHU, 1980 (1981), 41–43.

..(1) *vāyáḥ* (X. 20, 1): Padakāra wrongly analyses this *vā/yáḥ*; accent does not suppport this; Sāyaṇa understands *vāyáḥ* as one word (= bird); S. does not hesitate to discard trad. whenever necessary; (2) *māsakṛt* (I. 105. 18); P. reads *mā/sakṛt*; tho' S. does not altogether discard P., he prefers to take it as one word – as adj. of *vṛka* (= moon)..

70. SHUKLA, Siddhanath. *Ṛgvedavyākhyā: udbhavo vikāsaś ca*. *Sāgarikā* 7 (4), 302–16.

71. SINGH, A. D. Bāṣkala Saṁhitā of the Ṛgveda. *JOIB* 25, 1975, 111–115. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 19–20).

..(Patañjali and Durga mention 21 *śākhās* of *ṚV*; Śaunaka names only 5: *Āśvalāyanī*, *Śāṅkhāyanī*, *Śākalā*, *Bāṣkalā*, *Māṇḍūkāyanā*).. *Bāṣkala-Saṁ.* contains 1025 *sūktas* (1017 + 7 Vālakhilyas [VIII. 49–55] + *Saṁjñānasūkta*); 2023 *vargas*; 10, 548 *mantras*; it ends with *tac chaṁ yor ā vṛṇīmahe*.. (X. 192. 15).. *ĀśvŚS*, *KauṣGS*, and *Anukramaṇikāvṛtti* recognize the additional *Saṁjñānasūkta* as part of the original *ṚV-Saṁ*. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72. UMASHANKARA SARMA (ed). *Ṛgveda-Saṁhitā*. Chowkhamba, Varanasi.

..*ṚV* I. 1-19..

73. UPADHYAYA, S. A. Yāska and the Padapāṭha of Śākalya. *JASBom* 52-53, 1977-78 (1982), 298-302.

..Y. has not only recognized the imp. of Padapāṭha for the interpretation of the Saṁ. text but has also critically assessed it.. X. 169. 1; I. 104. 1; etc. considered..

74. VARMA, V. K. (ed). *Ṛgvedabhāṣyabhūmikā Sāyaṇakṛtā*. Chowkhamba, Gokuldas Sk. Series 40, Varaṇasi, 1980.

..with Hindi commentary by V..

75. VEERABHADRASWAMY, M. R. Identity of the commentator of the Atharvaveda with Sāyaṇa the commentator of the Ṛgveda. *SP*, 29 AIOC, Poona, 1978, 43-44.

..trad. favours the identity..

76. WITZEL, M. The Ṛgveda-Saṁhitā as known to AV. Par. 46. *IIJ* 25, 1983, 238-39.

..(Materials on Vedic Śākhās, 4).. begins with *agnim īḷe*.. and ends with *tac chamyor ā vṛṇīmahe*.. (= *ṚVKh* 5. 1. 5)..

2. ANCILLARY LITERATURE.

1. ABHYANKAR, K. V. *Upalekhasūtram*. *ABORI* 54, 1973, 45-76.

.. *saṁjñā-viśeṣāḥ; trikramacatuḥkrama-ekapadā-dvipadādyāḥ; parigṛhya-; ṭa-vargīya-; pūrpatidhūrṣadādīnāṁ parigrahe; pūrvapadāntetikaraṇayoḥ sandhi-; itikaraṇapadādisandhi-; svara-; kampa-*..

2. ABHYANKAR, K. V.; DEVASTHALI, G. V. (ed.). *Vedavikṛtilakṣaṇasaṁgraha*. BORI (Res. Unit Publ. 5), 1978; 50 + 168.

..a collection of 12 tracts: (1) *Vikṛtivallī* of Vyāḍi; (2) *Vikṛtivallī* with *Vikṛtikaumudī* by Gaṅgādhara Bhaṭṭācārya; (3) *Aṣṭavikṛtilakṣṇāni* with a comm.; (4) *Jaṭāpaṭalakārikāvyākhyā*- a comm. by Anantācārya on *Jaṭāpaṭala* portion of Vyāḍi's *Vikṛtivallī*; (5) *Jaṭāpaṭala* of Hayagrīva (= *Hayagrīvī-Śikṣā*);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(6) *Jaṭāpaṭala* with an anon. comm.; (7) *Jaṭāpaṭala* with *Dīpikā* by Dayāśaṁkara; (8) *Aṣṭavikṛtivivṛti* of Madhusūdana Maskari with *Prakāśa* of Purogamācārya; (9) *Kauṇḍinya-Śikṣā*; (10) *Kramapaṭala* (= ch. 10 of *Ṛk-Prāt.*) with comm. by Uvaṭa; (11) *Svarapaṭala* (= ch. 3 of *Ṛk-Prāt.*) with Uvaṭa's comm.; (12) *Svarāṁkuśa* of Jayantasvāmin with Nīlakaṇṭha's comm. .. most of the tracts relate to *ṚV*; tracts 3 and 4 to *VS*; tract 4 also to Taittirīya.. exhaustive introd. dealing with the various modes of Vedic recitation with illustrations..

Rev.: H. W. BODEWITZ, *WZKSA* 26, 216–17; B. B. CHAUBEY, *VIJ* 17, 300; J. GONDA, *IIJ* 22, 151–52; K. K. RAJA, *ALB* 43, 11–12; L. STERNBACH, *JA* 210, 217; M. W., *ZDMG* 130, 651.

3. BHAT, M. S. Authorship and date of Ṛgvidhāna. *Indica* 16, 1979, 33–40.

..trad. account re. Śaunaka and his ten works including *Ṛgvidhāna*.. intimate relations bet. *Ṛgvidhāna* on the one hand and *Bṛhaddevatā* and *Śaunakīya* on the other; date of *Ṛgvidhāna*: 500–400 B. C.; known facts re. Mātṛsūnu (comm. on *Ṛ.*)..

4. DEVASTHALI, G. V. Mādhava on *ekānyābhyāṁ samarthābhyām*. *ABORI* 61, 1980, 205–209.

..P. 8. 1. 65.. crit. ability of M. seen in his comm. on *ṚV*.. (M.'s only available comm. on *ṚV* I. 1–121, published by C. K. RAJA, Adyar Library Series 22 and 61; this M. diff. from M. whose comm., along with 4 other comm., is published by VISHVA BANDHU, V. I. Series 19)..

5. DEVASTHALI, G. V. Ekākṣarī Baiṭha (with Saṭīka Paribhāśā). *GJ Vol.*, VSM, 1982, 66–93.

..Sk. text (on the basis of 5 mss.) with introd.. *Baiṭha* is of the nature of *Anukramaṇī*; three varieties; uses code lg. and is generally accompanied by *Paribhāṣā* (consisting of about a dozen stanzas) giving directions for decoding.. the present *B.* relates to *ṚV-Saṁ*...

6. DEVASTHALI, G. V. *Samayānukramaṇī* of Mādhava. *ABORI* 63, 1982, 233–238.

..(based on *Mādhavānukramaṇī*, upodghāta, lines 94–109, publ. as App. IV to the *Ṛgvedānukramaṇī* of Mādhava, Madras Univ. Sk. Series 2, pp. cv–cx).. M. indicates the various devices used by Śākalya to make his Padapāṭha a useful aid to *ṚV* exegesis.. topics in *Samayānukramaṇī* discussed...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. DEVASTHALI, G. V. *Mādhavānukramaṇī* and its contents. *B. R. Saksena Vol.* (*Ṛtam*), Lucknow.

8. DONGRE, Anantarama Sastri. *Śaunaka-praṇītaṁ Caraṇa-vyūhasūtram.* Kashi Sk. Series 132, Varanasi.

..with comm. by Mahīdāsa; introd. and crit. notes by D...

9. KAPADIA, B. H. Vedārthadīpikā - eka dṛṣṭipāta. (Gujarati). *Svādhyāya* 10, 1973, 280–288.

..*V.* = comm. by Ṣaḍguruśiṣya on Śauṇaka's *Ṛgveda-Sarvānu-kramaṇī*.. analytical study of *V*...

10. NAWATHE, P. D. A note on *Bṛhaddevatā* 5. 90. *JOIB* 23, 1974, 164–168.

..paper read at 26 AIOC, 1972.. emendation suggested in *B.* 5. 90 (wh. enumerates the *devatās* of *ṚV* V. 87– *Evayāmarut-sūkta*; this is one of the 4 hymns which form the basis of the *śastras* known as *śilpas*; the *śastra* based on V. 87 is to be recited by the Acchāvāka)..

11. RAI, Ram Kumar (ed.). *Bṛhaddevatā*, attributed to Śaunaka. Kashi Sk. Series 164, Varanasi.

..with Hindi transl., notes, appendices..

12. RAI, Ram Kumar (ed.). *Bṛhaddevatā* : Chapters 1 and 2. Kashi Sk. Series 178, 1983.

..2nd ed..

13. SHARMA, Umesh Chandra (ed). *Ṛgveda-Sarvānukramaṇī of Kātyāyana and Anuvākānukramaṇī of Śaunaka.* Vivek Publications, Aligarh, 1977; vi+107.

..with Ṣaḍguruśiṣya's comm., *Vedārthadīpikā*.. also contains an anon. shorter treatise entitled *Chandaḥsaṁkhyā*..
Rev. : G. V. DEVASTHALI, *ABORI* 60, 268; S. G. KANTAWALA, *JOIB* 29, 148; K. K. RAJA, *ALB* 41 (Suppl.), 26–27; K. V. SARMA, *VIJ* 16, 150–51; S. N. SHUKLA, *Prācya-Prajñā* 9, 71–73.

14. SHARMA, Umesh Chandra (ed). *The Caraṇavyūha-Sūtra of Śaunaka (with the commentary of Mahīdāsa).* Vivek Publ., Aligarh, 1978; vi+47.

..based on a single MS. and one printed text.. enumerates different schools of 4 Vedas, their division, extent, etc...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev. : S. D. LADDU, *ABORI* 61, 306–07; K. K. RAJA, *ALB* 43 (Suppl.), 18; K. V. SARMA, *VIJ* 17, 299–300.

15. SHARMA, Umesh Chandra (ed). *The Chandonukramaṇī of Śaunaka.* Vivek Publ., Aligarh, 1981; vi + 50 + 14.

Rev. : G. B. PALSULE, *ABORI* 63, 344.

16. SHARMA, Umesh Chandra (ed). *Ārṣānukramaṇi of Śaunaka.* Vivek Publ., Aligarh, 1982; 64.

..with Hindi transl...

17. SINHA, Amaladhari. Ṛgveda Śākhāvimarśa. (Hindi). *Prajñā* 16, 1970, 74–84.

..5 Śākhās of *ṚV* partly available; Śāṁkhāyana and Āśvalāyana available in Rajasthan Prācyavidyā-Pratiṣṭhāna, Jodhpur; some features of these mentioned; show differences with Śākala and Bāṣkala..

18. TOKUNAGA, Muneo. On the authenticity of the legends in the Bṛhaddevatā. *SP*, 4 WSC, Berlin, 1979, 252–253.

..has studied 37 myths and legends from *B.*; except for 3 unidentified and apparently spurious episodes, all the legends in *B.* may be divided into 3 categories : (a) derived from a version in an earlier source; (b) concocted out of features derived from more than one sources; (c) invented, being necessary for exegetical purposes.. according to author, the legends in *B.* are spurious, composed artificially by some one from various earlier sources as well as from his own imagination.. *B.* versions not earlier than the epico-Puraṇic ones.. marked contrast in metrical characteristics of the narrative portion and the *Anukramaṇī* portion of *B*...

19. TOKUNAGA, Muneo. On the recensions of the Bṛhaddevatā. *JAOS* 101, 1981, 275–286.

..two recensions – shorter and longer; MACDONELL regarded the longer recension as original, and the shorter one as abridgement; a crit. study of MSS reveals that the longer one is a later amplification of the shorter one..

20. VIJAYAPAL (ed.). *Ṛgvedānukramaṇī of Veṅkaṭamādhava.* Ramlal Kapur Trust, Bahalgarh, 1979; 15 + 328.

..with comm. in Hindi by V.,,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. YUDHISTHIRA, Mimamsaka. Ṛgvedānukramaṇī (Veṅkaṭamādhavīyaṛgvedabhāṣyāntargatā). *Vedavāṇī* 31 (7), 1979, 1–8.

..first 8 specimen pages of *Sarvānukramaṇī*.. (8 *Anukramaṇīs* respectively at the beginning of 8 *adhyāyas* : *svara-*, *ākhyāta-*, *nipāta-*, *śabdāvṛtti-*, *ārṣa-*, *chandas-*, *devatā-*, *mantrārtha-*)..

3. PARTICULAR HYMNS AND MANTRAS.

1. ABHAYADEVA (ABHAYA; ABHAYADEVA SHARMA). Vedon me sūkta pratipādya kī khoja. (Hindi). *Vedavāṇī* 27 (11), 1975, 8–10. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 18–19).

..(what is the subject of a hymn?).. *devatā* is not the *viṣaya* in every case.. discusses *ṚV* I. 1 and suggests that it is actually not an *āgneya-sūkta* but a *bhadra-sūkta* or a *svasti-sūkta*..

2. ABHAYADEVA. Bhāvavijñāna (serially). *Savitā* 30 (1) and the following numbers, 1977 onwards.

..In *ṚV*, the theme of 4 sūktas (X. 129; 130; 154; 190) is *bhāvavṛtta* (abstract subject-matter)..

3. ABHAYADEVA. Ṛgveda kā adhyayana. *Savitā* 31 onwards.

..serially.. Hindi transl. of various *ṚV-mantras* (or groups of *mantras*) with commentary..

4. ABHAYADEVA. Vedādhyayana kaise karen. *Veda-Savitā* 1 and onwards.

..(how shd. one study Veda?).. serially.. Hindi translation with comm. of various *ṚV-mantras*..

5. ABHAYADEVA. Veda-pravacana. *Veda-Savitā*.

..serially.. Hindi transl. with comm. of *ṚV-mantras*..

6. ABHAYADEVA. Hindi transl. with comm. of various single *mantras* or groups of *mantras* from *ṚV*. *Savitā* 30–31; *Veda-Savitā* 1 onwards.

..corresponding passages from the other Vedas mentioned..

7. ABHAYADEVA; FATAH SINGH. Various *Ṛgveda-mantras* translated and commented upon in Hindi by each author separately. *Veda-Savitā* 3 (3) onwards.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. AGRAWALA, V. S. Hymn of Creation: *Nāsadīya-sūkta-vyākhyā*. Prithivi Prakashan, Varanasi, 1963.

..(*VBD* III. 3. 6)..

9. AKHANDANANDA SARASVATI, Swami. Ṛgvedīya Sūrya-sūkta. *Kalyāṇa* 53 (1), 1979, 36–38.

..I. 115..

10. AMBROZINI, R. The first hymn of the Ṛgveda and the alleged ambiguity of poetic texts. (Russian). *VJa* 1, 1981, 90–97.

11. ANANTHANARAYANA, H. S.; LEHMANN, W. P. An attempt at structural criticism: Rigveda 10. 129. *Archibald A. Hill Fel. Vol.* IV, 1979, 11–20.

12. ANṚṢI. Vedamantrārtha. *Dayananda-Sandesh* 5 (3), 1977, 3–4.

..specimen from *Ṛgveda-Bhāṣya-Bhāskara* (being Vyākhyā on Dayananda's *bhāṣya* on *ṚV*).. *ṚV* I. 81. 2..

13. APTE, V. M. A problem of Ṛgvedic exegesis presented by *īḷe* in I. 1. 1. *VIJ* 11, 1973, 1–6.

..discusses various meanings of *īḍ*: consecrate or dedicate, implore, adore, praise, call or invoke; these meanings represent different stages in fire-ritual..

14. APTE, V. M. Apropos of Ṛgveda II. 1. 1a. *Charudeva Shastri Fel. Vol.*, 1974, E 1–4.

..suggests three possible constructions and translations.. discusses *āśuśukṣaṇi*..

15. *Ārya-Mantavya-Prakāśa*, *Vedavāṇī* 30 (1), 1977, 2–88.

..serially.. part 2.. discussion on *Puruṣasūkta*..

16. ATHAVALE, R. B. Śaṅkarācārya's spiritual interpretation of some Ṛgvedic ṛks (as reflected in his philosophical poem Śataślokī). *JASBom* 49–51, 1974–76 (1979), 14–22.

..*ṚV*-hymns intended mainly for thorough understanding and realization *ekaṁ sat*.. *ṚV* III. 8. 4 in *ŚŚ* 45; X. 177. 1 in *ŚŚ* 51; VI. 47. 18 in *ŚŚ* 50; X. 114. 4 in *ŚŚ* 72..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17. AUROBINDO. Agni-Saṁhitā. *GKP* 21 (9), 438–442.

18. BAHULKAR, S. S. The hymn *akṣibhyāṁ te...* in Vedic schools (A study of authorship and redaction). *CASS Stud* 3, 1976, 171–177.

..*ṚV* X. 163; *AVŚ* II. 33; XX. 96. 17–23.. various *gṛhya* and *śrauta* uses.. belonged to ancient stock common to *ṚV* and *AV*.. different adaptations in *ṚV* and *AV*.. different trad. re. authorship: Kāśyapa (*AVŚ*), *Brahman* (*BṛS*), Vivṛhā Kāśyapa (Ṣaḍguruśiṣya)..

19. BANERJEE, Dhirendra Nath. Socio-erotic elements in Yama-Yamī-Sūkta (X. 10) of the Ṛgveda. *SP*, 29 AIOC, Poona, 1978, p. 3.

..the hymn reveals a very complex erotic passion and represents an unknown character of ancient anthropology..

20. BANKWAR, Kashinath Laxman Rao. A fresh probe in *saptāsyāsan paridhayaḥ triḥ sapta samidhaḥ kṛtāḥ*. *SP*, 27 AIOC, Kurukshetra, 1974, p. 7.

..*sapta paridhayaḥ* = 7 worlds; 21 *samidhaḥ* = 7 Maruts + 7 *svaras* (rhythms) + 7 rays of light..

21. BECHIS, Giovanni. [*ṚV* III. 79–129]. *Paideia* 25, 1970, 380–383.

22. BHAGAVADACHARYA. Yama-Yamī-Saṁvāda. *GKP* 21 (7–8), 310–314.

23. BHARGAVA, Dayananda. Nāsadīya-Sūkta : eka vivecana. In *Comp. and Analyt. Study of the Vedas*, Nag Publ., Delhi.

24. BHARGAVA, P. L. Historical importance of the Dānastutis of the Ṛgveda. *JGJKSV* 29, 1979, 109–115.

..*Dānastutis* supplement and confirm the information derived from *Purāṇas*.. 8 *D*. considered..

25. BHARGAVA, P. L. A fresh interpretation of the hymn of creation. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 6.

..tho' the poet firmly believed in the existence of God as the ruler of this universe, he did not want to say dogmatically whether the matter from wh. this universe arose was eternal or created..

...2

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. BHAT, G. K. River-crossing (Ṛgveda III. 33). *ABORI* 53, 1972, 17–25.

..discusses Viśvāmitra-Nadī-Saṁvāda from the pt. of view of the human presentation in it.. hymn reveals characters of speakers and their emotions.. drama and poetry..

27. BHAT, G. K. Marriage of Sūryā (Ṛgveda X. 85). *Sternbach Abhinandana Grantha*, Lucknow, 1979, 63–75.

..reveals features of marriage in *ṚV*-times : (1) marriage settled by boys and girls themselves or parents selected bridegrooms; (2) parental consent necessary; *kanyādāna*; (3) marriage ritual consisted mainly of *hastagrābha* and bridal procession (*vahatu*); (4) *homa*, *mantras*, blessings in groom's house; (5) marriage feast; (6) union of married couple on the wedding night; (7) bride accepted in new home as complete mistress of household; (8) bride hailed as image of auspiciousness..

28. BHATIA, Santidevi. Govardhana. *Veda-Savitā* 1 (7), 1981, p. 157.

..X. 101. 8..

29. BHATNAGAR, Suresh Chandra. Ṛgveda men Badavānala. *VJ* 21 (12), 1973, p. 30.

..VIII, 102, 4–6..

30. BHATT, J. A. *Mṛṇmayaṁ gṛham* in *ṚV* VII. 89 in comparison with the theory of black holes in the modern science. *SP* 31 AIOC, Jaipur, 1982, p. 10.

..*ṚV* VII. 89 : a speech or an experience of a space-traveller; *mṛṇmaya gṛha* is a whirlpool in the sea of cosmic waters, which is a Black Hole in the space..

31. BHATTACHARYA, Bhabani Prasad. A poetic study of Ṛgveda Maṇḍala II. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 33–34.

32. BHATTACHARYA, Bhabani Prasad. A poetic study of Ṛgveda Maṇḍala III. *SP*, 31 AIOC, Jaipur, 1982, 10–11.

33. BHATTACHARYA, Ramakrishna. Drought and famine in the Ṛgveda : a study of *ṚV* 10. 155. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 19.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*alakṣmīnāśanasūkta*.. comm. from Yāska to Sāyaṇa explain it in terms of famine.. hymn also notable for concentration of loan-words.. originally used in a magic ritual of 'scape-goat' type..

34. BHISE, Usha R. Śrīsūkta – a fresh approach. *ABORI* 53, 1972, 27–40.

..several versions of the hymn – ranging from 15 vss to 34 vss.. WASSON's identification of Soma as mushroom accepted.. considers title, contents, genuine part and appendage, chronological position, etc... post -*ṚV* char... transl. and notes..

35. BHISE, Usha R. Sauparṇa hymns: a study. *SP*, 31 AIOC, Jaipur, 1982, 12–13.

..*ṚV Khila* I. 2–12: ten relate to Aśvinā and one to Indrāvaruṇā.. conceived as magic charms.. not later compositions.. emphasis on magic led to their non-inclusion in the *Saṁ*. proper..

36. BHUVALKA, Ram Kumar. Dāna kī mahimā. *VJ* 26 (11), 1978, 9–11.

..(importance of charity).. III. 8. 7..

37. VAN DEN BOSCH, L. P. "Tvaṣṭṛ"; "Atri hymns of the *ṚV*"; "Some remarks on the reappraisals of an ancient Indian God". Groningen.

38. BRERETON, Joel. Style and purpose in Ṛgveda 2. 11. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 2.

..in *ṚV* 2. 11. 3 and 2. 11. 7–8, the poet has fashioned ellipses wh. are open to two very different interpretations: (1) describing char. and exploits of a god; (2) describing the rites performed by the priest.. deliberate union of myth and ritual; thro' the power of the truth of the hymn, the performance of the ritual becomes a regeneration of the acts and powers of gods..

39. BROWN, W. Norman. Prelude to the Indra-Vṛtra battle (Rig-veda 10. 124). *JIES* 2, 1974, 57–61. (Also in *SP*, 29 IOC, Section 7, Paris, 1973, 95–96).

..(ref. author's article on the same subject, *JAOS* 39, 1919, 100–103).. *ṚV* X. 124 adds new features to Indra-Vṛtra myth; these imply the efficacy of properly conducted sacrificial rituals in ensuring I.'s victory over V.; may reflect the growing influence of the priests in later Indo-Aryan society.. Indra recruits Agni, Varuṇa, and Soma (who at the opening of the hymn, are Vṛtra's retainers) as his allies in the impending battle..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. CHOKSI, Kamaleshkumar C. Sandhyā aura sṛṣṭyutpattivarṇana. *VJ* 29 (11), 1981, p. 33.

..ref. to the three *aghamarṣaṇamantras* in *ṚV* X..

41. CHOLKAR, V. B. Physico-mathematical concepts in the Puruṣasūktam. *JOIB* 23, 1974, 269–282.

..the central idea of *Puruṣasūkta* is that the universe is a logically evolved systematic structure; the *sūkta* is more temporal than metaphysical in char.; lg. is ritualistic, but purport is cosmogonic.. physico-math. concepts : (1) a self-existent sphere of cosmic energy; (2) a new law for the transformation of energy; (3) orbit of the sun round the earth is nearly circular, suggesting (a) geocentric motion of the sun and (b) a binding force bet. sun and earth (gravitational)..

42. CHOLKAR, V. B. Puruṣasūktam – eka bhautika cintana. (Marathi). *Navabhārata* 27 (10), 1974, 46–61.

..Marathi version of the preceding..

43. COLLINS, Alfred. Reflections on Ṛg-Veda X. 129 : stimulated by Walter Maurer's paper. *JIES* 3, 1975, 271–281.

..a propos of MAURER, *JIES* 3, 217–238 (see 142 below).. M. misses the pivotal function of *human* thought in the structure of creation in the hymn, and so loses the connection bet. the 'primary' creation described in st. 1–3 and what RENOU has called the 'secondary' creation (*visṛṣṭi*) of the last 2 stanzas..

44. DALAL, Manohar Lal. Ādi Tīrthaṁkara Ṛṣabhadeva. *Anusandhānapatrikā* 5, Ladnu, 1974, 27–31.

..not proper to connect the Munis (*ṚV* X. 135. 2) with Ṛ...

45. DANDEKAR, R. N. The two births of Vasiṣṭha. A fresh study of Ṛgveda VII. 33. 9–14. *Güntert Comm. Vol.*, 1974, 223–231. (Also *CASS Stud.* 2. 1–11).

..biological birth and birth of a socio-ethical personality..

46. DANGE, Sadashiv A. The vision of Vasukra. *JBomU* 40 (Arts), No. 76, 1971, 1–26.

..*ṚV* X. 27–29.. gain of rain – result of cosmic sex-act; on three planes – heavenly, mid. region, terrestrial (sacrificial)..

47. DANGE, Sadashiv A. The thunder-cow and the "asyavāmīya". *JBomU* 41 (Arts), No. 77, 1972, 28–51.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri
R 294.1016 DAN-V.4 079351

..*asya vāmīya* presents the picture of the cosmic Fire-principle that seeds the female waters..

48. DANGE, Sadashiv A. Vāmadeva and the dog's entrails (Ṛgveda IV. 18. 12–13). *VIJ* 12, 1974, 76–88.

..dog-sacrifice for rain (probably borrowed by V. from the contemporary tribal sources).. employment of woman (*jāyā*) to cause the fluid of heaven..

49. DANGE, Sadashiv A. Urvaśī the water belle (A fresh interpretation of *ṚV* X. 95). *JOIB* 25, 1975, 17–46.

..examines views of WRIGHT, KOSAMBI, GOLDMAN, KARAMBELKAR.. for the fructification of the *avīra kratu*, the union with the water-bess U. is necessary; Purūravas is the seer; the whole vision of the seer explained on three planes.. ritual for rain..

50. DANGE, Sadashiv A. The Kuntāpa-hymns. *SP*, 31 AIOC, Jaipur, 1982, p. 18.

..*ṚV-Khila* 5. 8–22 : form part of an imp. ritual.. *Kuntāpa-sūktas* formed part of the general folk-songs rubricated into older Ṛgvedic ritual context by the priests..

51. DANGE, Sindhu S. *Trikadrukebhiḥ patati* (*ṚV* X. 14. 6): an interpretation. *VIJ* 13, 1975, 82–87. (Also *SP*, 27 AIOC, Kurukshetra, 1974, p. 27; *27 PAIOC*, 1976, 221–223).

..*trikadruka* = a special sacrifice or a sacrificial formula connected with a Soma-sacrifice to be performed on special days.. (nothing to do with *kadru* or Soma-vessels)..

52. DANGE, Sindhu S. Autovertism from the Ṛgveda. *VIJ* 14, 1976, 7–16.

108734

..deals with *ādhyātmikyaḥ ṛcaḥ*.. passages with first person singular indicate the seer's close identity with the deity he is praising (implies self-assertion).. sacrificial identification of seer with deity; trance of the seer; kinship with the highest principle..

53. DANGE, Sindhu S. A lost (!) funeral custom from the Ṛgveda (X. 135). *JBomU* 46 (Arts), No. 82, 1977, 11–17. (Also *SP*, 28 AIOC, Dharwar, 1976, 21–22; *28 PAIOC*, 219–225).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ritual of the funeral of a boy.. custom of boat-burial in the case of a boy who is below the age of five or who is yet of a tender age..

54. DAS, Durgaprasad. Gāyatrī meṇ jīvana darśana. (Hindi). *Samanvaya*, Agra, 1974–75, 53–57.

55. DATTA, Asim Kumar. A verse of the Ṛgveda vis-a-vis Jagannātha of Puri. *40 PIHC*, 1981, 172–176.

..*ṚV* X. 155. 3 (*ado yad dāru plavate*) brings J. to mind; the vs. interpreted by Raghunandana in the *Puruṣottamatattvam* as ref. to J.; *Utkalakhaṇḍa* (after 1278 A. D.), ch. 21, vs 3: *ya eṣa plavate dāruḥ*.. (*Śvetāśvatara-Up*. 3. 19 also fancifully connected with J.)..

56. DATTA, Nilanjana. Veda, Book II, in the light of comparative studies in oral literature. *SP*, 31 AIOC, Jaipur, 1982, 20–21.

..aims at sifting the family trad. from the community trad. in oral composition..

57. DAYANANDA. Hindi translation of various single Ṛgvedic verses (with corresponding verses in *AV*). *Veda-Savitā* 1 (2) onwards.

58. *Dayānanda-Ṛgveda-Bhāṣya-Bhāskara*. *Dayānanda-Sandeśa* 4 (1), 1977, 1–3.

..specimen I. 21..

59. DE, A. The theory of creation – an advaita Vedāntic interpretation. *SP*, 4 WSC, Weimar, 1979, 75–76.

..*ṚV* X. 129 is the starting pt. of natural philosophy; *ṚV* X. 90 is the starting pt. of pantheistic philosophy.. (considers how Saṁkara's Vedānta can furnish solution to problems of modern physical science)..

60. DEB, Surendranath. A study of the secular hymns in the Ṛgveda. *SP*, 30 AIOC, Part I, Santiniketan, p. 33.

61. DESAI, M. R. *The Nāsadīya Sūkta*. Gokhale College, Kolhapur, 1972.

62. DESHPANDE, G. T. A note on the Ṛgvedic verse II. 33. 7. *VSMV* 1964, 1965, 73–83.

..*jalāṣa*=*gomūtra*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63. DESHPANDE, G. T. A Vedic song of proper understanding. *D. R. Gadgil Co-op. Inst. Annual*, 1974–75.

..*ṚV* X. 191..

64. DESHPANDE, G. T. Śrī-Durgā-Saptaśatī viṣayaka eka cintana (pūrvārdha). (Marathi). *VSMV* 1978, 1979, 54–67.

..the nature and function of the Divine Power described in the Vāgāmbhṛṇīya-Sūkta (*ṚV* X. 125) is expounded in *Durgā-Sapta*...

65. DESHPANDE, Indu. Some Ṛgveda-stanzas in the Araṇyakas. *CASS Stud* 6, 1982, 115–121.

...the idea that sun is imp. agent of generation (I. 115. 1.) is substituted in *Ār.* by the concept of Prāṇa.. *ṚV* I. 164. 31, 45; X. 177. 2; I. 114. 4 discussed in *Ār*...

66. DEVASTHALI, G. V. The correct reading of Ṛgveda 8. 35. 13–15cd. *Sternbach Abhinandana Grantha*, Lucknow, 1979, 89–96.

..*ā ādityaiḥ yātam* (*ā* to be taken over from 8. 35. 4–6cd)..

67. DHUNDIRAJA SASTRI: *Puruṣasūktam*. Kashi Sanskrit Series 12, 1981.

..with the *Bhāṣya* of Sāyaṇa, the *Vedadīpa* by Mahīdhara, the comm. by Maṅgala, and the *Nimbārkamatabhāṣya* by Kamalakṛṣṇa..

68. DHUNDIRAJA SASTRI. *Śrīsūktam*. Kashi Sanskrit Series 4.

..with the comm. of Vidyāraṇya, Pṛthvīdhara, and Śrīkaṇṭha.. (2nd ed.)..

69. DUBE, Chandrabhushan. Gāyatrīsamīkṣaṇam. *Sūryodaya* 60 (3), 1983, 17–20.

70. ED. Vedon men bhagavatkṛpā. *Kalyāṇa* 50 (1), 1976, p. 2.

..a few mantras from the four Vedas..

71. ED. Veda-mantrārtha. *Dayānanda-Sandeśa*.

..Hindi transl. of single *mantras* in different issues..

72. ED. Vedopadeśa. *Prakāmya* 2 (8), 1979, 1–2.

..I, 125, 7...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73. ED. Various Ṛgvedic *mantras*: text, transl. and exposition in Hindi. *Vedavāṇi* (different issues).

74. ED. *Kasmai devāya haviṣā vidhema. Sūryodaya* 55 (4), 1978, p. 1.

75. ESTELLER, A. The text-critical tenor of *ṚV* I. 164. *JBomU* 41 (Arts), No. 77, 1972, 52–77.

76. ESTELLER, A. The discovery of the prosodical udātta and the depalimpsesting of III. 59. *30 PAIOC*, 1982, 151–173. (Also *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 2).

77. FATAH SINGH. Puruṣasūkta kā tātparya. *Veda-Savitā* 1 (1), 1980, 5–8.

..*vyakti*, *vyaktitva*, *nirvaiyaktikatā*..

78. FATAH SINGH. Puruṣasūkta kī vyākhyā. *Veda-Savitā* 1 (2) onwards.

..serially.. exposition in Hindi of the *Puruṣasūkta*..

79. FATAH SINGH. Svasti. *Veda-Savitā* 3 (11), 1983, 332–336.

..*ṚV* I. 1. 1–9.. germ of Vedic *jñānakāṇḍa*..

80. GANGESHWARANANDA, Swami. Veda men bhagavat-kṛpākā cittākarṣaka citraṇa. *Kalyāṇa* 50 (1), 1976, 35–39.

81. GEIB, Ruprecht. Die Formel *áyus prá tṛ* im Ṛg-Veda. *IIJ* 16, 1975, 269–283.

..'bring the life-span safely over the inimical impediments' (not merely 'extend life')..

82. GONDA, J. *Hymns of the Ṛgveda not employed in the Solemn Ritual*. North-Holland Publishing Co. (VKNAW : Afd. Lett., N. R. 95), Amsterdam, 1978; 138.

..I. Introduction; II. The ancient authorities; III. Stotra literature; IV. Sūktas wholly unemployed in the solemn ritual; V. Sūktas used in domestic manuals and *vidhāna* lit.; VI. Sūktas employed partially; VII. Conclusions and additional observations.. author discusses problems of those hymns of the *ṚV* that are not used in the ritual manuals; improbable that they were purely literary; they are throughout religious and ritually usable and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

were no doubt highly valued by the worshippers, but they were, in most cases, not or not explicitly destined for the *Śrauta* ritual; however, some of them may have accompanied it at a distance and then may have gone out of use.. Vedic lit., known or unknown, preserved or lost, was much more varied than it has sometimes been supposed to be; not all hymnic poetry which belongs to it was intended for the liturgy of the solemn ceremonies; rel. in ancient India was not identical with sacrificial ritual..

Rev.: G. B., *ZDMG* 130 (1), 193–91; H. W. BODEWITZ, *IIJ* 22, 149–51; B. B. CHAUBEY, *VIJ* 17, 292–93; M. ELIADE, *Hist Rel* 19, 274; K. WERNER, *JRAS* 1979, 62–63; J. C. WRIGHT, *BSOAS* 42, 388–89.

83. GONDA, J. *A propos of the mantras in the pravargya section of the Ṛgvedic Brāhmaṇas. *IIJ* 21, 1979, 235–271.

84. GONDA, J. Agni in Ṛgveda-Saṁhitā 9, 66 and 67. *JRAS* 1979 (2), 137–157.

..*ṚV* IX. 67. 22–27 and its variants in *YV* and *AV* represent different forms of a formulary that cd. serve the purpose of those who wished to perform a ritual purification; *ṚV* IX. 67. 22–27 added in order to enhance the virtue and purificatory power of the *sūkta* and possibly also of *ṚV* IX. 1–67 in general.. Agni and Soma have in the oldest parts of the Veda much in common; tho' they occupy a significant place in the material equipment of the sacrifice, they are associated with divinity.. the possibility of a certain independent ritual use of IX. 19 and 21 for purificatory purposes before they were once for all incorporated in *Ṛgveda-Saṁ.* can't be excluded; the position of st. 20 is less pronounced, and its place variable..

85. GONDA, J. The use of the Viṣṇusūkta in some ritual texts of the Vaikhānasas. *OH* (150th anniversary vol.), 1979, 23–38.

86. GONDA, J. Ṛgveda-Saṁhitā, 5. 78. *VIJ* 17, 1979, 1–4.

..(GELDNER's view ref. to).. acc. to GONDA, it is probable that st. 7–9 constitute an 'esoteric text producing child-birth'; it was the original nucleus which was incorporated in the story of Saptavadhri.. [views of THIEME, ALSDORF re. *ṚV* legend spells considered]..

87. GOSWAMI, R. P. Nāma-Māhātmya of Panta Viṭṭhala. *SP*, 29 AIOC. Poona, 1978, p. 77.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*N*. is a commentary on selected *ṛks* (127 in no.) in which the word *nāma* occurs, and wh. acc. to the comm. glorify *nāma*..

88. GOTO, Toshifumi. *vi duhanti prá vāṇám* (*ṚV* IV. 24. 9d). *JIBS* 25 (2), 1977, 987–984.

..in view of *ṚV* I. 158. 4 and *ŚPB* IV. 6. 9. 3, the passage must mean: 'So haben sie ihre Stimme des Lobgesangs (zu Indra) ausgemolken (erschöpft ohne Erfolg)'..

89. GOYAL, Virendra. Bhakta kī pukāra. *Veda-Savitā* 2 (2), 1981, p. 39.

..I. 25. 19..

90. GUPTA, Anand Swarup. Which god should we worship with our oblations (*kasmai devāya haviṣā vidhema*). *Hindutva* 8 (5), 1977, 27–29.

..true object of our worship is Ka or Prajāpati, and the first or the grossest manifestation of P. is *anna*..

91. GUPTA, Mridula. Ṛgveda men sṛṣṭi ke mūlakaṇa. (Hindi). *BSSS* II, 3–4, 1973–74, 9–12.

..*ṚV* X. 72. 8, 9: eight sons of Aditi are equivalent to electron, proton, etc...

92. GUPTA, S. K. Vaidikaṁ vacaḥ. *Svara-Maṅgalā* 3 (3), 1977.

..*ṚV* V. 44. 13, 15 transl. with exegetical notes..

93. HEJIB, Alaka. Hermann Grassmann on Ṛgveda X. 18. 6a. *VIJ* 18, 1980, 36–38.

..G's disregard of the Padapāṭha, a possibly forced reading of *ā́ rohata*, and the arbitrary emendation of *vṛṇānā́ḥ* to *urāṇā́ḥ* render his transl. highly vulnerable to animadversion..

94. HEJIB, Alaka; SHARMA, Arvind. A note on Ṛgveda III. 54. 21 (c). *As Stud* 31, 1977, 80–82.

..transl.: "O Agni, (being) the distributor (of gifts), do not neglect my friendship"..

95. HEJIB, Alaka; SHARMA, Arvind. *Vavra* in Ṛgveda I. 52. 3: noun or verb? *Oriente e Occidente* 1, 1979, 49–50.

..to be read as *vavraḥ* ("one who has gone deep" into the udder).. authenticity of the Padapāṭha to be accepted..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

96. HEJIB, Alaka; SHARMA, Arvind. Hermann Grassmann on Ṛgveda X. 18. 6a. *IL* 40, 1979–80, 312–314.

..see 93 above..

97. HUNTINGTON Jr., Clair W. An analysis of the modern commentary on the Nāsadīya Sūkta (Ṛgveda X. 129). *JOIB* 28, 1978, 1–16.

..(views of WHITNEY, 1911; C. K. RAJA, 1973; M. R. DESAI considered).. acc. to author, the hymn is unique as a genuine example of early philosophy (as opposed to theology) – an expression of doubt, an unanswered question – spirit of 'unpious' investigation in the hymn..

98. Integral vision of the Vedic Seers. *Pr.Bh.* 84 onwards.

..(opening page of each issue).. select *mantras*: text, English transl., brief notes..

99. JAGATKUMAR. Chidra-nivāraṇa. *Paropakārī* 12 (5), 1971, p. 2.

..X. 101. 8..

100. JAGATKUMAR. Prabhātopaniṣad. *Paropakārī* 12 (6), 1971, 2–3; 19.

..VII. 41. 1..

101. JAGATKUMAR. *Īśvaradarśana*. Madhur Prakashan, Delhi; 50.

Rev.: Bhavanilal BHARATIYA, *Āryamārtaṇḍa* 50, 24.

102. JAIN, Ram Chandra. Ṛgveda kī āśramaṇa ṛk. (Hindi). *Anusandhāna-Patrikā*, Ladnu, 1973, 33–36.

..*ṚV* X. 94. 11 in which the word *āśramaṇa* occurs.. the seer, an aborigine belonging to a pre-Aryan community eulogises the *śramaṇa*-culture..

103. JAMISON, Stephanie W. A Vedic sexual pun: *ástobhayat*, *anubhartrī*, and *ṚV* I. 88. 6. *AO* 42, 1981, 55–63. (Also in *IE Studies* IV, Harvard Univ., Linguistics Dept., 1981, 538–550).

..*anubhartrī* 'female penis-wielder'; *astobhayat* 'has made her sound'.. sexual overtones in the vs..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

104. JAYANARAYANA, Mallika. Gāyatrī-mīmāṁsā. *Kalyāṇa* 50 (11), 1976, 509–511.

105. JAYENDRA SARASWATI, Swami. Gāyatrī-upadeśa. *Kāmakoṭi-Vāṇī* 7 (8), 1975, 8–15.

106. JHALA, G. C. Prasvāpinī Upaniṣad (*ṚV* 7. 55). (Gujarati). (in) *Nīrājanā*, CGVB, Surat, 1974, 13–16.

107. JHALA, G. C. Yamasūkta (*ṚV* X. 14). (Guj.). (in) *Nīrājanā*, 1974, 17–21.

108. JHALA, G. C. Puruṣasūkta (*ṚV* X. 90). (Guj.). (in) *Nīrājanā*, 1974, 22–25.

109. JHALA, G. C. Araṇyānīsūkta (*ṚV* X. 145). (Guj.). (in) *Nīrājanā*, 1974, 26–29.

110. JOG, K. P. Who is the seer of *ṚV* 8. 29? *SP*, 31 AIOC, Jaipur, 1982, 31–32.

..*Sarvānukramaṇī* mentions either Manu Vaivasvata or Kaśyapa Mārica.. J. tries to determine the authorship with the help of 'statistical linguistics'..

111. JOHNSON, Willard. On the Ṛgvedic riddle of the two birds in the fig tree (*ṚV* I. 164. 20–22), and the discovery of the Vedic speculative symposium. *JAOS* 96, 1976, 248–258.

..the primary Ṛgvedic purport of the 'two birds' image is speculative symposium contest between master and initiate..

112. JOSHI, Lal Mani. Minds in one accord. (in) *God of All*, ed. Claude A. STARK, Cape Cod, 1974.

113. JYOTIR MAYA NANDA, Swami. Mysticism of Mahakali in the Ratri Sukta of the Rig Veda. *International Yoga Guide* 18 (3), 1980, 55, 63.

114. KAMIOKA, Koji. Rigvedica 1: *nā́ namante* (*ṚV* 10. 34. 8). *Journal of Asian and African Studies* 16, Tokyo, 1978, 64–82.

..*na* is lengthened synchronically in *ṚV*.. or did the non-sacerdotal contents of this hymn enable to introduce *nā́* which might have been current outside Ṛgvedic priestly trad.?.. excursus on *sáhas-* and its poetics..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

115. KANSARA, N. M. The *Gāyatrī-mantra-vivaraṇam* of Śubhatilakopādhyāya. *Indolog. Stud.* 3 (1-2), 1974, 72-91.

..Sk. comm. on *ṚV* III. 62. 10 by a Jaina monk (cir. 1221-1367); interpretation from the pts. of view of various systems of Indian philosophy.. crit. ed. text on the basis of 3 mss..

116. KANTAWALA, S. G. *ṚV* I. 154. 6 : a study in sectarian interpretation. *SP*, Kuppuswami Sastri Birth-Centenary Seminar, Madras, 1981.

..Vallabha's interpret. (*Aṇubhāṣya* 4. 2. 14).. also of Viṭṭhaleśa (in *Vidvanmaṇḍana*)..

117. KANTAWALA, S. G. Ṛgvedanā saptama-maṇḍalamā vasiṣṭhano eka pārivārika praśna. (Guj.). *Svādhyāya* 20 (2), 1983, 101-106.

..VII. 1..

118. KAPALI SASTRI, T. V. K. (ed.). *Ṛgveda-Saṁhitā* (V. 1). Sri Aurobindo Ashram, Pondicherry, 1970; 121.

119. KAPUR, Devendra Kumar. Hindi rendering of various Ṛgvedic mantras. *Vedavāṇī* 25 onwards.

120. KELKAR, R. N. Asya vāmīya sūktātīla jyotiṣa. (Marathi). *Preraṇā* 17 (1), 1980, 21-22.

..astronomy in I. 164..

121. KESHAVA IYENGAR, B. R. *The Rigvedic Purusha Sukta*. Vedanta Book Agencies, Bangalore, 1977; 46.

..text in Devanāgarī and Roman script.. non-trad. approach to the interpret...

122. KOLHATKAR, V. V. Maṇḍūkasūkta-vaijñānika dṛṣṭikoṇātūna. (Marathi). *Navabhārata* 33 (7), 1979, 21-24.

..interpret. of *Maṇḍūkasūkta* from the scientific pt. of view..

123. KOMALBHAI 'KESH'. Hindi rendering of various Ṛgvedic mantras. *Savitā* 32 and *Veda-Savitā* 1 onwards.

124. KRISHNALAL. Ṛgveda men tīna mūrdhāyen. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..three *mūrdhās* mentioned in I. 146. 1 and VI. 73. 1.. Sāyana's interpret. not satisfactory.. 3 *m.* = three luminous *dyulokas*.. in the second context, 3 *m.* may denote three parts (coverings) of *mastiṣka* (brain)..

125. KRISHNANANDA, Swami. The Puruṣasūkta. *The Divine Life* 31 (11), 451–453; 39 (3), 73–74; 41 (5), 144–148.

..*sūkta* charged with fivefold force.. its message (41. 5, 144–148)..

126. KULKARNI, E. D. The *Vidyābodhinī* of Unmattānanda on Śrīsūkta. *Charudeva Shastri Fel. Vol.*, 1974, E 571–578.

..gives a tāntric interpret. of the *sūkta*..

127. KUSUMALATA. *Puruṣasūkta kā vivecanātmaka adhyayana* (*puruṣa eva idaṁ sarvam*). (Hindi). Samarpana Shodh Samsthana, Sarvasva Grantha Mala 5, Jaipur, 1978; *Ṣa* + 376.

..crit. study of *Puruṣasūkta*..

128. KWELLA, Peter. *Flussüberschreitung im Rigveda – RV III, 33 und Verwandtes.* OH (Freiburger Beiträge zur Indologie – 6), Wiesbaden, 1973; VII + 152.

..(Diss.).. the efficacy and power of the incantation (v. 13) derive from the "truth" which is miraculously inherent in the hymn that is recited.. K. attempts a spatial-temporal localization of the rite-myth; emphasizes the magico-ritual implications of the dialogue acc. to the *Sitz im Leben* methodology.. (one of the great themes in psychology and phenomenology of rel.: primitive ritualism and mythopoetic creation)..

Rev.: Gustav GLAESSER, *EW* 24, 432–35.

129. LAL, S. K. Cultic fusion vis-á-vis the Sūryā-Hymn. *Bh. Vid.* 41 (3–4), 1981, 56–63. (Also in *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 30).

..ref. first half of X. 85.. three different cults noticed: Soma-cult, Pūṣan-cult, and Aśvin-cult; the latter. two try to gain recognition on par with Soma-cult..

130. LAZZERONI, Romano. *ṚV* X. 95. 1: invito al dialogo o esortazione alla poesia? *SSL* 18, 1978, 171–178.

131. MAGGI, Daniele. Sull'unità dell'inno rigvedico: sollecitazione a un problema. "Come è fatto" *ṚV* X. 104. *SSL* 15, 1975, 52–101.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

132. MAGGI, Daniele. Interpretazione di Rigveda IV. 50. 2 (Appendice : Nota sul verbo vedico *taṁsayate*). *SSL* 16, 1976, 163–205.

133. MAGGI, Daniele. L'universo strutturato di Ṛgveda X, 129 : a proposito della quinta stanza e del significato di *práyati*. *Studi vedici e medio-indiani*, Pisa, 1981, 11–48.

134. MAGGI, Daniele. Il motivo della tela fatta e disfatta fra epos e ideologia : una testimonianza da Ṛgveda X. 130. *Studi vedici e medio-indiani*, Pisa, 1981, 49–86.

135. MAHENDRA SASTRI. Hindi translation of some Ṛgvedic mantras. *Vedavāṇī* 31–32.

136. MAINKAR, T. G. The hymn of Mudgala Bhārmyaśva (X. 102) : a fresh approach. *Sambodhi* 4 (2), 1975, 1–22.

..text, transl., notes.. the background is that of war; victory of Mudgala; a perfect *ṚV*-ballad; cattle-lifting, queen driving the chariot for her royal husband – such motifs found in later epic poetry.. Mudgala wins his stolen cattle; only one strong bull remained with him; Mudgalānī, hitherto neglected wife, drove her husband's chariot; Indra invoked..

137. MAINKAR, T. G. *The Upabṛṁhaṇa and the Ṛgveda Interpretation*. L. D. Series 50, Ahmedabad, 1975; 7 + 60.

..*ṚV* X. 102 (Mudgala) and I. 179 (Agastya-Lopāmudrā) discussed.. an effort to interpret the material of Ṛṣi-trad. in the light of Sūta-trad...

Rev.: B. Ch. CHHABRA, *AP* (July-Aug '76), 186; G. B. PALSULE, *ABORI* 60, 321–22; K. V. SARMA, *VIJ* 15, 296–97.

138. MALAVIYA, Maya. Ṛgveda kā svāpanasūkta 7. 55 : eka adhyayana. (Hindi). *JGJKSV* 31, 1975, 357–365.

..unitary *sūkta*.. subject-matter is *vāstuśamana* and *gṛhaśānti*; magico-rel. char. is obvious..

139. MALAVIYA, Sudhakar. *Catvāri Śṛṅgā* – eka pariprekṣya. *SP*, 27 AIOC, Kurukshetra, 1974, 39–41.

..discusses Vedic-ritualistic, Paurāṇic, literary, philosophical interpret...

140. MALAVIYA, Sudhakar. The Purāṇic interpretation of the Ṛgvedic mantra IV. 58. 3. *Pur* 17 (1), 1975, 75–83.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..various interpretations considered.. in *Skanda-P.*, the *mantra* is applied to Śiva; in *Agni-P.*, part of it is mentioned as *yajus*; its salient features occur also in *Bhāgavata-P.*. acc. to author, the *mantra* is *atistuti* of sacrifice expressed in allegorical lg...

141. MARKANDEYA SASTRI, C. Some issues arising from the mystic interpretation of some verses in the first sūkta of Ṛgveda – I. 1. 5–8. 2 *PAPOC*, Hyderabad, 1981, 31–36.

..a propos of KAPIL SASTRY's (mystic) interpret... actually the passage is ritualistic in tenor..

142. MAURER, Walter H. A re-examination of Ṛgveda X. 129, the Nāsadīya hymn. *JIES* 3 (3), 1975, 217–238. (Also 29 *PICO*, Ind. anc., Vol. 6, 1976, 425–27; *SP*, 29 ICO, Section 7, p. 98).

..new, closely literal transl. with exegesis.. earlier studies examined.. see 43 above..

143. MAYANK, Manjul. Various ways of Jaina interpretation of the Gāyatrī verse. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 13–14.

..various interpretations given by Subhatilaka Upādhyāya.. (see 115 above)..

144. MEDDA, Ettore. Gli "enjamblements" di RV X. 95 per un'analisi stilistica. *SSL* 18, 1978, 119–210.

145. MEHENDALE, M. A. Ekā ṛṣīcī hāka. (Marathi). *Māṇūsa* (Weekly), 25. 8. 1973, 3–5.

..X. 117..

146. MEHTA, Harivamsa Lal. Āo prārthanā karen. (Hindi). *Veda-Savitā* 3 (11), 1983, 327–28.

..X. 7. 1..

147. MISHRA, Ram Gopal. Dvā suparṇākhya mantra men kāvyadṛṣṭi. (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, 29–30.

..I. 164. 20 : *vṛkṣa* = *kāvya*; *suparṇau* = *kavi* and *sahṛdaya*; *svādu pippala* = *rasāsvāda*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

148. MISHRA, Rudrakanta. A note on the Nāsadīyasūkta of the Ṛgveda-Saṁhitā. *JGJKSV* 33 (3), 1977, 9–13.

..the roles in the process of creation of *jñānaśakti* (v. 2), *icchāśakti* (v. 4), and *kriyāśakti* (vs. 5, 6) emphasized..

149. MISHRA, Shri Kesi. Gāyatrīkī viśeṣatā. *Kalyāṇa* 53 (10), 1979, 410–412.

150. MISHRA, Shrikrishnacandra. Vedokta rātrisūkta. *Kalyāṇa* 53 (5), 1979, 151–154.

151. MOHAN CHAND. Jñānasūkta. *Comp. and Analyt. Stud. Vedas*, Nag Publishers, Delhi.

152. MUNSHIRAM SHARMA "SOMA". Raso vai saḥ. *Veda-Savitā* 1 (7), 1981, 152–154.

..*ṚV* X. 154. 2–4; *AV* 18. 2. 16..

153. NARADEVA, Sastri. *Catvāri vāk parimitā padāni.* (Hindi). *Vedavāṇī* 31 (7), 1979, 12–15.

..I. 164. 45 (interpret. acc. to Swami DAYANANDA)..

154. NIRAKARI, Ramadas. Nāsadīya sūkta men dārśanika tattva. (Hindi). *VJ* 23 (11), 1975, 14–16.

155. OGUIBÉNINE, Boris. Ansätze für ein Ṛgveda-Motivverzeichnis. Verläufige Ergebnisse und Schwierigkeiten. *IIJ* 23 (2), 1981, 117–132.

..(work in this direction by BERGAIGNE and GELDNER).. model-analysis of *ṚV* I. 49; nouns and verbs analysed; various contexts to be studied..

156. OLMO, A. del. *Los himnos mágicos del Rig-Veda.* Kier, Buenos Aires, 1945; 162.

..transl...

157. OTTO, Rudolf. *Varuṇa-Hymnen des Ṛg-Veda übersetzt.* Religionsgesch. Texte 1 (Röhrscheid), Bonn, 1948.

158. PADMANABHACHARYA, Pandit. Vibhramapramārjanam. *Vedavāṇī* 31 (2), 1978, 20–21.

..(ref. *Vedavāṇī*, Nov. 1978).. a propos of *ṚV* VIII. 61. 1, 2, 7.. Apālā = śvitriṇī (acc. to Madhvācārya).. elsewhere, A. = *atitaruṇī*, *navayauvanā*..

...3

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

159. PANCHOLI, Badri Prasad. Parama puruṣa kā sandarśana. *Savitā* 31–32, *Veda-Savitā* 1 onwards.

..(Hindi).. on *Puruṣasūkta*..

160. PANCHOLI, Badri Prasad. Svarājya kī arcanā. *Veda-Savitā* 2 onwards.

..Hindi transl. of Ṛgvedic verses..

161. PANCHOLI, Badri Prasad. Hindi translation of miscellaneous Ṛgvedic verses. *Veda-Savitā* 1 onwards.

162. PANDEY, Yogesh. Problem of interpretations of the ṛks alluding to the doctrine of transmigration in the Ṛgveda. *Madhya Bharati* 18 (Hum.), Univ. of Saugar, 1970, 68–79.

163. PANDEYA, Jagannarayana. Veda aura gāyatrī. *Kalyāṇa* 56 (5), 1982, 603–605.

164. PANDRIMALAI SWAMIGAL. The glory of gāyatrī. *BJ* 27 (2), 1980, 67–78.

165. PANT, M. B. Asya-vāmīya-sūkta : its astronomical interpretation. *SP*, 29 AIOC, Poona, 1978, p. 368.

..(the hymn is in the form of a symposium).. description of the birth of stars and the cosmological theories behind it..

166. PANT, M. B. Sūkta V. 40. *Santakṛpā*, Nov.-Dec. 1978, 45–49.

..(Marathi).. solar eclipse..

167. PANT, M. B. Vāyūce kāvyamaya manohārī varṇana. (Marathi). *Santakṛpā*, Feb. 1980, 41–44.

..I. 136..

168. PANT, M. B. Sūkta kāḷyā ḍhagāce. (Marathi). *Santakṛpā*, Aug. 1980, 24–27.

..hymn of black cloud.. V. 60, 61..

169. PANT, M. B. Bṛhaspati-Brahmaṇaspati sūkte. *Santakṛpā*, Nov.-Dec. 1980, 52–60.

..II. 23, I. 40.. B. = expounder of the field of rain..

170. PANT, M. B. *Vedavatī*. (Marathi). Santakṛpā Pratiṣṭhāna Publ. 7, Poona, 1981; 7+112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..exposition of 12 select *sūktas* in the light of modern science.. appendixes : (a) table of constants by applying *kaṭapayādi-sūtra* to some *ṛks* in *Asya-vāmīya*; (b) the *kaṭapayādi-sūtra* and its use in Egyptian and Vedic lit...

Rev.: V. G. RAHURKAR, *ABORI* 63, 353–54.

171. PANT, M. B. Sūkte : vidyut agnīcī. 5. 3, 5. 44. *Santakṛpā* 6 (2), 1981, 28–33.

172. PANT, M. B. *Catvāri śṛṅgā trayo asya pādā. Santakṛpā* 6 (5), 1981, 31–34.

..from the pt. of view of modern cosmological theory..

173. PANT, M. B. Aśvisūktavyākhyā. *Vedajyoti* 5 (8–12).

174. PANT, M. B. Kisāṇasūkte. *Santakṛpā*, Oct. 1981, 15–19.

..*ṚV* V. 33; IV. 57..

175. PANT, M. B. Vasiṣṭha Vasiṣṭhaputrāḥ sūkta aura dhūmaketu. *SP*, 31 AIOC, Jaipur, 1982, 46–47.

..*ṚV* VII. 33..

176. PANT, M. B. Sūrya va sūryācyā vātāvaraṇātīla ghaṭanā. *Santakṛpā* 7 (12), 21–24; 8 (1), 25–28; 8 (2), 19–22.

..*ṚV* VII. 18..

177. PANT, M. B. *Divo amuṣya śāsato divaṁ yaya divāvaso. Santakṛpā* 8 (3), 1983, 22–25.

..VIII. 34. 1..

178. PANT, M. B. *ṚV* 8. 35. *Santakṛpā* 8 (4), 1983, 12–16.

179. PANT, M. B. *ṚV* 8. 18. *Santakṛpā* 8 (5), 1983, 25–28.

180. PANT, M. B. Parjanyaviṣayaka dona sūkte. *Santakṛpā* 8 (6), 1983, 21–25.

..*ṚV* VII. 67; V. 76..

181. PANT, Nayaraj. Vedamā urvaśī ra purūravāko saṁvāda (Nepali). *Pūrṇimā* 4 (3), 15, 1968, 299–303.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

182. PARANJAPE, K. R. Puruṣasūktācā sandeśa. (Marathi). *Prasāda* 36 (6), 1983, 26–34.

183. PATEL, Gautam V. Aprīsūkta. (Gujarati). *Svādhyāya* 13 (3), 1976, 269–275.

184. PATHAK, J. R. *Yamayamīsūktavicāraḥ*. (Sanskrit). *Surabhāratī*, 1978, 35–37.

..Yamī = sister of Yama (not wife, in spite of P. 4. 1. 48 : *puṁyogād ākhyāyām*)..

185. PATHAK, Sarvananda. Gāyatrī-mantra. *Kalyāṇa* 48 (9), 1974, 955–957.

186. PATHARIYA, Satya. *ṚV* I. 24. 15. *Vedavāṇī* 35 (3), 1983, 1–2.

187. PHILLIPS, H. B. Hymns from the Vedas. *Ved. Kes.* 63, 381–383, 406–408; 64, 22–24.

..English transl. of select hymns or groups of *mantras*..

188. PIMPLAPURE, G. W. Significance of the hymn of somavat Pitṛs. *NUJ* 25 (3–4), 1974–75.

189. PIRART, E. *ṚV* 3. 26. 7 : *havír asmi nā́ma*. *TLIE* 1, 1980, 31–33.

..(against HAHN's syntactical interpret.)..

190. PIRART, E. *ṚV* 4. 19. Un hymne du poète Vāmadeva au dieu Indra. *TLIE* 1, 1980, 34–39.

..transl. and comm...

191. PIRART, E. Autre hymne du poète Vāmadeva au dieu Indra, *ṚV* 4. 20. *TLIE* 1, 1980, 40–44.

..transl. and comm...

192. PIRART, E. Quelques notes et remarques sur *ṚV* II. 35. *TLIE* 1, 1980, 45–52.

193. PISANI, Vittore. L'inno X. 95 del *Rigveda* un mito indo-greco. *Ind. Taur.* 5, 1977, 127–137.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..an attempt to interpret the hymn as a work of poetry inspired by the myth of Purūravas's love for Urvaśī.. the myth is supposed to recur in the analogous Gk. myth of Peleus and Thetis, going back to a prehist. community of IE tribes that had brought their lgg. and cultures in India and in Anatolia, hence in East Greece..

194. PRABHAKAR, C. L. The Gāyatrīmantra. *Pathway to God* 8 (1), 1973, 108–110.

195. PRABHAKAR, C. L. The course of Gayatrī-mantra in the Ṛgveda and Yajurveda. *Saṁskṛtavimarśa* 1 (2), 1974, 60–70.

196. PRAKASHKAR, V. B. *Ṛgvedīyabrahmaṇaspatisūkta-devatādivimarśaḥ*. (Sanskrit). *Surabhāratī* 17, 1980, 24–28.

..B. = Gaṇapati, son of Śiva..

197. PURANDARE, G. G. A reinterpretation of some mantras from *asya vāmasya sūkta*. *JOIB* 27 (3–4), 1978, 69–71.

..interpret. in the context of *praṇavasādhanā*..

198. PURANDARE, G. G. Asya vāmīya sūktam. (Marathi). *Prasāda* 31 (10), 1978, 33–35.

199. RAGHAVAN, V. Rātri and Rātri-sūkta. *Pur* 20 (2), 1978, 268–75. (Also *Hindutva* 10 (4), 1979, 15–21, 23).

..*ṚV* X. 127; *AV* III. 10. 2, 3; XIX. 47. 50..

200. RAGHUNANDACHARYA, S. B. *Ṛgvedamu*. ORI - SVU, Tirupati, 1980.

..Telugu transl. of *ṚV* I, 1–40 based on Madhvācārya's monotheistic interpretation..

201. RAJAGOPALA AIYAR, T. R. The chorus of the frogs. *Ved. Kes.* 65 (2), 1978, 93–95.

..VII. 10..

201 A. RAJAGOPALA AIYAR, T. R. *Puruṣa-sūktam*. TTD, Tirupati, 1983.

202. RAJAVIRA SASTRI. Veda-mantrārthaḥ. *Dayānanda-Sandeśa* 6 onwards.

..Hindi transl. of miscellaneous Ṛgvedic mantras, acc. to *Dayānanda-bhāṣya*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

203. RAJPAL, Sushila. *ṚV* X. 18. 2. *Veda-Savitā* 3 (5), 1982, 145–146.

204. RAMACHANDRA, Tirumala. *Atyatiṣṭhat daśāṅgulam*. *SP*, 28 AIOC, Dharwar, 1976, 19–20.

..*aṅgula* = quarter (god envelopes the universe in all the ten quarters)..

205. RAMAMURTI, P. S. The lure of the dice. *Tap. Pras.* 15 (4), 1977, 48–50.

..*akṣa-sūkta*..

206. RAMANATH, Vedalamkar. *Viṣṇusūkte vāmanāvatāra-kathāśaṅkā tannirāsaś ca*. *GKP* 21 (7–8), 1969, 343–346.

207. RAMANATH. Hindi rendering of miscellaneous Ṛgvedic *mantras*. *Veda-Savitā* 1 onwards.

208. RAMAVARMA RAJA, P. R. The sacred glory of Gāyatrī. *Tap. Pras.* 12, 1974, 42–45.

..serially..

209. ROCHER, Ludo. Possible background of the ākhyāna hymns of the Ṛgveda. *27 PICO*, 1969, 297–98.

210. SADHURAM. *Kṛṇvanto viśvam āryam*. *Vedavāṇī* 24 (3–4), 1975, 162–164.

..IX. 63. 5..

211. SAHASRABUDDHE, M. T. The horses of the sun. *Ṛtam* 2–4, 1976, 189–198.

..I. 164. 2: (symbolically) seven *prāṇas*..

212. SAHASRABUDDHE, M. T. Sūryanārāyaṇāce sāta ghoḍe. (Marathi). *Chitale Comm. Vol.*, 71–78.

..*VBD* III. 93. 23.. I. 164. 2: 7 horses = 7 metres..

213. SANI, S. Registri temporali e struttura narrativa: esegesi di RV X. 95. 5. *SSL* 18, 1978, 179–197.

..discusses *sma*, *pṛṇāti*..

214. SANTOSH RAJ. *Agne naya* (*ṚV* I. 189. 1) isa mantra kī sarala vyākhyā. (Hindi). *VJ* 21 (12), 1973, 5–8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

215. SASTRI, Deo Prakash Patanjala: *A critical study of the Ṛgveda, I. 137–163.*

..*Brāhmaṇa* texts are responsible for the wrong (ritualistic) interpret. of the Veda.. the main object of the Veda is to explain the process of creation and the occurrence of various natural phenomena; the Veda is repository of scientific knowledge and truth.. *Āprīsūkta* (I. 142) : ladle = water-producing substance; *ghṛtavat* = having heat and light; *vanaspati* = fire.. *Aśvamedha* hymns ref. to the formation of water with the help of the rays of the sun..

216. SASTRI, Vishnu Sharma. Abhīṣṭaphalaprada go-sūkta. *Prajñā* 18 (2), 1973, 83–85.

..*ṚV* VI. 28..

217. SATHE, Jayashree. Is *ṚV* 10. 121 a hymn to Prajāpati? *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 28–29.

..the last vs. seems to suggest that *kasmai* = *prajāpataye*; but it is doubtful whether that vs. belongs to the *sūkta* at all; *kasmai*, not a nominal form; *kāya* is attested in the Veda.. comparison of *ṚV* X. 121 with the corresponding hymns in other Saṁhitās goes against the Prajāpati-hypothesis.. without the last vs., the hymn is a beautiful philosophical hymn..

218. SATYAVRAT. Śubhatilaka – a commentator on Gāyatrī-mantra (*ṚV* III. 62. 10). *JOIB* 31 (3), 1982, 262–265.

..Ś. = Jinaprabha, b. 1318 V. S... explains *G.* from the pts. of view of Sāṁkhya, Nyāya, Mīmāṁsā, Vaiṣṇavism, Jainism, Buddhism..

219. SATYAVRATA, Siddhantalankar. Purush Sukta (God as Universal Soul). *The Vedic Path* 43 (4), 1981, 1–2.

..English translation..

220. SATYAVRATA, Siddhantalankar. Samvanan sukta (Vedic socialism). *The Vedic Path* 45 (4), 1983, 1–2.

..X. 191..

221. SCHMIDT, Hanns-Peter. Notes on Ṛgveda 7. 18. 5–10. *Indica* 17 (1), 1980, 41–47.

..the hymn deals in a detailed manner with Dāśarājña.. apart from its hist. interest, it is remarkable also as a unique monument of poetry – it works with ironic or rather sarcastic allusions, similes, and puns..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

222. SETH, T. D. Vaidika cāritrya evam ṛgveda ke preraṇā-mantra. (Hindi). *Kalyāṇa* 57 (1), 1983, 75–78.

223. SHARMA, Arvind. The Puruṣasūkta : its relation to the caste-system. *JESHO* 21, 1978, 294–303.

..in the face of the hermeneutical possibilities, the hist. ambiguities associated with *P.*, and in view of the fact that *P.* is not the sole explanation essayed within the Hindu trad. of caste-system, the relation of *P.* to caste-system is much more tenuous than has sometimes been assumed..

224. SHARMA, Sharat Lata. Philosophy of Hiraṇyagarbha Sūkta. *Comp. and Analyt. Stud. Vedas*, Nag Publ., Delhi.

225. SHARMA, Shilabandhu. Hindi translation of miscellaneous Ṛgvedic mantras. *Veda-Savitā* 1 onwards.

226. SHARMA, Svatantralata. Ācamana-mantra kā mahattva. *VJ* 23 (6), 1974, 16–17, 23.

..*śaṁ no devīḥ*..

227. SHARMA, Urmila Devi. Ṛgveda kī eka ṛcā kī punar-vyākhyā. (Hindi). *URSSH* 6, 1973–74, 164–70.

..*ṚV* IV. 16. 10 : the words *kutsa*, *indra*, *yoni*, *nārī* stand respectively for *jīvātmā*, *paramātmā*, *deha*, and *prakṛti*..

228. SHARMA, Urmila Devi. *Chandāṁsi jajñire tasmāt* - eka samīkṣā. *BSSS* 3 (1–2), 1973–76, 67–69.

..*chandāṁsi* = *AV*..

229. SHASTRI, D. V. Some observations on a Vaiśvadeva hymn (I. 14). *Vāk*, 1971, 188–198.

..cf. *VBD* III. 3. 177.

230. SHUKLA, M. N. *My Experiments with Gāyatrī*. Allahabad, 26.

231. SHUKLA, S. N. A fresh interpretation of Ṛgveda II. 12. 3. *JGJKSV* 28 (1–2), 1972, 615–636.

..all main functions of Indra-mythology are contained in this single vs...

232. SHUKLA, S. N. Ṛgveda 2. 2. 1 kī samīkṣātmaka vyākhyā. (Hindi). *Prācya-Prajñā* 5–6, 1972–73, 21–31.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

233. SHUKLA, S. N. Kapiñjala hymns of the Ṛgveda. *JGJKSV* 34 (1-2), 1978, 13-18.

..II. 42, 43.. acc. to author, K. = Soma.. brown colour as common property.. hymns perhaps intended to be recited at Soma-pressing..

234. SIKDAR (DATTA), Nilanjana. An analysis of the oral element in the Ṛgveda Book II. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 31-32.

..the main structural unit in oral lit. is the wordbloc - adjectival or adverbial clause or descriptive or denotative parts of sentences.. with ref. to *ṚV* II, author tries to sift the family-trad. from the community-trad. in oral composition..

235. SINGH, A. D. Mahānāmnī-ṛks: original part of the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, 30-31.

..*M.* = original part of the *ṚV* and not *Khila*; *Śāṅkhāyana* - and *Āśvalāyana-saṁhitās* conclude with *M*...

236. SINGH, Hemalata. *Ṛgveda ke agni-sūkton kī upamāon kā adhyayana*. (Hindi). Anupam Prakashan, Patna, 1981; 246.

237. SINGH, S. P. Philosophical concepts in the hymn of creation. *Ṛtam* 1 (2), 1970, 39-46.

..X. 129.. concept of transcendence; negation of time and space in the ultimate reality; immanence of the Divine in the *asat*; desire as creative force; supremacy of intuition (*hṛdā-manasā*)..

238. SINGH, S. V. The *mahāmṛtyuñjaya-mantra*: an attempt at interpretation. *Ṛtam* 2-4, 1976, 225-230.

..VII. 59. 12.. in the light of Saiva-Śākta philosophy of Kashmir.. *sugandhi* = a universal effulgent consciousness drawing towards it the whole universe to partake of the taste of bliss eternal.. *puṣṭivardhana* = manifestation of *aṇḍacatuṣṭaya* of *śakti*, *māyā*, *prakṛti*, and *pṛthivī* thro' wh. Rudra reveals his *ānandaśakti*..

239. SINGH, Satyavrat. *Mṛtyuñjayamantrārthavimarśaḥ*. (Sanskrit). *Sternbach Abhinandana Grantha* I, 1979, 151-159.

..VII. 59. 12.. see 238 aeove..

240. SINHA, J. P. Bhikṣu-sūkta (X. 117) of the Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, p. 377.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

241. SIVAPUJANA SIMHA. Gāyatrī mantra kī bhrānta ālocanā. (Hindi). *Vedavāṇī* 26 (2), 1973, 14–19.

..refutation of Surendra Kumar VARMA's "Gāyatrī-mantra", *Saritā*, Sept. 1973, Delhi..

242. SIVAPUJANA SIMHA. Kyā Ṛgveda men yogeśvara Kṛṣṇa kī carcā hai? (Hindi). *VJ* 28 (3–4), 1979, 132–134.

..no *anitya itihāsa* in Veda.. K. ref. to in *ṚV* IV. 7. 9 does not denote *Kṛṣṇāvatāra*..

243. SIVARAMA KRISHNA SASTRI. Presidential address: Pandit Parisad. *29 PAIOC*, 183–189.

..considers *ṚV* IV. 58. 3: various interpretations.. V. 6. 10: *ajuryaṁ yamuḥ* is better reading.. *TS* 2. 3. 12: what does *saḥ* ref. to? *saḥ* = *aśvaḥ*.. *virapśin* (occurring 15 times in *ṚV*) = 'swelling up', 'mighty'..

244. SOMMER, Ferdinand. *Śatāvayam*: *ṚV* V. 61. 5. *MSS*, Beiheft 1, 1977, 61–85.

245. SRIVASTAVA, Urmila. Aṣṭama maṇḍala men dānastutiyon kā svarūpa. *SP*, 31 AIOC, Jaipur, 1982, p. 62.

246. SRIVASTAVA, V. C. On the Ṛgveda I. 115. 1d (*sūrya ātmā jagatas tasthuṣaś ca*). *JGJKSV* 28 (1–2), 1972, 657–662.

..this is an expression of the belief of the Indo-Aryans that the sun is the nucleus of the original power wh. is immanent in all creations and wh. transcends all the movable and immovable things of the universe..

247. STAAL, J. Frits. Ṛgveda 10. 71 on the origin of language. *T. R. V. Murti Fel. Vol.*, 1977, 3–14.

248. TAIMNI, I. K. *Gāyatrī: The Daily Religious Practice of the Hindus*. The Theosophical Publishing House, Madras, 1974; 192.

..*gāyatrī* and *sandhyā*..

Rev.: K. E. PARTHASARATHY, *AP* (Sept. 1975), 318; S. VENGUSWAMY, *BJ* (17. 8. 1975), 77–78.

249. TAIMNI, I. K. The glory of gāyatrī. *BJ* 26 (5), 25–29.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

250. TANDON, Shashi. *ṚV* 8. 33. 19; 7. 75. 2. *Veda-Savitā* 2 (7), 169; 2 (9) 231.

251. THITE, G. U. Dāsopantaviracita *Puruṣasūktārtha-prakāśa* : granthaparicaya. (Marathi). *Navabhārata* (July 1973), 23–28.

..the work gives Vedantic interpret. of *Puruṣasūkta*..

252. TIWARI, Anant Sharan. Madhva on *arthataḥ nyūnatā* in *ṚV* II. 23. 16. *SP*, 29 AIOC, Poona, 1978, 40–41.

..M. assumes that some two lines are wanting in this *ṛk*..

253. TIWARI, Shashi. Ṛgvedīya Puruṣasūkta. *Comp. and Analyt. Stud. Vedas*, Nag Publ., Delhi.

254. TIWARI, Shashi. *Ṛgvedīya Āprīsūkta : adhyayana aura vyākhyā*. Bharatiya Vidya Prakashan (Rameshchandra Jain Granthamala 6), Delhi, 1981; 19+344.

255. TOPOROV, V. N. [On cosmic riddles]. (Russ.). TPZS 5, 1971, 9–62.

..comparison of *Vafprudnismál* 20–39, *Rivāyat* 52, *Bundahisn*, *ṚV* X. 129, *VS* 23..

256. TOPOROV, V. N. About two types of Old Indian texts treating of the relation "Wholeness : Dismemberment". (Russ.). *Peredneaziatskij Sbornik* 3, 1979, 215–228.

..*ṚV* X. 90 (X. 129); *Dīghanikāya* XVI. 6. 7..

257. TULASYAN, Alka. Ṛgveda kā dānastuti-sūkta. *Kalyāṇa* 55 (8), 1981, 750–752.

258. Vaidika tattvacintanakā Nāsadīya-sūkta. (Hindi). *Kalyāṇa* 55 (1), 1981, p. 4.

259. VAJPEYI, Raghavendra. Varuṇa-hymns and the origin of monarchy. *33 PIHC*, 1972, 50–57.

..Varuṇa-hymns do not make any ref. to the causes of the origin of monarchy.. institution of monarchy was not Aryan, but was borrowed by the Aryans from their Assyrian neighbours.. the secret of Varuṇa's power was "Asuric Māyā"..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

260. VARENNE, Jean. Le révolution es faite (Ṛgveda 10. 124). *EIE* 1, 1982.

261. VARTAK, P. V. The theory of the birth of the universe from the Nāsadīya-sūkta in comparison with that of the modern science. *SP*, 29 AIOC, Poona, 1978, 41–42.

262. VARUNADEVA. Hindi translation of miscellaneous Ṛgvedic mantras. *Savitā* 30 and *Veda-Savitā* 1.

263. VASISTHA, Ram Saran. *ṚV* II. 12. *Vedavāṇī* 25 (2), 13–17.

264. VEDALANKAR, Raghuvir. Vāk-sūkta, *Comp. and Analyt. Stud. Vedas*, Nag Publ., Delhi.

265. VEDANANDA. *Manuṣya bana.* (Hindi). Arya-Dharma-Pracāraka-Maṇḍala, Baroda, 1971; 16.

..*ṚV* X. 53. 6..

266. VEDANANDA. *ṚV* III. 53. 8. *Āryapremī* 19 (3), Ajmer, 1971, p. 1.

267. VENIRAM, Vedon men bhagavatkṛpā-prāptyartha prārthanā. *Kalyāṇa* 50 (1), 1976, 357–358.

268. VIDYANANDA "VIDEHA", Swami. *Gāyatrī.* Veda-Sansthan, Ajmer, 1974; 104.

..5th ed...

269. VIDYANANDA "VIDEHA", Swami. Ṛgveda kā adhyayana, *Savitā* 30 onwards.

270. VIDYANANDA "VIDEHA", Swami. Ārambha-vijñāna. *Veda-Savitā* 1 (6), 1981, p. 121.

..*ṚV* I. 53. 5; *AV* 20. 21. 5..

271. VIDYANANDA "VIDEHA", Swami. Naukā bano. *Veda-Savitā* 2.

..serially..

272. VIRASWAMI PATHAR, S. *Gāyatrī.* Kadayanthur, 1978; xxi + 176.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..2nd ed. (1st ed., Tiruchirapalli, 1971).. essay in English on the meaning and spiritual significance of *G*...

273. VIRENDRA SASTRI. Hindi rendering of some Ṛgvedic mantras. *Veda-Jyoti* 2 onwards.

274. VISHNU CHAITANYA. An essay on Gāyatrī. *The Divine Life* 36 (5), 1974, 159–164.

275. VISHNU CHAITANYA. The meaning of Gāyatrī. *The Divine Life* 36 (6), 1974, 193–198.

276. VISHNU DAYAL. Dekhane kī ādata ḍālo. (Hindi). *Vedavāṇī* 29 (3), 1977, 17–20.

..*ṚV* VI. 52. 5: VIII. 100. 4; *YV* 32. 8..

277. VISHNU DAYAL. Vedamantron ke spaṣṭa artha. (Hindi). *Vedavāṇī* 32 (3), 1980, 9–12.

..*kasmai devāya*; *brāhmaṇo 'sya mukham āsīt*; *dvā suparṇā*; '*aja*' *ekapāt*..

278. WERNER, Karel. Yoga and the *Ṛg Veda*: an interpretation of the *Keśin* hymn (*ṚV* 10. 136). *Rel. Stud.* 13, 1977, 289–302.

..this unique hymn is a picture not of an orgiastic drug-addict, but of the noble figure of a spiritual hero, an ideal wh. has been the focal pt. of spiritual aspirations in India throughout millennia and wh. has retained its appeal to the present day..

279. WURM, Alois. The ballad of Purūravas and Urvaśī (*ṚV* X. 95). *CASS Stud* 3, 1976, 39–49. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 17–18).

..(main schools of interpretation: symbolists; ritualists; spiritualists; ethnologists; folklorists; artists).. acc. to author, the hymn has to be interpreted in a literary-psychological way; older myth of nature infused with a romantic legend of a deep human purport; the hymn bespeaks the hopeless plea of a mortal king to an illusive immortal fairy to reunite herself with him.. recitation of the hymn produces *legend-zauber*..

280. WURM, Alois. The Yama-Yamī ballad (*ṚV* X. 10). *CASS Stud* 3, 1976, 51–58.

..moralistic bias is obvious..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

281. YUDHISTHIRA, Mimamsaka. *ṚV* X. 22. 14. *Vedavāṇī* 23 (6), 1971, 1–3.

282. YUDHISTHIRA, Mimamsaka. Ṛgvedakā saṁgrāma-viṣayaka eka sūkta. (Hindi). *Vedavāṇī* 24 (3), 1971, 8–13.

283. YUDHISTHIRA, Mimamsaka. Ṛgvedastha 'trita' sambandhī itihāsa kā svarūpa. (Hindi). *Vedavāṇī* 27 (6), 1975, 9–18.

..*ṚV* I. 105: legendary background acc. to Skandasvāmin, Veṅkaṭamādhava, Sāyaṇa, Śaunaka, Yāska.. two Ṛṣis of the hymn.. T. = *vidyut*; or *medhāyāḥ tīrṇatama*..

284. YUDHISTHIRA, Mimamsaka. Ṛgveda kī katipaya dānastutiyon para vicāra. (Hindi). *Comp. and Analyt. Stud. Vedas* I, Nag Publ., Delhi, 1981, 187–198.

..VIII. 3; VI. 27; X. 62; VIII. 55; VIII. 2.. no hist. significance.. eulogies of Indra..

4. GENERAL STUDY

1. ABHYANKAR, K. V. References to Nakṣatras in the *Ṛgveda* and the conclusions therefrom about the date of the *Ṛgveda*. *ABORI* 57, 1976, 141–147.

..date of *ṚV* about 6000 yrs. before the present time..

2. ACHARYA, Ram Kumar. The legal philosophy of the Ṛgveda. *URSHS* 5, 1970–71, 150–159.

3. ADHIKARI, Rabindranath. The Ṛgveda – a revelation or a human composition? *SP*, 29 AIOC, Poona, 1978, 2–3.

..*ṚV* is composed, not revealed..

4. AGUILAR, A. *The Sacrifice in the Rigveda*. 1976.

5. ANANTHANARAYANA, H. S. Basic metrical pattern in the poems of the Rigveda. *ALH* 14, 1973, 155–170.

6. ARNOLD, Edward Vernon. *The Rigveda*. AMS Press, New York, 1972; 56.

..reprint..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. ARROWSMITH, K. *The Rigveda.* London, 1972; 198.

..reprint..

8. BALAJIT SINGH. Rigveda and relativity. *Astrol. Mag.* 58 (1), 1969, 34, 37.

9. BANERJEE, Suresh Chandra. Dāsa and Gandharva in the Ṛgveda. *OH* 22 (1), 1974, 1–6.

..Sāyaṇa's interpret. of the words is vague and unconvincing.. D. = group of people hostile to the Aryans; not Asuras or Rakṣases.. whether there existed in that period Śūdra class or custom of slavery is not certain..

10. BISSOONDAYAL, B. The Rig Veda in a nutshell (Trayee Parichaya). *Hindutva* 8 (10), 1–5, 9; 8 (11), 19–22; 8 (12), 11–14.

..based on *Maṇi-Sūtra* by Swami SAMARPANANANDA.. Veda has no quarrel with science..

11. CHAKRABORTY, Chhanda. *Common Life in the Ṛgveda and Atharvaveda : an account of the folklore in the Vedic period.* Punthi Pustak, Calcutta, 1977 ; 278.

12. CHAKRAVARTHY, G. N. *The Concept of Cosmic Harmony in the Ṛgveda.* Prasaranga, Mysore Univ., 1966; 16+138+39.

13. CLAYTON, A. C. *Rigveda and Vedic Religion (with Readings from the Veda).* Bharati Prakashan, Varanasi, 1980; V+292. (Also reprint, Mot. Ban., Delhi, 1981).

..(ed. LALLANJI GOPAL).. (1) Early Aryans, their home, their social and political life; (2) dates of the Vedas; (3) analysis of the nature of Vedic gods; (4) 7 groups of Vedic gods; (5) place of sacrifice in the early Aryan rel. life; (6) sacrifice : its motives, etc.; (7) message of *ṚV*; (8) Vedic passages with English transl... appendices : metres, lg., contents, etc...

14. COOMARASWAMY, Ananda K. *The Ṛg Veda as land-náma-bók.* Bharatiya Publ. House, Delhi, 1979–80; viii+39+ill.

..reprint of 1935..

15. DANGE, Sadashiv A. The Ṛgvedic seer and the fire-water complex. *JBomU* 42 (Arts), No. 78, 1973, 18–42.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Ṛṣi is associated with the idea of control over the cosmic moisture and fire principle that can fertilize it..

16. DANGE, Sadashiv A. Metempsychosis and the Ṛgveda. *JBomU* 43 (Arts), No. 79, 1974, 1–12.

..transmigration of the soul need not depend upon the action of a person; it was inherent in the things and formed a part of the general order called *ṛta*..

17. DASS, A. C. Ṛgveda: Bhāratīya mūrtikalā kā udgama. (Hindi). *Saptasindhu* 22 (4), 1976, 38–44.

..image-worship is a developed form of the anthropomorphism of *ṚV*..

18. DE MORA, Juan Miguel. On death and other subjects in the Rig Veda. Typescript 1–7.

..in *ṚV* we have before us a scene that is totally different from that of Hinduism.. *ṚV* X, 14; 17; IX. 113. 7 addressed to the person of the dead and not to his soul.. Ṛgvedic people did not believe in the existence of a soul as a spiritual principle; in Ṛgvedic beliefs there was no spiritualism (in any of the usual senses of the term); they were born of exclusively material experience.. vital empiricism..

19. DE MORA, Juan Miguel. *La Dialéctica en el Rig Veda.* Editorial Diana, Mexico, 1978.

20. DEVASTHALI, G. V. Presidential address: Vedic Section. *28 PAIOC*, 1978, 9–18.

..text-crit. study of *ṚV*.. Vedic interpret.: Padapāṭha, *galita*. Pāṇini's grammar..

21. DIWEKAR, H. R. *Ṛgveda-sūkta-vikāsa.* (Hindi). Mot. Ban., Delhi, 1971.

22. DIWEKAR, H. R. *Ṛgvedasūktāṁcā Kālānukrama.* (Marathi). S. P. Mandali (Kauśika-Vyākhyāna-Mālā 16), Poona, 1974; 12+68.

..(Foreword by R. N. DANDEKAR).. (1) beginning and conclusion of sūktas; (2) development of sūktas; (3) sūktas of Vasiṣṭha; (4) Soma-sūktas.. *Gāyatrī-mantra* (III. 62. 10) is the first *mantra* of *ṚV*.. Viśvāmitra's time; 4701 B. C.,. *YV* prior to *ṚV*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. DUMÉZIL, G. Notes sur le bestiaire cosmique de l'Edda et du Ṛg Veda. *Fernand Mossé Comm. Vol.*, 1959, 104–112.

24. ESTELLER, A. "Word-mobility" in the Ṛgveda-Saṁhitā (with a preliminary note). *JKRCOI* 43 (1971), 1977, 1–63.

25. ESTELLER, A. The only solid basis of genuine Vedic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 7–9.

..text-interpret. must be integral (literal, literary, cultural, historical, human).. present *ṚV-Saṁ* is a disfigured "palimpsest" – it shd. not be taken on trust..

26. GONDA, J. Difference in the rituals of the Ṛgvedic families. *BSOAS* 42 (2), 1979, 257–264.

..the chief Vedic families performed divine service acc. to substantially parallel but partly divergent traditions of their own, wh., however, did not fail to influence one another..

27. HEBBAR, S. *Ṛgvede advaitasiddhāntānāṁ samīkṣaṇam.* Ph. D. thesis, Tirupati.

28. JOHNSON, Willard. *Poetry and Speculation of the Ṛg Veda.* Univ. of Calif. Press, Berkeley, 1980; xxviii + 192.

..Ṛgvedic poetry uses symbolic images ('vehicle') that ref. to meanings ('tenor') outside of themselves; author investigates only one particular species of vehicle, viz., enigma (distinguished from riddle); enigmas help to bring one into contact with the "true" (opposed to merely phenomenal) form of reality.. author seeks to explore enigmatizing images in Ṛgvedic speculative-ritual contexts.. mainly discusses I. 164 (partially) and I. 152.. *dvā suparṇā* = candidate-for-vision and accomplished-in-vision..

Rev.: H. W. BODEWITZ, *IIJ* 25, 277–79; Frits STAAL, *JAS* 41, 269–91; Gerald TURCHETTO, *PEW* 32 (3), 356–58.

29. JOSHI, S. B. *Ṛgveda-Sāra: Nāgapratimāvicāra.* (Kannada).

30. KAWTHEKAR, P. N. The folk-lore in the Ṛgveda. *Charudeva Shastri Fel. Vol.*, 1974, E 90–93. (*SP*, 29 ICO, Section 7, 1973, 97–98).

...4

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..recommends interpret. of zoological mythology in *ṚV* on the basis of ancient folk-lore...

31. KUNHAN RAJA, C. *Poet-Philosophers of the Ṛgveda.* Ganesh and Co., Madras, 1973.

..reprint of *VBD* III. 32. 58..

32. MAINKAR, T. G. *The Ṛgvedic Foundation of Classical Poetics.* Ajanta Publ., Delhi, 1977; viii + 79.

..see Section 38..

33. MC CLAIN, Ernest G. *Myth of Invariance: The Origin of the Gods, Mathematics and Music from the Ṛg Veda to Plato.* Shambhala, Boulder, 1978; xxi + 216.

..(ed. Patrick A. HEELAN).. in antiquity, musical symbolism and mathematics were recognized spiritual lgg. often used to communicate fundamental spiritual ideas.. in the myth of variance, music is recognized as the one force capable of providing a philosophic synthesis of ancient rel. and cosmology..

34. MICHELINI, Guido. Riflessioni sulla "notte del Rigveda". *SILTA* 6, 1977–78, 101–112.

35. MUNISHWARADEVA. Ṛgvedīya-deva-manuṣya-sambandhaḥ. *VIJ* 13 (1–2), 1975, 225–228.

..different attitudes of man towards god..

36. NATH, Raj Mohan. *Rigveda Summary.* Mot Ban., Delhi, 1970.

37. NEUFELDT, Ronald Wesley. *The role of the Ṛgveda in the Work and Thought of F. Max Müller.* Ph. D. Diss., Iowa Univ., 1977; 249.

38. DE NICOLAS, Antonio T. *Four-dimensional man: the philosophical methodology of the Rigveda.* Dharmaram College Studies 6, Bangalore, 1971; 204.

39. DE NICOLAS, Antonio T. *Meditations throuh the Ṛg Veda: Four-dimensional Man.* Shambhala, Boulder, 1976; xvii + 284.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..seeks to reach "the ground on wh. Ṛgvedic man stands".. Ṛgvedic man has his own view of the multidimensionality of reason wh. is perpetually based on the auditory rather than the visual model.. *ṚV* presented not as a "text without context" but as a "text within context".. I. Interpretations of *ṚV* and way of crit. philosophy; II. Ṛgvedic life; III. Ṛgvedic intentional life; IV. Textual appendix: transl. of selected hymns..
Rev.: Richard W. LARIVIERE, *JAOS* 99, 540; Ashok MALHOTRA, *PEW* 28 (2), 230–31; Karel WERNER, *JRAS* 1979 (2), 170–71.

40. Non-Aryan Elements in Ṛg Veda. *BITCM* 1972, 125–172h.

..report of a seminar.. SUNDAR RAJ: non-Aryan linguistic elements; astronomical interpret. of Vedic mythology.. solar calendarial events.. evidence of Dravidian rituals and cults..

41. OGUIBENINE, Boris. *Structure d'un mythe védique: Le mythe cosmogonique dans le Ṛgveda.* Approaches to Semiotics 30 (Mouton), The Hague-Paris, 1973; 170.

42. OGUIBENINE, Boris. Le discours et le culte dans le Ṛgveda. *Cahiers de littérature orale* 4, 1978, 112–28.

43. OLDENBERG, H. *Metrische und textgeschichtliche Prolegomena zu einer kritischen Ṛgveda-Ausgabe.* Kölner Sarasvati Series 3, 1982; xii + 545.

..reprint of 1888..

44. PANT, M. B. Ṛgvedātīla śāstrīya sūrya. (Marathi). *Prasāda* 30 (1), 1976, 49–53.

45. PANT, M. B. *Ṛgvedātīla upakaraṇe.* (Marathi). *Santakṛpā* (Oct. 1978), 29–35.

..I. 145. 46: *traiṣṭubha* = radio binocular; *gāyatra* = something like *varṇādarśa*..

46. PANT, M. B. Vaidika ṛcāṁcā artha kasā lāvatā yeto? (Marathi). *Santakṛpā* (April 1979), 21–25.

..I. 142–144: Aśvinau = positive and negative electric currents..

47. PANTUL, Manjul Mayank. References to metal surgery in the Ṛgveda. *SP*, 30 ICHSANA: South Asia, 1976, 34–35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Kaṇva, Ghora, Viśpalā surgically treated.. new hist. re Aśvins..

48. PATIL, Vasant S. Rātri in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, 47–48.

..R. celebrated in one hymn (X. 127); the Aryans hated darkness; therefore, R. neglected..

49. PRABHAKAR, C. L. The relevance of the Ṛgveda to modern times. *Souvenir*, APOC I, 1977, p. 13.

..summary..

50. RAJAVIRA SASTRI. Maharṣi Dayānanda dvārā pratipādita Ṛgveda kī mantrasaṁkhyā śuddha hai. (Hindi). *Dayānanda-Sandeśa* 8 (9), 1980, 31ff.

..the no. of *mantras* in *ṚV* as given by D. (namely, 10, 522) is correct.. *ṚV* I. 65–70 *mantras* shd. not be regarded as *dvipadā*; they contain 31 *mantras* and not 61)..

51. RAMANATH SASTRI, Anumula. *Ṛgvede raṣṭrādeśaḥ*. *Gairvāṇī* 11 (1), 1973, 10–12.

..(reproduced from *Ārādhanā*).. *Ruśama* = Russia..

52. RANI, Raman. Ṛgvaidika vyavasāya aura ārthika jīvana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 51–52.

..fairly advanced economic life..

53. RAY, Pramod Ranjan. Non-Bharatan sentiments in the family-maṇḍalas of the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, p. 4.

54. REU, Vishveshvara Nath. Ṛgveda para eka aitihāsika dṛṣṭi. (Hindi). Mot. Ban., Delhi, 1967.

55. SCHROEDER, L. von. *Mysterium und Mimus im Rigveda*. 1974; xi + 490.

..reprint of 1908..

56. SEN, Umapad. The Ṛgvedic hymns spontaneously disclose the era of composition. *SP*, 28 AIOC, Dharwar, 1976, 27–28.

..Vedic gods = stellar figures in the celestial sphere.. hymns = eternal tales of cosmic sphere..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. SEN, Umapad. The epoch of the Rig Veda. *Akash* 1978, 15–20.

..astronomically, the composition of *ṚV* hymns spread over 1000 yrs. beginning from 3000 B. C. and abruptly terminating by 1800 B. C... Vedic gods stood for *nakṣatras* or sidereal divisions of the moon..

58. SHARMA, S. C. Storm phenomena associated with the Maruts in the Ṛgveda. *Geographical Observer* 5, 1969, 62–73.

59. SHARMA, S. C. The Aryan tribes of Sapta-Sindhu in the Ṛgveda. *Geographical Observer* 8, 1972, 85–98.

60. SHASTRI, D. P. *A Critical Study of the Ṛgveda.*

61. SIKDAR, Nilanjan. A case for the study of the Ṛgveda as oral literature. *SP*, 29 AIOC, Poona, 1978, 39–40.

..oral poetry consists of building of metrical lines and half-lines by means of formulas and formulaic expressions and of building of vss by the use of themes.. Vedic poets composed hymns orally and all the requisite materials, e. g., idea, theme and structure, metre, and even phrases to suit the metre and the theme were readily supplied by trad...

62. SINGH, Charu Sheel. The Hindu contexts for William Blake's Political Sketches : a note on parallels from the Vedas. *GI* 4 (1), 1980, 1–5.

..particularly from *ṚV*.. B.'s ideational and metempiric relationship with the Hindu sensibility of the poetry of the Vedic age..

63. SINGH, Satya Prakash. Problem of extricating the real from the mythical in the Ṛgveda. *Bharata Manisha Quarterly* 3 (3), 1977, 30–44.

..age of *ṚV* was not so much an age of myth-making (many myths pre-existed *ṚV*) as an age of finding out the real from the mythical..

64. SOLIS PRECIADO, Benjamin. *Origines y evolución de la Bhakti Vaiṣṇava* (*Del Rig Veda a los Bhakti-sūtras*). Doctorate diss., El Colegio de Mexico, 1975; 124.

65. SRINIVASAN, D.. The religious significance of multiple bodily parts to denote the Divine : Findings from the Rig Veda. *As Stud* 29 (2), 1975, 137–179.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*ṚV*-descriptions and plastic art.. iconography and rel. study..

66. STAAL, Frits. Hallucinogens in the Ṛgveda, and other matters. Appendix to *Exploring Mysticism* by F. S.

67. TATE, Paul D. Comparative hermeneutics: Heidegger, the Pre-Socratics, and the Ṛgveda. *PEW* 32 (1), 1982, 47–59.

..*ṚV* is a 3000-yr-old collection of ecstatic poetry.. composed of a core of related creation-stories, presented in various renditions, and a generous pulp of inspired hymns of praise to the divine agencies of creation.. also certain agencies that one wd. consider abstract or conceptual; in this respect certain stories of *ṚV* are reminiscent of pre-Socratic cosmology.. H.'s hermeneutical method tested thro application to Vedic poetry.. *ṚV* X. 68; 125 considered.. discusses *bráhman*, *ṛtá*, *devá*..

68. TIWARI, A. S. Madhva on *śatarcitva* of Śunaḥśepa. *JGJKSV* 34 (3–4), 1978, 69–78.

..M. depends on trad. in *AB* 7. 13–18; S. 'saw' one hundred *ṛks*, but 3 of them were omitted from *ṚV* I. 24–30 and inserted in 4th and 5th *maṇḍalas* (IV. 1. 4, 5; V. 2. 7)..

69. TOLA, Fernando. *El estudio del Rig Veda en Europa.* Univ. Mayor de San Marcos, Lima, 1965; 24.

70. TRIKHA, J. K. *Rig Veda: A scientific and intellectual analysis of the hymns.* Somaiya Publ., Bombay, 1981; 352.

..gods like Indra, Agni, Varuṇa stand for certain eternal laws that operate in nature – help creation and stabilization of universe.. *yajña* signifies the perfected organism of life and biological functions within the perfected anatomy of man, for wh. the Vedas inspire in man a sense of devotion to life.. three strides of Viṣṇu correlated with the phenomena of equinoxes and precession of the equinoxes.. text and transl. of 30 hymns..

71. TRIPATHI, Kailash Chandra. Ṛksaṁhitā evaṁ nighaṇṭu – eka adhyayana. (Hindi). *Hindustani Traimāsika* 29 (1–4), 1968, 198–202.

72. TRIVEDI, Matridatta. *Ṛk-sāma-sambandha-vicāraḥ.* *Ajasrā* 1, 1977, 15–18.

..the view of *Pūrvamīmāṁsā* (2. 1. 35, 36).. basis of *S.* is 99 per cent *Ṛ*... *Sāman* = *sā* + *ama*; *sā* = *ṛk*; *ama* = *kruṣṭa* note, the sound *hiṁkāra* without wh. *Sāman* can't be produced..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73. UDAYAVIRA SASTRI. Ṛgveda men mithaka aura yathārtha. (Hindi). *Prācya-Prajñā* 7, 1975, 56–62.

..Ṛṣi = *kavinibaddha-pravaktā*..

74. UDAYAVIRA SASTRI. *Ṛgvede kūṭārtha-kathanaṁ yathābhūtārthakathanaṁ ca.* *SP*, 29 AIOC, Poona, 1978, p. 38.

..see above..

75. UPADHYAYA, B. S. *Women in Ṛgveda.* S. Chand, New Delhi, 1974; 243.

..(third rev. ed.)..

76. VARMA, Vishwanath Prasad. The Ṛgveda and Marx's Capital: Some features. *Ved. Kes.* 61 (4), 1974, 139–142.

..society portrayed in *ṚV* was differentiated non-equaliterian social structure, based on the acceptance of the patriarchal conception of family-system, prevalence of the system of marriage, sanctity of ruling power, great hankering after private property.. while *ṚV* has provided a robust philosophy of the growth of individual life, the *Capital* has failed to do so..

77. VENKATASUBBIAH, Agaram. *Satyaloka in Ṛgveda: A study.* VVRI (Indological Series 48), Hoshiarpur, 1974; 500.

..transl. by S. Bhaskaran NAIR..

78. VYAS, Ramakrishna T. Ṛksaṁvit. *Saṁvid* 8 (1–4), 1971–72, 76–80, 97–99.

79. WÜST, W. *Stilgeschichte und Chronologie des Ṛgveda.* Abh. K. M. 17, IV, 1966; 188.

..reprint of 1928..

80. YUDHISTHIRA, Mimamsaka. Yajurveda kī mantra-saṁkhyā; Ṛgveda kī ṛksaṁkhyā. (Hindi). *Vedavāṇī* 32 (12), 1980, 22–23.

81. ZIMMER, Stefan. Tod und Sterben im Rigveda. *SP*, 4 WSC, Weimar, 1979, p. 210.

..considers occurrence of *mṛ – mṛtyu* in *ṚV*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

II. ATHARVAVEDA

5. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1. *Atharvavedaḥ* (*Śaunakīyaḥ*). Chowkhamba, Varanasi.

..text with Padapāṭha, *Sāyaṇabhāṣya*, variants, notes.. 4 parts..

2. DEEP CHAND (Ed.). *Śaunakīya Atharvaveda-Saṁhitā* (*Mūlapāṭhaḥ*). Dev Vani Prakashan, Delhi, 1978; 683.

3. *Atharvaveda-Saṁhitā* with *Sanātana-Bhāṣya*. Madhava Pustakalaya, Delhi, 1977.

..Vol. 3..

4. *Atharvaveda*. Mun. Man., New Delhi, 1982; X+939.

..Sk. text with English transl. by DEVI CHAND..

5. *Atharvaveda*, with Hindi commentary by Gopal Prasad KAUSHIK. Chowkhamba, Varanasi.

6. *Atharvaveda-Saṁhitā*, with *Bhāṣābhāṣya* by Jayadeva VIDYALANKAR. Chowkhamba, Varanasi.

7. *Atharvaveda*, with Hindi commentary by MĀDHAVĀCĀRYA. Chowkhamba, Varanasi.

8. *Atharvaveda-Saṁhitā*, with Hindi summary by ŚRĪRĀMA-ŚARMĀ ĀCĀRYA. Chowkhamba, Varanasi.

9. *Atharvaveda-Saṁhitā*, with easy Hindi commentary by S. D. SATAVALEKAR. Chowkhamba, Varanasi.

10. BARRET, L. C. (Ed.). *Atharva-Veda* (School of the Paippalādas). Books 16 and 17. AOS 9, 1970; 5+200.

..in Roman characters, with crit. notes..

11. RAGHU VIRA (ed.). *Atharvaveda of the Paippalādas*. Arsha Sahitya Prachar Trust, Delhi, 1979; 438. (Reprint, Mehr. Lachh., New Delhi, 1982).

12. SASTRI, R. K. (ed.). *Atharvaveda-Saṁhitā*. Ajanta Publ., Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. SRIKANTHA SASTRI (ed.). *Atharvaveda-Saṁhitā*. EBL, Delhi.

14. VENIRAM SASTRI, Gauda (ed.). *Atharvaveda-Saṁhitā*. Prachyavidya Series 9, Chowkhamba, Varanasi, 1977.

..text : *Kāṇḍas* 1–10.. introd. by B. P. RAI..

15. VISHVANATHA SASTRI (ed.). *Atharvaveda-Saṁhitā*. Prachyavidya Series 8, Chowkhamba, Varanasi, 1977.

..Part I : *Kāṇḍas* 1–10.. Hindi comm, by RAMAKRISHNA SASTRI.. follows the trad. of Maharṣi Yāska..

16. WHITNEY, W. D. *Atharva-Veda Saṁhitā*. Translation (English) with a crit. and exegetical comm. 2 Volumes. Mot. Ban. (HOS – 7, 8), Delhi, 1971 ; 1207.

..reprint..

17. *Atharvaveda kī Anukramaṇikā*. Chowkhamba, Varanasi.

18. *Atharvaveda-Padapāṭhānukramaṇī*. Chowkhamba, Varanasi.

19. VAN DEN BOSCH, Lourens P. *Atharvaveda-pariśiṣṭa* : Chapters 21–29. Groningen, 1978 ; viii + 129.

..Doctorate diss... introd., transl., notes..

Rev. : W. B., *ZDMG* 130 (1), 194.

20. BRAHMAMUNI, Swami. *Atharvaveda-Munibhāṣya*. Sarvadeshika Arya Pratinidhi Sabha, New Delhi.

..(also includes *Munibhāṣya* on *Māṇḍūkya-Up*. and Purūravas-Urvaśī-saṁvāda)..

21. LIMAYE, V. P.; DANDEKAR, R. N.; KASHIKAR, C. G.; BHIDE, V. V.; BAHULKAR, S. S. (ed.). *Keśavaviracitā Kauśikapaddhati*. TMV, Poona, 1982, xli + 599.

..*Atharvavedīyasaṁhitāvidher vivaraṇam*.. (K., contemporary of Bhoja Paramāra of Dhārā, 11th cent.)..

22. RAI, Ramakumar (ed.). *The Pariśiṣṭas of Atharvaveda*. Prachyavidya Series 1, Chowkhamba, Varanasi, 1976; xv + 391.

..text as ed. by BOLLING and VON NEGELEIN.. Hindi notes by R.,..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. VISHVA BANDHU (ed.). *Atharvavedīya-Bṛhat-Sarvānukramaṇikā*. VVRI, Hoshiarpur.

24. ACHARYA, K. C. The Āṅgirasakalpa. *SP*, 29 AIOC, 1978, p. 1.

..text of *Ā*. still unpublished; mss. show many variations; agree on the ten *karmans* (*daśa karmāṇi atharvaṇām*).. it may be presumed that the Paippalāda school is the one and sole propagator of *Ā*... style of *Ā*. similar to that of the *Purāṇas*; worship of Śiva, Brahmā, Kṛṣṇa, Durgā, Bhadrakālī, Lakṣmī, and Sarasvatī prescribed.. *Pratyāṅgirasakalpa* forms part of *Ā*...

25. BAHULKAR, S. S. Authenticity of the present text of the Aṅgirasakalpa. *SP*, 5 WSC, Varanasi, 1981, 2–3.

..*Ā*. ref. to by Dārila and Keśava; *Ā*. known to Dārila and Keśava different from *Ā*. available in mss. from Orissa and elsewhere..

26. BAHULKAR, S. S. The Nakṣatrakalpa and the Śāntikalpa. *SP*, 31 AIOC, Jaipur, 1982, p. 5.

..ritual practices relating to constellations.. *N*. presupposes only the first 18 *kāṇḍas* of *AV*; *Ś*. presupposes 19 *kāṇḍas*; *N*. must have been anterior to *Ś*.; internal evidence supports this..

27. BHATTACHARYA, Dipak. The authenticity of a few Paippalāda readings. *JOIB* 26 (2), 1976, 121–126.

..(ref. 37 below)..

28. BHATTACHARYA, Dipak. A survey of the new literature in the Atharvaveda Paippalāda. *30 PAIOC*, 1982, 179–188. (*SP*, 30 AIOC, Part I, Santiniketan, 1980, 7–8).

..Kashmir birch-bark ms, of Paippalāda discovered in 1875 (mutilated; full of lacunae; corrupt readings).. in 1950s: several palm-leaf mss. of P. discovered in Orissa; they have shown about 550 new vss. (not found in Kashmir ms.), and also many vss. wh. are exclusive to P... now possible to add 12, 275 verse-quarters to BLOOMFIELD's *Vedic Concordance*..

29. HOFFMANN, K. Textkritisches zur Paippalāda-Saṁhitā. *SP*, 4 WSC, Berlin, 1979, 194–197. (Also, Weimar, p. 25).

..considers (from Durgamohan BHATTACHARYYA's ed.) 4. 11. 5; 2. 36. 4; 2. 66. 4; 3. 19. 3; 2. 73. 3; 2. 61. 1; 3. 40. 6..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. MISHRA, Kishor. *Ātharvaṇikādbhutāśāntivimarśaḥ.* *SS* 33 (3-4), 1978.

31. MISHRA, Pramila, Propitiatory rites in Aṅgirasa Kalpa. *SP*, 5 WSC, Varanasi, 1981, p. 151.

..*Ā*. deals with the implementation of some of the Vedic spells in Tantric procedure..

32. MODAK, B. R. Social and political conditions as reflected in the Atharvaveda-Pariśiṣṭas. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 280-287.

..*AVPar*. (beginning of Christian era) : *cāturvarṇya*; Brāhmaṇa superiority; political unrest; monarchical govt...

33. MODAK, B. R. Veda-vrata. *IA* (NS) 5 (1), 1971, 35-37.

..described in *AVPar* 46.. origin of Vedavrata linked with *AV*.. various varieties like Mṛgāravrata, Yamavrata, Mitravrata described.. order of *vratas* to be observed..

34. MODAK, B. R. The Atharva-Pariśiṣṭas relating to gifts. *SP*, 27 AIOC, Kurukshetra, 1974, p. 28.

35. NARANG, Satya Pal. Textual notes on the Atharvaveda. *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 1-20. (*SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 11).

..compares Orissa Paippalāda version (I. 1-10) with the corresponding Śaunaka version from the pts. of view of phonology, *sandhi*, nominal suffixes, conjugation, etc... P. preserves an older and better text..

36. PATTANAYAKA, Duhkhishyam. Paippalāda-Saṁhitā : Atharvaveda kī utkalīya śākhā. (Hindi). *Vedavāṇī* 31 (9), 1979, 18-21.

..(paper read at 4 WSC, Weimar, 1979).. considers some readings..

37. PATYAL, H. C. Critical examination of some readings of the Paippalāda-Saṁhitā (Kāṇḍa II). *JOIB* 21 (4), 1972, 275-282.

..with special ref. to D. BHATTACHARYYA's ed. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. PATYAL, H. C. The Paippalāda Saṁhitā : Kāṇḍa III. *Charudeva Shastri Fel. Vol.*, 1974, 125–132.

..proposes emendations to Durgamohan BHATTACHARYYA's text..

39. PATYAL, H. C. Critical examination of the readings of the Paippalāda-Saṁhitā (Kāṇḍa IV). *JOIB* 23 (4), 1974, 261–268.

..ref. D. B.'s ed...

40. VEERABHADRASWAMY, M. R. Identity of the commentator of the Atharvaveda with Sāyaṇa, the commentator of the Ṛgveda. *29 PAIOC*, 1980, 233–241. (*SP*, 29 AIOC, Poona, 1978, 43–44).

..see 1.75 above..

41. WITZEL, Michael. On the reconstruction of the authentic Paippalāda-Saṁhitā. *JGJKSV* 29 (1–4), 1973, 463–488.

..mainly on the basis of a birch-bark ms. (K) preserved in Kashmir (copy prepared by ROTH in 1873); W. gives a detailed description of ms. (D) in possession of Pandit Dīnānātha of Kashmir.. (to be contd.)..

42. WITZEL, Michael. On the reconstruction of the authentic Paippalāda-Saṁhitā. *JGJKSV* 32 (1–4), 1976, 137–168.

..(contd. from the above).. reconstruction of the Kashmirian archetype; writing mistakes; influence of local pronunciation; learned corrections in K.; the Orissa *PS*; the authentic *PS*..

6. PARTICULAR HYMNS AND MANTRAS.

1. ABHAYADEVA. *Atharvaveda kā adhyayana*. (Hindi). *Savitā* 31 onwards; *Veda-Savitā* 1 onwards.

..(under this heading as also separately) Hindi transl. of miscellaneous *AV-mantras*..

2. ABHAYADEVA; FATAH SINGH. Hindi translation of miscellaneous *AV-mantras*. *Veda-Savitā* 3 (7) and onwards.

3. ACHARYA, K. C. A note on the hymn, *AV* II. 1. *SP*, 27 AIOC, Kurukshetra, 1974, p. 377.

..differences in Paippalāda version (II. 6)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. ACHARYA, K. C. A note on the hymn II. 4 of the Atharvaveda. *SP*, 28 AIOC, Dharwar, 1976, p. 9.

..in Paippalāda version..

5. ARYA, Satyapal. *AV* 11. 5. 6 (Hindi translation). *Vedavāṇī* 27 (7), 1975, 11–14.

6. BAHULKAR, S. S. The hymn *akṣibhyāṁ te*... in Vedic schools (A study of its authorship and redaction). *CASS Stud* 3, 1976, 171–177.

..see 3.18 above..

7. BAHULKAR, S. S. Śākadhūma (AV VI. 128) and Ātharvanic ritual. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 10.

..(*śākadhūma* = fire, moon, a constellation, milky way, weather-prophet).. *viniyoga* of the hymn given in *KauśikaS* is misleading..

8. BALI, S. K. An analysis of the Bhūmi-sūkta. *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 347–356.

9. BHAGAVADDATTA. AV X. 7. 4–6. *Veda-Savitā* 1 (8), 1981, p. 182.

10. BHATTACHARYA, Dipak. The reconstruction of *Atharvaveda Paippalāda* V. 18. *JOIB* 30 (3–4), 1981, 153–159.

11. BILOLIKAR, Rajani. Atharvaveda Mantras employed in the Agni-Purāṇa. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 30–31.

..Vedic *mantras* employed for a particular purpose in Vedic lit. are seen to have been employed for a different purpose in Purāṇas; examples from the *Agni P*...

12. DANDEKAR, R. N. The Saṁvādasūkta in the Atharvaveda. *WZHUB* 25 (3), 1976, 351–355.

..exegetical and culture-hist. study of *AV* V. 11..

13. DAYANANDA VIDEHA, Swami. AV. 6. 45. 1 (Hindi translation). *Veda-Savitā* 2 (3), 1981, p. 66.

14. Ed. AV 7. 50. 4 (Hindi translation). *Prakāmya* 3(1), 1979, p. 3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. Ed. *Vedavāṇī* 33 (11), *AV* IV. 16. 2; 33 (12), *AV* IV. 16. 4; 34 (6), *AV* X. 8. 44; 34 (8), *AV* VII. 115. 2.

..Hindi transl...

16. ELIZARENKOVA, T. Ja. The hymns to Skambha in the Atharvaveda. (Russian). *NAA* 5, 1981, 121–136.

..introd., transl., exposition..

17. FATAH SINGH. AV 12. 1. 45 (Hindi translation). *Veda-Savitā* 3 (10), 1983, 292–295.

18. GERA, Vimla. Atharvaveda ke Sāṁmanasya sūkta. (Hindi). *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 369–374.

19. GONDA, J. Notes on Atharvaveda 12, 1. *Sluszkiewicz Fel. Vol.*, 1974, 79–88.

20. GUPTA, S. K. AV 3. 15. 5 (Hindi translation). *BSSS* 3 (1–2), 1973, p. 50.

21. HEGDE, R. D. Pṛthvīsūkta (A patriotic song of the Atharvaveda). *MO* 13, 1982, 53–58.

22. JAGATKUMAR. *Brahmacaryapradīpa*: pavitra Atharvaveda ke brahmacarya sūkta kā svādhyāya. (Hindi). Delhi, 1970; 166.

23. JAGATKUMAR. *Paropakārī* 12 (1–2), *AV* 12. 1. 12; 12 (4), *AV* 7. 87. 1.

24. KHEM CHAND. AV I. 1. 2 (Hindi translation and exposition). *Āryapremī* 19 (3), 1971, 27–32.

25. KOMALABHAI "KESH". Hindi translation of miscellaneous Atharvaveda-mantras. *Savitā* 33 (5); *Veda-Savitā* 1 onwards.

26. KRISHNA KAUSHIK, Sastri. Atharvavedīya pṛthivī sūkta para eka viśleṣaṇa. (Hindi). *Vedavāṇī* 33 (5), 1981, 8–11.

27. MAHENDRA SASTRI. Hindi translation and exposition of miscellaneous Atharvaveda-mantras. *Vedavāṇī* 31–32.

28. MALANDRA, W. W. Atharvaveda 2. 27: evidence for a Soma-amulet. *JAOS* 99 (2), 1979, 220–224.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*AV* 2. 27 : the ritual context is a dispute held before the assembly; judicial nature of the hymn; *pāṭā* mentioned in the hymn is Soma.. Soma was not only a primary agent of creative insight and poetic inspiration, but was also instrumental in discriminating truth from falsehood (*ṚV* VII. 104. 12).. *pāṭā* plant was a truffle wh. was substituted for a hypothetical mushroom..(see 44 below)..

29. MEHTA, Harivamsa Lal. AV 2. 6. 2 (Hindi translation). *Veda-Savitā* 2 (1), 1981, 8–9.

30. MISHRA, Kamala Kant. Atharvavedīya-devīsūkta-vimarśa. (Hindi). *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 375–378.

..*AV* IV. 30 (= *ṚV* X. 125)..

31. MODAK, B. R. Agriculture-hymns in the Atharvaveda and their usage. *JKUH* 17, 1973, 12–16.

32. MONE, Neelima. On the variant readings in AV (Ś) III. 12 as noted in Sāyaṇa's commentary. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 28.

..Sāyaṇa many times reads the text of *AVŚ* altogether differently..

33. MONE, Neelima. A comparative study of Atharvaveda Śaunaka 4. 16 and Atharvaveda Paippalāda 5. 32. *CASS Stud* 5, 1980, 147–159. (*SP*, 29 AIOC, Poona, 1978, 25–26).

..Paippalāda version of the hymn is unplanned and careless bundling together of vss... *AVŚ* version shows a logically well-knit pattern..

34. MONE, Neelima. Sāyaṇa on the accentuation of *tapyámāna* in *AVŚ* 3. 10. 12. *CASS Stud* 6, 1982, 53–56.

..(paper read at 30 AIOC).. S. seems to have before him a version of *AVŚ* wh. was different from the one available to us today..

35. MONE, Neelima. Atharvaveda 6. 51 : a composite hymn. *SP*, 31 AIOC, Jaipur, 1982, 42–43.

..from the ritual employment of several *AV*-hymns, it appears that they are not logically whole hymns, but that they are composite, e. g., VI. 51..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36. PANCHOLI, Badri Prasad. Hindi translation of miscellaneous AV-mantras. *Savitā* 31–33; *Veda-Savitā* 2 onwards.

37. PANSE, G. M. Interpretation of the Virāṭ-hymn (Atharvaveda 8. 9). *SP*, 27 AIOC, Kurukshetra, 1974, 41–43.

..explains first 2 vss... *tribhuj* = triangle; ref. to an old practice of writing arithmetical figure in a triangle..

38. PANT, Nayaraj. Rājālaī atharvavedokta āśīrvāda. (Nepali)..*Pūrṇimā* 9 (1), No. 33, 1–8.

..*AV* III, first *anuvāka*..

39. PATYAL, H. C. On the Atharvaveda Śaunaka XX. 135. 7. *JGJKSV* 31, 1975, 417–426. (Also, *BDCRI* 35, 1975, 94–96).

..a *Kuntāpa-sūkta*.. *AVŚ* XX. 135. 6–10 are designated by *AB* and *GB* as *devanītha* and by *KB* and *ŚāṅkŚS* as *ādityāṅgirasyaḥ*; they seem to embody an *ākhyāna*.. author suggests emendations in the vss. in the light of the legend in *AB* VI. 35..

40. PATYAL, H. C. The Atharvaveda Śaunaka XX. 128. 1–5. *ABORI* 61, 1980, 59–72.

..a *Kuntāpa-sūkta*.. ms. trad. of *AVŚ* and *ṚVKh* not reliable; accent has undergone a drastic change in the case of *Kuntāpa-sūktas*.. author suggests emended text; gives transl...

41. PRADYUMNA SHARMA. AV 8. 1. 80 (Hindi translation). *Savitā* 30 (3), 1977, 52–53.

42. RAGHAVAN, V. Rātri and Rātri Sūkta. *Pur*. 20 (2), 1978, 268–275.

..see 3. 199 above.. *AV* III. 10. 2, 3; XIX. 47–50; *ṚV* X. 127.. *piṣṭamayī rātri* gradually identified with Durgā..

43. RAMANATH. Hindi translation of AV-mantras. *Savitā* 34 (12); *Veda-Savitā* 2 (7–8); 3 (4).

44. RANADE, H. G. A note on *pāṭā* in Atharvaveda 2. 27. *BDCRI* 40, 1981, 52–53.

..(ref. 28 above).. R. identifies *pāṭā* with *pāṭhā* (*pāṭali*); *pāṭā* occurs in *AVP* 2. 16, where it is also called *sañjayā* (wh. is an *oṣadhī* known to Āyurveda); *pāṭā* must also be a medicinal creeper the root of wh. is effective in curing certain diseases..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. SETHI, Narayan. AV 3. 30 (Hindi translation). *Veda-Savitā* 1 (10), 1981, p. 219.

46. SHARMA, Munshi Ram 'Soma'. AV 6. 77. 2 (Hindi translation). *Veda-Savitā* 3 (8), 1983, 232–234.

47. SHARMA, Sarad Lata. Kālasūkta – eka vivecana. (Hindi). *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 357–368.

48. SHARMA, Shila Swarup. AV 12. 2. 30 (Hindi translation). *Veda-Savitā* 3 (9), 1983, 261–262.

49. SIDDHANTALAṆKAR, Satyavrata. Brahmacarya Sūkta (*AV* XI. 5. 1–26). *The Vedic Path* 43 (3), 1980, 1–4.

..free English transl...

50. SIDDHANTALANKAR, Satyavrata. Sāṁmanasya Sūkta (Vedic Socialism). *The Vedic Path* 44 (1–2), 1981, 1–2.

..free English transl...

51. SIDDHANTALANKAR, Satyavrata. Madhu-Sūkta (Honeyed life). *The Vedic Path* 45 (3), 1982, 1–2.

..*AV* I. 36 : text, English transl. with notes..

52. SIVAPUJANA SIMHA. Saṁkalpaśakti ko dṛḍha karane ke upāya. (Hindi). *VJ* 31 (1–2), 1982, 17–18.

..from *AV* and *YV*..

53. SRIVASTAVA, Muralidhar. AV 8. 2. 21 (Hindi translation). *Vedavāṇī* 28 (12), 1976, 17–24.

54. THIEME, Paul. Atharva-Veda 5. 23. 4. *Güntert Comm. Vol.*, 1974, 295–300.

..suggests reading *kākaḥ* for *kokaḥ*; *koka* = pigeon; *babhru* = owl; *babhru-karṇa* = a species of owls..

55. VEDALANKAR, Jagannath. *Kuntāpasūktānām ādhyātmikabhāṣyam*. (Sanskrit). *Paramārthasudhā* 1 (4), 1977, 23–30; 2 (1), 1977, 11–16.

..serially.. *AV* XX. 127. 1–14..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

56. VIDYALANRAR, Kailash Chandra. Skambha sūktas of Atharvaveda. *SP*, 31 AIOC, Jaipur, 1982, 79–80.

..*AV* X. 7, 8...

57. VIDYANANDA, Swami. Atharvaveda kā adhyayana. (Hindi). *Savitā* 30 (1), 4–5; 30 (3), 46–47.

..Hindi exposition of *AV* III. 4..

58. VIRENDRA MUNI SASTRI. AV 13. 3. 1–26 (Hindi translation). *Veda-Jyoti* 6 (4), 1982, p. 2.

59. VIRUMAL. AV 16. 1. 1–4 (Hindi translation). *Āryapremī* 19 (3) 1971, 1–13.

60. VISHVANATH, Vidyamartanda. AV 15. 7 (Hindi translation). *Vedavāṇī* 32 (6), 1980, 21–23.

61. YUDHISTHIRA, Mimamsaka. Hindi translation and exposition of various AV-mantras. *Vedavāṇī* 32–33.

7. GENERAL STUDY.

1. ACHARYA, K. C. Patañjali's reference to Atharvaveda in Mahābhāṣya. *SP*, 31 AIOC, Jaipur, 1982, p. 358.

..P. ref. only to *AVP*; presumably, P. was an Ātharvaṇa of the Paippalāda *śākhā* and hailed from Kashmir..

2. ARSH, P. *Atharvavedīya Mantravidyā*. Gurukul Kangri Press, Hardwar.

3. BAHULKAR, S. S. Gṛhya-rituals vis-a-vis Atharvanic tradition. *SP*, 27 AIOC, Kurukshetra, 1974, p. 11.

..genuine *gṛhya-mantras* not confined only to *AV*.. trad. of *AV*-rituals and that of *GS* were two parallel currents; identical *mantras* must have belonged to common stock..

4. BALI, Suryakanta (ed.). *Historical and Critical Studies in the Atharvaveda*. Nag Publishers (NP Series 53), Delhi, 1981; 378.

..a collection of 25 essays by various scholars on different aspects of *AV*-studies, e. g., hist., poetical, religio-philosophical, scientific, social, linguistic, and textual..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. BALI, Suryakanta. History of Vedic studies and the Atharvaveda. *Hist. Crit. Stud. AV*, 1–68.

..(editor's introduction to the above).. discusses terms: Veda, *mantra*, *sūkta*, *saṁhitā*, *ṛṣi*.. contents of Veda; social consciousness of Vedic poets; compilation of Vedas *apauruṣeyatva* of Vedas; early Vedic studies; *AV* and *trayī*; magic of AV: etc...

6. BHARATIYA, Bhavanilal. Vedapravacana. *Paropakārī* 12 (1–2), 1970, 3–4.

..generally introduces *AV* I–III..

7. BHARATIYA, Kanti Kishor. Atharvavedīya sainyapraṇālī evaṁ tamasāstra. *SP*, 29 AIOC, Poona, 1978, p. 5.

..*tamasāstra* mentioned in *AV* III. 2; different types of soldiers mentioned in *AV* XI. 9 (*dhīra*, *adhīra*, *vadhira*, etc.)..

8. BHATTACHARJI, Sukumari. Little Tradition and Great Tradition in the Atharvaveda. *ABORI* 62, 1981, 33–48. (*SP*, 30 AIOC, Part I, Santiniketan, 1980, 3–5).

..the presence of the Atharvan royal priest at the court was responsible for the Little Trad. priest being accorded a place of honour among the orthodox clergy of the Great Trad... a new phase of integration of Vedic rel.: the tribal heritage of rudimentary sacrifices conducted by primitive priests and domestic rites conducted by Shamans merged to form a composite rel...

9. BHATTACHARYA, Debika. Influence of Atharvanic black magic practices in the later periods. *SP*, 27 AIOC, Kurukshetra, 1974, 23–24.

..most of the black occult rites of post-Vedic period derived from *AV*-spirit; time-gap and space-gap and several other factors have changed the ancient trad. forms..

10. BHATTACHARYA, Debika. A comparative study of the Atharvavedic and Indo-European occult practices. *JOIB* 26 (4), 1977, 353–361.

11. BHATTACHARYA, Dipak. Cosmogony and rituo-philosophical integrity in the Atharvaveda. *VIJ* 25 (1), 1977, 1–12.

..*AVŚ* VIII. 9. 1–3 (= *AVP* XVI. 18. 1–3).. simultaneous stress on visionary power and priestly function..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. BHATTACHARYA, Rama Shankar. Bhramanivāraṇa : kyā brahmasūtraśārīrakabhāṣya men atharvavedīya saṁhitā kā nirdeśa nahīn hai ? (Hindi). *Vedavāṇī* 26 (4), 1974, p. 23.

..acc. to MAX MÜLLER, *Six Systems*, p. 150, Saṁkara's *bhāṣya* on *Brahmasūtra* does not mention *AV*; author points out that in the *bhāṣya* on *BrS*. 2.3.43, Śaṁkara quotes a vs. from *AVP* (8.9.10); he also uses the word *ātharvaṇikāḥ*..

13. BLOOMFIELD, M. *Atharvaveda and the Gopatha Brāhmaṇa*. Asian Publication Services, New Delhi, 1978; 126.

..(reprint of 1899)..

14. BRAHMAMUNI PARIVRAJAKA, Swami. *Atharvavedīya Mantravidyā*. (Hindi). Dayananda Samsthan (Jana-Jñāna-Prakāśana 144), New Delhi, 1941; iv + *ka-gha* + 192 + VI.

..self-hypnotism and magnetism; mesmerism; hypnotic suggestion; etc...

15. CHAKRABORTY, Chhanda. *Common life in the Ṛgveda and the Atharvaveda: an account of the folklore in the Vedic period.*

..see 4.11 above..

16. CHAUDHURI, Usha. Myth, magic, and poetry in the Atharvaveda. *Hist. Crit. Stud. AV*, Nag Publ., Delhi, 1981; 97–110.

..*AV-mantras* not necessarily inspired by the need for being employed as magical charms; they are mature literary expressions of mythical visions..

17. DASS, Ayodhya Chandra. Pre-Puranic form of sun-worship in Atharvaveda-Saṁhitā. *VIJ* 19 (1-2), 1981, 20–29.

..*AV*-mythology stands bet. the Ṛgvedic and Purāṇic mythologies.. supremacy of Ṛgvedic sun-god well-maintained in *AV*.. sun-god treated in *AV* as one of the most ancient gods..

18. DEVASTHALI, G. V. Life reflected in the Atharvaveda society. *IA* (III) 5 (3–4), 1971 (1974), 116–127.

19. DEVASTHALI, G. V. Nationalistic outlook in the Atharvaveda. *IA* (III) 5 (3–4), 1971 (1974), 196–206.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

20. JEJURKAR, R. D. *A Brochure on Atharvaveda*. Baroda, 1975; 37.

21. KARAMBELKAR, V. V. Atharvavedātīla kathāsāhitya. (Marathi). *VSMV* 1964, 1965, 84–96.

..stories in *AV*..

22. KRISHNALAL. Atharvaveda kī Whitney evaṁ Bloomfield dvārā vyākhyā: eka anuśīlana. (Hindi). *Comp. Analyt. Stud. Vedas* I, Nag Publ., Delhi, 1981, 47–64.

..on the interpretation of *AV* by WHITNEY and BLOOMFIELD.. deficiencies in the crit. study of *AV*.. B. follows *Kauśikasūtra*, but, in many places, offers original and scientific interpret.; W.'s transl. is too literal..

23. KUBBA, Raj Kumari. The importance and significance of the welcome and hospitality of the guests in the light of the Atharvaveda. *SR*, 31 AIOC, Jaipur, 1982, 34–35.

..ref. *AV* IX. 6..

24. MAHDIHASSAN, S. Lac as drug in Atharva-Veda and its identity. *Hamdard* 23 (1–2), 1980, 106–132.

..*AV* V. 5: *silācī* (*lākṣā*) is of two types – bright (yellow) and reddish brown.. in China. *Tzu* denotes lac; in China *La-Cha* is used exactly like lac; *lākṣā* = Sanskritized form of *La-Cha*..

25. MALAMOUD, Charles. Convergence d'un raisonnement mīmāṁsaka et d'un motif poétique de Atharvasaṁhitā. *Ind. Taur.* 3–4, 1977, 307–312.

..*TA* II. 14: *svādhyāyo 'dhyetavyaḥ*; *svādhyāya* = *brahmayajña*; Mīmāṁsā explanations.. ref. in *Brahmacārisūkta* (*AV* XI. 5)..

26. MATHUR, Mina. Atharvavaidika pṛṣṭhabhūmi men śamabhāvanā. (Hindi). BSSS II: 4 (3–4), 1974–75, 1–8.

..technical terms relating to Śāntarasa found in *AV*..

27. MISHRA, Rajachatra. *Atharvaveda men sāṁskṛtika tattva*. (Hindi). Allahabad, 1968.

28. MISHRA, Ram Jit. Atharvaveda men gāya. *SP*, 31 AIOC, Jaipur, 1982, p. 40.

..cow in *AV*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. MISHRA, R. C. The extant AV-śākhās and their area of circulation. *SP*, 31 AIOC, Jaipur, 1982, p. 39.

..three śākhās extant at present: Śaunaka, Paippalāda, Devadarśī.. D. is prevalent somewhere in Āndhra; the *Tripādvibhūti Mahānārāyaṇopaniṣad* of the *Muktikopaniṣad*-trad. belongs to this *śākhā*.. Ś. current in the vast area covering Western parts of India and Kashmir; P. in Eastern India, also in Kashmir..

30. MODAK, B. R. Symbolism in Atharvan literature. *JKUH* 16, 1972, 20–25.

31. MODAK, B. R. Omens and portents in Atharvan literature. *JKUH* 19, 1975, 17–22.

32. MODAK, B. R. Religious observances in Atharvan literature. *JKUH* 20, 1976, 139–145.

..material derived from *VaitānaS.*, *KauśikaS.*, *Kalpas*, and *Pariśiṣṭas*.. three *homas* described in *Par.*: *Laghulakṣa-homa*, *Bṛhallakṣa-homa*, *Koṭi-homa*.. well-being of cows – a concern of *AV*..

33. MODAK, B. R. Celestial omens. *JKUH* 21, 1977, 19–30.

34. PAPESSO, Valentino. *Inni dell' Atharvaveda*. Bologna, 1933.

Rev.: E. SLUSZKIEWICZ, *RO* 11, 249–250.

35. RAM NIWAS. The witch-craft in Atharvaveda. *SP*, 28 AIOC, Dharwar, 1976, p. 29.

36. RATATE, Vinayak Ramchandra. *Atharvavedavāṅmayam*. *Naimiṣīyam* 1 (1), 1980, 12–16.

37. SALUNKHE, A. H. Lokāyatadarśana āṇi Atharvaveda. (Marathi). *Navabhārata* 33 (11), 1980, 15–22.

38. SANI, Saverio. Tecnica enumeratoria e valore magico del nome negli incantesimi dell 'Atharvaveda. *Studi Vedici e medio-indiani*, 1981, 101–138.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39. SARMA, K. V. Dr. Varma and Atharvan studies. *VIJ* 16 (2), 1978, 277–282.

40. SHENDE, N. J. *Kavi and Kāvya in the Atharvaveda.*

..*VBD* III. 7. 35..

Rev.: Hartmut-Ortwin FEISTEL, *ZDMG* 124, 185–187; R. SCHMITT, *OLZ* 67, 485–486.

41. SINGH, H. G. Psychological nature of the Atharva Veda. *The Vedic Path* 45 (1), 1982, 19–25.

42. STUTLEY, Margaret. *Ancient Indian Magic and Folklore: An Introduction.* Mot. Ban., Delhi, 1980; (Also, Great Eastern, Boulder, 1980); XIII + 190.

..mainly based on *AV*.. provides a typological listing of the various charms, amulets, curses, and cures used by ancient Indians.. relationship with those of the Caucasian region..

Rev.: N. C. RAMANUJACHARY, *ALB* 46, 197; Holly Baker REYNOLDS, *JAS* 41, 626.

43. SURYAKANTA. *Atharvaveda evaṁ Gopatha-Brāhmaṇa.* Chowkhamba, Varanasi.

..Hindi transl. of 13 above..

44. TIWARI, Kailashnath. Atharvaveda men aparādha evaṁ daṇḍa. *SP*, 31 AIOC, Jaipur, 1982, 349–350.

..crime and punishment in *AV*..

45. TIWARI, Shashi. Atharvavaidika nīti kā viśleṣaṇa. *SP*, 31 AIOC, Jaipur, 1982, 68–69.

..moral concepts in *AV*..

46. TRIVEDI, Matridatta. *Atharvaveda – eka sāhityika adhyayana.* (Hindi). VVRI (VI Series 61), Hoshiarpur, 1973; 305.

..literary study of *AV*..

Rev.: V. R., *Saṁskṛta-Pratibhā* 11 (1–2), 122.

47. VERNEKAR, S. B. *Atharvavedasya sāhityadṛśā paryālocanam. Saṁskṛta-Bhavitavyam* (7. 2. 1981), p. 4.

..rev. on the above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. VEDALANKAR, Raghuvir. Atharvaveda evaṁ anya vedon kā paurvāparya. *Hist. Crit. Stud. AV.*, Nag Publ., Delhi, 1981, 35–46.

..author's three assumptions: (1) *trayī* denotes not the three Vedas but three forms of lit. expression; (2) lg. can't be the deciding factor in the fixation of the posterity or otherwise of *AV*; (3) the so-called magic element also can't be the deciding factor.. acc. to author, *AV* contemporaneous with the other Vedas..

49. VEERABHADRASWAMY, M. R. Religious elements in the Atharvaveda. *JKUH* 20, 1976, 146–150.

..idol-worship and sacrifice may have existed side by side..

50. VEERABHADRASWAMY, M. R. Elements of poetic beauty in the Atharvaveda in the light of Sāyaṇācārya's commentary. *JKUH* 21, 1977, 51–59.

51. VEERABHADRASWAMY, M. R. Social conditions, beliefs, and practices reflected in the Atharvaveda as explained by Sāyaṇācārya. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 37.

52. VIDYALANKAR, Vishvanath. Atharvaveda men sṛṣṭiracanā. *Comp. Analyt. Stud. Vedas*, Nag Publ., Delhi.

53. WADHWANI, Yashodhara. An exegetical note on the Atharvavedic phrase, *ágatasya pánthāḥ* *Sambodhi* 6 (3–4), 1977–78; 74–79. (*SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 17–18).

..*AV* XI. 10. 16; XIV. 2. 74.. 'path leading to one's destination (wh. is to be reached but has not been reached yet)'.. *agata* = *death*..

54. WITZEL, Michael. Early Eastern Iran and the Atharvaveda. *Persica* 9, 1980, 86–128.

..Bahlika in *AV* times.. date of the *takman*-hymn; this hymn helps us to establish the area of geographical knowledge of the *mantra*-period.. the taking over of a local E. Iranian form of a word (Bahlika) into Vedic shows the close ties wh. both the Aryan groups contd. to have during the middle and later Vedic period.. *AV* composed around 1000 B. C. (mention of *kṛṣṇa-śyāma-ayas*: iron)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

55. WITZEL, M. Prolegomena on Atharvaveda tradition.

III. SĀMAVEDA

8. TEXT, TRANSLATION, EXEGESIS, ANCILLARY LITERATURE.

1. BENFEY, T. (ed.). *Die Hymnen des Sāma-Veda.* 1978 ; lxvi + 587.

..reprint of *VBD* III. 8. 2..

2. BHATTACHARYA, Vibhuti Bhushan. *Jaiminīyaṁ Sāmagānam.* Sampurnananda Sk. Univ., Sarasvati Bhavana Granthamala 109, Varanasi ; xxxii + 354.

3. DEVI CHAND. *Sāmaveda.* Mun. Man., New Delhi, 1980 ; xxviii + 304.

..second rev. ed. of *VBD* III. 8. 6..

4. GANAPATI, S. V. *Sāmaveda.* Mot. Ban., Delhi, 1982 ; xxxiv + 491,

..introd., text of *Sāmayonimantras* in Devanāgarī without accent-marks, English transl. and comm... introd. : *SV* and *YV* more ancient than *ṚV*; two basic ideas in interpret. – evolution and operation of the brain, sense-organs, and body; the Arctic Home of Devas and Asuras; date of *YV* and *SV* – several hundred yrs. before 11,078 B. C.; date of *ṚV* – cir. 5000–4000 B. C. ..

5. *Sāmaveda* with Hindi commentary by GOPAL PRASAD KAUSHIK. Chowkhamba, Varanasi.

6. GRIFFITH, R. T. H. *The Hymns of the Sāmaveda.* Chowkhamba Sk. Stud. 28, Varanasi, 1976; (Also, Cosmo Publ., New Delhi, 1978) ; viii + 338 + xxxviii.

..fifth ed. of *VBD* III. 8. 10..

7. *Sāmaveda* with *Bhāṣābhāṣya* by HARISARANA SIDDHANTALANKAR. Chowkhamba, Varanasi.

8. HARISARANA SIDDHANTALANKAR. *Sāmaveda-vyākhyā* : *Mantras* 1–174. New Delhi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. *Sāmaveda-Saṁhitā* with Hindi commentary by HARISCHANDRA VIDYALANKAR. Chowkhamba, Varanasi.

10. *Sāmaveda-Saṁhitā* with *Bhāṣābhāṣya* by JAYADEVA VIDYALANKAR. Chowkhamba, Varanasi.

11. LAHIRI, B. K. (ed.). *Sāmaveda-Saṁhitā: Āgneya Parva.* Ajanta Publ., Delhi.

12. SANKARA NARAYANA, Srautin (ed.). *Sāmavedaḥ.* Kanchi Kamkoti Acharya 60th Birthday Trust, Madras, 1976.

..second *saṁpuṭa*: *grāmageyagāna* and *araṇyegeyagāna* of *Kauthuma-Sāmaveda* (in Devanāgarī).. (first *saṁpuṭa* publ. by Laxmivijaya Press)..

13. SATYAVRATA SAMASRAMI (ed.). *Sāmaveda-Saṁhitā with the Bhāṣya of Sāyaṇa.* Mun. Man., New Delhi, 1983; 3562.

..5 vols... (reprint of Bibl. Ind. ed. 1871–78)..

14. *Sāmaveda-Saṁhitā,* with Hindi summary by SRIRAMASARMA ACHARYA. Chowkhamba, Varanasi,

15. STEVENSON, J. *Sāmaveda-Saṁhitā.* Bharatiya Publ. House, Varanasi, 1961; xii + 200.

..reprint of 1842.. English transl. ..

16. SUBRAHMANYA IYER, V. N. (ed.). *Sāmaveda.*

..5 vols... with a crit. treatise on *Sāman*-lore..

17. *Mahānāmnyārcikaḥ* 1–10. *Veda-Jyoti* 2 (8–9), 1978, 1–3.

..with Hindi transl...

18. VIDYANANDA "VIDEHA", Swami. *Sāmaveda kā adhyayana.* Veda-Samsthan, Ajmer, 1970; 44 + 3.

..80 *mantras* wh. occur only in *SV* translated and commented upon..

19. *Ārṣeyakalpaḥ,* with the commentary by Varadarāja. Chowkhamba, Varanasi.

20. *Puṣpasūtram* by Puṣparṣi, with the commentary by Ajātaśatru, Chowkhamba, Varanasi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*SV-Prātiśākhya*..

21. RAMANATHA DIKSHITA, M. *Sāmasāra-sarvasvam*. Madras, 1972.

22. SARMA, K. V. *Sāmapariśiṣṭa*. Pilani, 20.

..crit. ed. with introd. and transl...

23. SATHE, Jayashree. About the Sāmaveda Gṛhya-Pariśiṣṭas of Khādira, Drāhyāyaṇa, and Gautama. *SP*, 31 AIOC, Jaipur, 1982, p. 56.

24. SHARMA, B. R. (ed.). *Sāmavedārṣeyadīpa*. KSV Series 8, Tirupati, 1967 ; xix + 202.

..*VBD* III. 8. 21.. by Bhaṭṭa Bhāskarādhvarīndra.. records metres, deities, *Ṛṣis* of the *ṛks* and *sāmans* of *SV*.. a kind of comm. on *Ārṣeya-Br*...

Rev. : K. P. JOG, *ABORI* 54, 285–291.

25. SHARMA, B. R. (ed.). *Pratihāra-Sūtra of Kātyāyana, with Daśatayī-Vṛtti of Varadarāja*. KSV Series 19, Tirupati, 1973; xxxi + 289.

Rev. : A. PARPOLA, *AO* 38, 408–14.

26. SHARMA, B. R. (ed.). *Kṣudrakalpasūtra of Maśaka Gārgya with the commentary of Śrī Śrīnivāsa*. Panjab Univ. Indolog. Series 1, VVVBRI, Hoshiarpur, 1974; 421.

..a *Kalpasūtra* : second part of *Ārṣeyakalpa*..

Rev. : L. STERNBACH, *JAOS* 101, 482–83.

27. SHARMA, B. R. (ed.). *Ārṣeyakalpa of Maśaka with the commentary of Varadarāja*, VI Series 68, 1976; 62 + 604.

..(CALAND's ed. of the work, Leipzig, 1908; reprint 1966).. S. uses many more mss. than C... *Ārṣeyakalpa* belongs to Kauthuma; oldest of the *ŚS* of *SV*; deals with various *stotras* to be chanted by Udgātṛ at Soma-sacrifices.. Varadarāja (16th cent.)..

Rev. : C. G. KASHIKAR, *ABORI* 60, 293–95; K. K. RAJA, *ALB* 40, 274; Ludo ROCHER, *JAOS* 99, 527–28.

28. SHARMA, B. R. (ed.). *Puṣpasūtra* : Prapāṭhakas 1 and 2. Nepal Res. Centre Publ. 2, Kathmandu, 1979; 277.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(original ed. by W. VOIGT reedited).. S's own comm.: Sādhanā.. a *Prātiśākhya* text, dealing with *Sāman* melodies; Kauthuma-Rāṇāyaṇīya..

29. SURYAKANTA (ed.). *Laghu-Ṛktantra-Saṁgraha and Sāmasaptalakṣaṇa.* PVS 1, Meh. Lachh., New Delhi, 1982; 172.

..reprint of *VBD* III. 8. 24.. introd.: complete hist. of the nomenclatory gramm. lit...

30. DAYANANDA. Hindi translation of several *SV-mantras. Veda-Savitā* 1 and 2.

31. GAUTAMA. *Setusāma-sammarśa.* (Hindi). *Dayānanda-Sandeśa* 6 (4), 1979, 20–34.

32. GUPTA, Ananda Swarup. Sauparṇa Sāma – Sāmaveda kā eka mahattvapūrṇa sāma. (Hindi). *Savitā* 26 (2), 1973, 115–116.

33. PARANJAPE, Sucheta M. Non-Ṛgvedic verses in the Sāmaveda. *27 PAIOC*, 1976, 259–264. (*SP*, 27 AIOC, Kurukshetra, 1974, 25–27).

..*Kauthuma-SV-Saṁ* – a later and artificial *Saṁ.* aiming only at a secondary completeness; compiled for Audgātra ritual.. 103 vss. (omitting repetitions 98) not traceable to *ṚV*.. originally, *SV-Saṁ.* contained only *śrauta* vss (in the strictest sense); Vāmadeva (of the Gotama family) played a significant role in the processing of *SV-Saṁ.*; he inserted in it vss (not borrowed from any *Saṁ.*) wh. were *śrauta* in import; they later became V.'s apocrypha..

34. PARANJAPE, Sucheta M. Viśvarūpā-Gānam: A study. *CASS Stud* 3, 1976, 153–160.

..not only the vss and the *gāna*-form, but the ritual itself borrowed by Kauthuma-Rāṇāyaṇīya from Jaimini.. neither the *Viśvarūpā* nor the *Jyotīṁṣi* recorded in the *gāna*-form in any of the *gāna-granthas*; *Saṁ.* silent about the Ṛṣis of the vss..

35. PARPOLA, Asko. The literature and study of the Jaiminīya Sāmaveda: in retrospect and prospect. *Stud. Or.* 43 (6), Helsinki, 1973, 1–33.

..(1) introd.: acute need for the rescue of trad.; (2) *Brāhmaṇa* text; (3) *Gṛhya* texts; (4) *Śrauta* texts; (5) *Saṁhitā* texts;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(6) Hist. of Jaiminīya *śākhā*; (7) Synopsis of extant J. lit. traced by 1972.. Bibliographical ref...

36. PATHRIYA, Satya. *SV* 3. 11. 2: Hindi translation. *Vedavāṇī* 35 (6), 1983, 1–2.

37. PRAJNA DEVI. *SV* – PS 1865: Hindi translation. *Vedavāṇī* 27 (11), 1975, 15–16.

38. RAMANATH. *SV* 82, 624: Hindi translation. *Veda-Savitā* 3 (5), p. 136; 3 (6), p. 170.

39. SAKSENA, Siyaram. Sāmavedakī cāritryasaṁyojanā. (Hindi). *Kalyāṇa* 57 (1), 1983, 69–75.

40. SHARMA, B. R. The Sāman melodies: a brief survey of Sāma-Gānas of Pūrvārcika and Uttarārcika. *GSV*, VSM, Poona, 1982, 273–287.

..*sāman* = *sāmagāna*, not the verse-text; three types of *sāman* melodies: (1) based on the verse-text alone of *SV*; (2) based on *stobhas* alone; (3) based on both.. *sāmans* chanted with 7 notes; *vikāras*; significance of *sahasravartmā*; *bhaktis*; *ūha* and *ūhya*..

41. SHARMA, Munshi Ram. *SV-Mahānāmnī*. *Veda-Savitā* 2 (10), 1982, 250–252.

..*kratuḥ chandaḥ ṛtaṁ bṛhat*..

9. GENERAL STUDY.

1. AYANGAR, S. S. Saṁgīta Śāstra kā udgamasthāna: Sāmaveda. (Hindi). *Saṁgīta* 35 (2), 1969, 4–6, 15.

..*SV* – the source of science of music..

2. BOPARDIKAR, M. N. Agastya's contribution to the Sāmaveda. *SP*, 27 AIOC, Kurukshetra, 1974, p. 9.

..ref. to A. in *Jaiminīya-Ārṣeya-Br.* and *Ārṣeya-Br*... A, as author of some *sāmans*..

3. HOWARD, Wayne. *Sāmavedic Chant*. Yale Univ. Press, New Haven, 1977; xxv + 572.

Rev.: K. R. NORMAN, *Modern Asian Studis* 13 (3), 519–27; G. U. THITE, *JAS* 37, 765–66.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. RAJAGOPALA AIYAR, P. K. Sāma Veda and Saṁgīta. *JMA* 52 1981, 63–71

..in the case of *SV*, *udātta* = the 'highest' *svara*, the *prathama* i. e. the *gāndhāra*; *anudātta* = *ṛṣabha*; *svarita* = *ṣaḍja*.. trad. *sāmagāna* is a carefully planned system of hymnal music, i. e. *mārgasaṁgīta*, based on a definite scale.. *Pāṇinīya-Śikṣā* points to the connection bet. the original system of chanting the other Vedas on the three notes and that of the seven notes wh. found full development in *sāmagāna*..

5. RAMANATHA DIKSHITA, M. *Sāmavedīyā ṣaṣṭyabda-pūrtiśāntiḥ*. Madras, 1968; 32.

6. SAKSENA, Ushadevi. Sāmaveda kā mahattva, vibhūtimattva tathā sarvaśreṣṭhatva. (Hindi). *Avadh Univ. Res. Journal* (*Arts*) 1 (1), 1982, 77–81.

7. SHARMA, B. R. Nidhana, the last *bhakti* of Sāman chants. *27 PAIOC*, 1976, 275–281.

..*bhaktis* made without any regard to grammar or semantic units; only convenience of melodisation taken into account.. two types of *nidhana*: *sāmāntika* and *antaḥsāmika*..

8. SITA, S. Sāma-Veda as source of Indian music. *JMadrasUH* 43/182, 1971, 150–170.

9. STAAL, J. F. *Some Vedic Survivals*. *JGJKSV* 31, 1975, 167–180.

..report on res. done in India, particularly Tamilnadu and Kerala (Dec. 1970 – Mar. 1971).. *SV* trad. of recitation..

10. THITE, G. U. Sāmavedīya sāhityācī vaidika yajñakarmāta bhara. (Marathi). *Navabhārata* 26 (12), 1973, 31–39.

..*SV*-lit. and Vedic ritual.. (1) *SV*-trad, = decadent period of Vedic ritual; *YV*-trad. = classical period; *ṚV*-trad. = creative period; (2) it is possible to trace the origin of a particular ritual in the trad. of a particular Veda; (3) *SV*-trad. introduced artificial ritual; Cāturmāsyas turned into a Soma-sacrifice..

11. TRIVEDI, Matridatta. *Ṛksāmasaṁbandhavicāraḥ*.

..see 4. 72 above..

12. URSEKAR, H. S. Sāmaveda and music. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 239–240.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IV. YAJURVEDA

10. *Kṛṣṇa-YV* : TEXTS, EXEGESIS.

1. *Kāṭhaka*: *Die Saṁhitā der Kaṭha-Śākhā*. Ed. VON SCHROEDER, Leopold. Franz Steiner, Wiesbaden. Vol. I, 1970, XIV (1)+283 (1); Vol. II, 1971, III+193; Vol. III, 1972, IV+219; Vol. IV (Index verborum by Richard SIMON), 1972, V+233.

..(*VBD* III. 10. 3)..
Rev.: J. W. DE JONG (Vols I and II), *IIJ* 14, 260–62; H. KRICK (Vols III and IV), *WZKSA* 18, 212–13; Asko PARPOLA, *AO* 36, 491–96; Hans-Peter SCHMIDT (Vols III and IV), *JAOS* 95, 148.

2. DAIVARATA, Maharsi (ed.). *Mūla-Yajurveda-Saṁhitā*. BHU Sk. Series, Res. Publ. Scheme VIII, 1973; 10+536.

..collection of *mantras* and *yajus* from *TS*, *TB*, *TA*.. many of the *mantras* and *yajus* employed in Vedic ritual not found in any of the known *Saṁhitās*; they presumably formed part of the original *TS*; D. places them in the proper contexts in this ed... entire collection divided into five *kāṇḍas* (*prājāpatya*, *saumya*, *āgneya*, *vaiśvadeva*, and *svāyaṁbhuva*)..

Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 64–65; C. G. KASHIKAR, *ABORI* 56, 289–92; U. C. SHARMA, *Prācya-Prajñā* 7, 72–73.

3. *Taittirīya-Saṁhitā* with Padapāṭha and commentaries of Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya. Vol. I, part 2. Ed. SONTAKKE, N. S.; DHARMADHIKARI, T. N., VSM, Poona, 1973; xix+480+2.

..(Vol. I, part I: *VBD* III. 10. 1).. part 2: kāṇḍa I, prapāṭhakas V–VIII..

Rev.: Klaus MYLIUS, *AALA* 3 (2), 358–59; (Vol. I, part 1 rev. by K. M, *MIO* 3, 493–95).

3A. *Taittirīya Saṁhitā*, Kāṇḍa II. Ed. DHARMADHIKARI, T. N., VSM, Poona, 1981; xxiv+603.

..Vol. II, Part 1.. with Padapāṭha and commentaries of Bhaṭṭa Bhāskara Miśra and Sāyaṇācārya..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. WEBER, A. *Taittirīya-Saṁhitā* (in Lateinschrift). *Ind. Stud.* 11–12, 1973, 800.

..reprint of Leipzig 1871–72.. two parts bound together..

5. *Maitrāyaṇī-Saṁhitā* : *Die Saṁhitā der Maitrāyaṇīya-Śākhā.* Ed. VON SCHROEDER, Leopold. Franz Steiner, Wiesbaden. Vol. I, 1970, XLVI (1) + 173 (1); Vol. II, 1971, X (1) + 169; Vol. III, 1972, IV (1) + 192(1); Vol. IV, 1972, VI (1) + 312; Index verborum by Richard SIMON.

..*VBD* III. 10. 4..

Rev.: J. W. DE JONG, *IIJ* 14. 262; 17, 119; H. KRICK, *WZKSA* 18, 212–13; Asko PARPOLA, *AO* 36, 491–96; W. RAU, *OLZ* 69, 585–87; 72, 212; Ludo ROCHER, *JAOS* 92, 368–69, 572; 95, 140–41; 97, 368–69.

6. ABHYANKAR, K. V.; DEVASTHALI, G. V. *Vedavikṛti-lakṣaṇasaṁgraha.*

..see 2. 2 above.. tract 4 relates to *Taitttrīya*..

7. AMBIYE, N. D. Ātreya's treatment of the free prefixes in the Taittirīya-Padapāṭha. *SP*, 31 AIOC, Jaipur, 1982, 3–4.

..Padakāra adds *iti* in order to specify only *upasargas*; adds *iti* to the second prefix when two accented prefixes occur in a sequence..

8. CARRI, Sebastian J. Bhaṭṭabhāskaramiśra on *sāviṣat* (*TS* I. 7. 7). *SP*, 28 AIOC, Dharwar, 1976, 15–16.

..apropos of Brahmadatta JIJNASU's remark in *Vivaraṇa* re Bhaṭṭabhāskara's ignorance of derivation of subjunctive verb-forms.. the form *sāviṣat* explained..

9. CARRI, Sebastian J. The Kāṇḍarṣis and the Ārṣeyapāṭha. *CASS Stud* 5, 1980, 33–40. (*SP*, 29 AIOC, Poona, 1978, 10–11).

..*Ārṣeyapāṭha* = whole text of the *Sārasvatapāṭha* rearranged acc. to Kāṇḍarṣis.. *Kāṇḍarṣi* = *Kāṇḍadevatā*.. *Ārṣeyapāṭha* = *Devatāpāṭha*..

10. CREVANTIN, F. Vedica Minora. *Ling* 18, 1978, 51–56.

..*TS* I. 3. 1. 1 and *MS* I. 2. 11 : discrepancy.. (also considers *VS* 5, 27)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11. DHARMADHIKARI, T. N. Instances of deviation of Brāhmaṇa sections from Mantra sections of the Maitrāyaṇī Saṁhitā. *SP*, 28 AIOC, Dharwar, 1976, 7–8.

..deviation in respect of (1) no. of vss to be employed, (2) verbal text of *mantras*.. *mantra*-text shd. not be amended on that account..

12. DHARMADHIKARI, T. N. On the untraced Kalpa-citations in Sāyaṇa's commentary on the Taittirīya-Saṁhitā. *SP* (typescript), Kuppuswami Sastri Birth Centenary Seminar, Madras, 1981.

13. DHARMADHIKARI, T. N. Saṁhitā and Mantra-Saṁhitā of the Maitrāyaṇī school. *GJV*, VSM, Poona, 1982; 106–109. (*SP*, 29 AIOC, Poona, 1978, p. 15).

..*Mantra-Saṁhitā* appears to be faithful to *Saṁhitā*; they differ in respect of arrangement..

14. GANDHE, Vasudha. Gonāmika (Maitrāyaṇī-Saṁhitā IV. 2) – an ancient text on cattle-keeping. *BDCRI* 36, 1976–77, 19–26.

..*G.* is *khilakāṇḍa*.. rituals that involve cattle : birth-ritual, naming the cattle, *vṛṣotsarga*, etc...

15. GONDA, J. The Śatarudriya. *Ingalls Fel. Vol.*, 1980, 75–91.

..litany, hymn, and eulogy..

16. HAZRA, R. C. Interpretation and interest of a word and an expression of the Taittirīya-Saṁhitā. *Indolog. Stud.* 3 (1–2), 1974.

17. JHA, V. N. Some observations on the Taittirīya-padapāṭha. *CASS Stud* 6, 1982, 169–172. (*SP*, Winter Inst., Vedic Interpret., CASS, 1980, p. 25).

..Ātreya, author of *T-p.*, gives an improved concept of *pada* as compared to that of Śākalya. Ātreya (1) does not separate *-vāṁs*; (2) separates constituents of *devatādvandvas*; (3) treats what precedes and what follows an *avagraha* as independent units for the purpose of accent-marking; (4) does not accept *iva*-compounds..

...6

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18. KASHIKAR, C. G. The Taittirīya text-tradition: a study of verse-repetitions. *28 PAIOC*, 1978, 233–244. (*SP*, 28 AIOC, Dharwar, 1976, 1–2).

..ritualistic study of verse-repetitions.. *puronuvākyā-yājyā* vss borrowed from *ṚV* after *TS* had been compiled; they were added for ready use; this addition still later than the late *kāṇḍa* III.. *TA* IV preceded *TB* II. 8; the entire *TA* much later than *TS*..

19. KIMURA, Toshihiko. Maitrāyaṇī-Saṁhitā II. 9. 1. *JIBS* 24 (1), No. 47, 1975, 462–457.

20. KRISHNAMURTHY, P. *Sri Rudram* (*Namakam*). Secunderabad.

..text in Telugu script; introd. and transl. in English..

21. NAVATHE, P. D. The Agnihotra-mantras in the Kāṭhaka-Saṁhitā. *27 PAIOC*, 1976, 253–257. (Also, *CASS Stud* 3, 1976, 25–30; *SP*, 27 AIOC, Kurukshetra, 1974, p. 16).

..*YV*-schools show marked difference as regards the *mantras* prescribed for Agnihotra as also the procedure of ritual; so far as Agnihotra is concerned, growing influence of *KS* on the sūtrakāras of the *Taitt*.-school..

22. NAVATHE, P. D. *Agnihotra of the Kaṭha Śākhā* (Kāṭhaka-Saṁhitā 6. 1–9; 7. 1–11). Publ. CASS, Class C, No. 13, 1980; 78.

..introd., text, transl., and notes..

Rev.: G. V. DEVASTHALI, *ABORI* 63, 274–75.

23. OMPRAKASH. Tāittirīya-darśana. *Sādhana* 37 (1), 28–35.

24. PRABHAKAR, C. L. A note on *śatamānaṁ bhavati*. *Sambodhi* 8, 1979–1980, 75–80. (*SP*, 29 AIOC, Poona, 1978, p. 30; *SP*, 5 WSC, 1981, p. 71).

..*TS* 2.3.11.10; 3.3.4.8; 6.6.10.9.. 'hundred' connotes fullness or totality..

25. PRASANNAKSHI, K. L. Kāṭhake upākhyānatattvam. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 210.

..significance of legends in *K*, ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. RAO, M. C. R. *Rudra-Adhyaya*, also known as Namaka-Chamaka. Anu Prakashan, Meerut Cantt.; xx + 127.

..*Taitt.* text.. crit. notes and advaitic comm. in English..

27. ROLLAND, Pierre. La litanie des quatre oblateurs (Maitrāyaṇī-Saṁhitā 1.9). *JA* 258, 1970–1971, 261–279.

28. SIVARAMAKRISHNA SASTRI, K. A. Aśvapratigraheṣṭyadhikaraṇe kācana cintā. *SVUOJ* 21–22, 1978–79, Sk. 1–10.

..ref. *TS* II. 3. 12. 1..

29. SUDARSHAN SHARMA, S. Yogakṣemo naḥ kalpatām. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 44–45.

..*TS* 7. 5. 18..

30. SUDARSHAN SHARMA, S. The trees of the Taittirīya śākhā. *2 PAPOC*, 1981, 23–30. (*SP*, 2 APOC, 1979, p. 29).

..trees mentioned in different *Taitt.* texts..

31. VERPOORTEN, J. M. Śabara-Bhāṣya III. 4. 11 (sūtra 30–31) on the Taittirīya-Saṁhitā II. 3. 12. 1. *Bh. Vid.* 41 (1–2), 1981, 63–69.

11. *Śukla-YV* : TEXT, COMMENTARY, TRANSLATION, EXEGESIS.

1. DEVI CHAND (ed.). *The Yajurveda* : English translation. Mun. Man., New Delhi, 1980, xxvii + 452.

..revised ed. of *VBD* III. 11. 7..

2. *Śukla-Yajurveda-Saṁhitā* with Bhāṣābhāṣya by JAYADEVA VIDYALANKAR. Chowkhamba, Varanasi.

..2 parts..

3. *Vājasaneyi-Saṁhitā*. Kashi Sanskrit Series 34, Chowkhamba, Varanasi.

..with *Mantrabhāṣya* of Uvaṭa and *Vedadīpa* of Mahīdhara..

4. MADHAVA SASTRI (ed.) *Kāṇvasaṁhitā Sāyaṇabhāṣyayutā*. Kashi Sanskrit Series 35, Chowkhamba, Varanasi.

..chh. 1–20..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. SHARMA, Chintamani Misra (ed.) *Śukla-Yajurveda-Kāṇvasaṁhitā* with Sāyaṇabhāṣya. Sarasvatibhavana Granthamala 114, S. S. Vishvavidyalaya, Varanasi, 1978; 14 + 385 + 36.

..*uttara-viṁśati* (chh. 21–40) .. with Padapāṭha, exposition, etc. ...

6. SHASTRI, Jagadish Lal. *Vājasaneyi-Mādhyandina-Śukla-Yajurveda-Saṁhitā*. Mot. Ban., Delhi, 1978; 2 + 610 + 18 + 16.

..reprint of 1971 .. Sk. text with *Mantrabhāṣya* of Uvaṭa and *Vedadīpa* of Mahīdhara; alphabetical list of *mantras*; short introd. and notes..

7. *Śukla-Yajurveda-Saṁhitā* with Hindi translation by SRI RAMA SHARMA ACHARYA. Chowkhamba, Varanasi.

8. *Śukla-Yajurveda-Saṁhitā* with Hindi commentary *Śrī Vidyā*. Chowkhamba, Varanasi.

9. WEBER, A. (ed.). *Vājasaneyi-Saṁhitā in the Mādhyandina- and the Kāṇva-Śākhā*. Chowkhamba Sanskrit Series 103, Varanasi, 1972; 95 + 1174.

..with Mahīdhara's comm. ..

10. GANGESHWARANANDA, Swami. *Śukla-Yajurveda-Mādhyandina-Saṁhitā - Tṛtīyādhyāya-Samanvayabhāṣyam*. Guru Gangeshwar Charitable Trust, New Delhi.

11. RAJAVIRA SASTRI. Yajurveda kā cālisavān adhyāya. (Hindi). *Dayānanda-Sandeśa* 5, 1978.

..serially..

12. SARMA, Purushottam (ed.). *Śukla-Yajvrvedīya-Rudrāṣṭādhyāyī*. Chowkhamba Rajaseva Series 62, Varanasi, 1983; 128 + 1 + 50.

..having 7 kinds of oblations with hymns of Rudrayāma. ..

13. *Śukla-Yajurveda-Saṁhitā*: Adhyāyas 1–14. EBL, Delhi.

14. YUDHISTHIRA, Mimamsaka. *Mādhyandina-saṁhitāyāḥ padapāṭhaḥ*. Ramlal Kapur Trust, Sonipat, 1971; 6 + 9 + 51 + 650.

..(*VBD* III. 11. 11) .. *trividhāvāntarapāṭhaiḥ samanvitaḥ*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. *Śuklayajuḥsarvānukramasūtram Kātyāyanapraṇītam*. Chowkhamba, Varanasi.

..with comm. by YĀJÑIKA ANANTADEVA..

16. ABHYANKAR, K. V.; DEVASTHALI, G. V. *Vedavikṛtilakṣaṇasaṁgraha*.

..see 2, 2 above .. tracts 3 and 4 relate to *VS*..

17. KASHIKAR, C. G. Yajñapārśve : an unpublished Pariśiṣṭa of the Śukla Yajurveda school. *Sternbach Abhinandana Grantha* 1, Lucknow, 1979, 135–42.

..*Y.* deals with *śrauta* and *gṛhya* rituals; therefore, the dual in the name .. detailed analysis of the text .. date of the work : 11th cent. A. D. ..

18. GUPTA, S. K. Yajurvedabhāṣyam. *BSSS* 1 (3-4), 115–117.

..review..

19. SUDARSHAN DEVA, Acharya. *Dayānanda-Yajurveda-Bhāskara*. Arsha Sahitya Prachar Trust, Delhi ; 2650.

20. VIDYANANDA "VIDEHA", Swami. *Veda-Vyākhyā-Grantha*. Veda Samsthan, Ajmer, 1971–1978 ; 689–1288, 1–19, 1–17.

..*YV* 11–19, 39–40; text and comm. in Hindi..

21. ABHAYADEVA. *Veda-Vyākhyā-Grantha* : Adhyāya 20. Veda Samsthan, Ajmer, 1980, 1289–1359.

22. *Yajurveda-devatārthaviṣaya-sūci*. Arsha Sahitya Prachar Trust, Delhi.

..acc. to Swami Dayananda's *bhāṣya*..

23. ABHAYADEVA. Śukla Yajurveda Saṁhitā ke 39 ven adhyāya kā pratipādya. *SP*, 28 AIOC, Dharwar, 1976, p. 231.

..ch. 39 deals with *jīvanmukta sarvahṛdyājī yogin*..

24. ABHAYADEVA. Hindi translation of miscellaneous *YV*-*mantras*. *Veda-Savitā* 1–3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. ABHAYADEVA. Introversion (Inwardness). *Veda-Savitā* (English) 2 (4), 1983, 14–16.

..*YV* 36.3 : *gāyatrī-mantra*..

26. ARYA, T. D. *ŚYV* 11.1 : Hindi translation. *VJ* 27 (1–2), 1978, 41ff.

27. ASHOPURI, Ramachandra. *YV* 12.63 : Hindi translation. *Veda-Savitā* 2 (7), 1982, p. 166.

28. BHANDARI, V. S. Yajurvedātīla mahāvīra. (Marathi), *VSMV* 1978, 1979, 28–32.

..*VS* 36–39 .. Mahāvīra represents the source of later idol-worship and iconography.. *Śivaliṅga* formed acc. to Mahāvīra..

29. BHARATIYA, Bhavanilal. *YV* 32.3 : Hindi translation. *Āryapremī*, Feb. 1971, p. 51.

30. BHARATIYA, Bhavanilal. *YV* 6.4 : Hindi translation. *Ārya-Mārtaṇḍa* 50(1), 1971, p. 1.

31. BHATIA, Santidevi. *YV* 36.2 : Hindi translation. *Veda-Savitā* 2 (8), 1982, p. 198.

32. BHATT, Krishna Datta. Śivasaṁkalpa kare mana merā. *Kalyāṇa* 57 (1), 1983, 375–377.

33. CHAUHAN, Madan Simha. *YV* 11.83 : Hindi translation. *Veda-Savitā* 3 (2), 1982, 45–48.

34. CREVATIN, Franco. Vedica Minora. *Linguistica* 18, 51–56.

..on *TS* 1.3.1.1; *VS* 5.27 : *dyutānā mārutá* and the axis mundi..(see 10.10 above)..

35. DE, Sita Nath. *The Śukla-Yajurveda : A Study*. Ph. D. thesis, Dibrugarh Univ.

36. DEVASTHALI, G. V. Mādhyaṁdinīya peculiarities of pronunciation. *SP*, 29 AIOC, Poona, 1978, 234–35.

37. DEVASTHALI, G. V. Mādhyandina śākhetīla dvitīya antaḥsthācā uccārā (Marathi). *VSMV* 1979, 1980, 1–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. DEVESH. Hindi translation of stray *YV-mantras*. *Vedavāṇī* 35, *Veda-Savitā* 3.

39. DHARMADEVA. *YV* 34. *Vedavāṇī* 35 (3), 1983, 23–29.

40. Ed. *ŚYV*, *Puruṣasūkta* 14–16. *Sūryodayaḥ* 58 (3), 1981, p. 1.

41. Ed. *YV* 35.10 : Hindi translation. *Vedavāṇī* 33 (10), 1981, 1–2.

42. GONDA, J. The Śatarudriya. *Ingalls Fel. Vol.*

..(see 10.15 above)..

43. GUPTA, S. K. *Krato smara* : a note. *BSSS* 3 (1–2), 1973, 71–72.

..*VS* 40.15 .. unaccented *smara* presents a problem; to be read *kratoḥ* (not *krato*, voc.)..

44. JOSHI, Lakshmesh. Śukla-Yajurveda vājasaneyi-mādhyandina-śākhānā viśiṣṭa niyamo ane uccāraṇo. (Gujarati). *Svādhyāya* 18 (4), 1981, 337–358.

..*ŚYV*-phonetics..

45. KAPUR, Devendra Kumar. *YV* 38.1, 36.21 : Hindi translation. *Vedavāṇī* 29 (10–11).

46. KAPUR, Karma Narayan. *YV* 39.6 : Hindi translation. *Vedavāṇī* 32 (6), 1980, 9–12.

47. KIMURA, Toshihiko. Śatarudriya-mantra concepted by Pāśupata Śaivas. (Japanese). *JIBS* 23 (1), No. 45, 1974, 414–423.

48. KOMALBHAI "KESH". Hindi translation of miscellaneous *YV-mantras*. *Veda-Savitā* 1–3.

49. KRISHNALAL. Sūkla Yajurveda men manaścintana. (Hindi). *Charudeva Shastri Fel. Vol.* (Sk.), 1973, 70–76.

..*VS* 1.14, 16 .. 'mind' in *ŚYV* .. (Indra = mind) ..

50. LIMAYE, V. P. *tvé îti* > *tváyi*. *GJV*, VSM, Poona, 1982, 156–160.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*VS* 40. 2 (*Īśa-Up.* 2) : in the third *pāda*, *tvayi* may be replaced by *tve* for correct metre..

51. MAHENDRA SASTRI. Hindi translation of some *YV. mantras*. *Vedavāṇī* 31–32.

52. MAHESHANANDA GIRI. *Rudrādhyāya*. Mahendra Res. Inst., Varanasi.

53. MISHRA, Gopal Chandra. Vedabhāṣyakāraḥ śaunakaḥ. *K. A. S. Iyer Fel. Vol.*, 1976, 185–187.

..Saunaka's comm. only on *VSM* 31 (=*Pauruṣādhyāya*) .. S., latter half of 11th cent. ..

54. MISHRA, Gopal Chandra. Mādhyandinīyavedasya dīrghapāṭhavicāraḥ. *SS* 31 (1–2), 1976.

55. MISHRA, Yugal Kishor. *Pañcapāṭhaḥ pauruṣādhyāyaḥ*. Bajoria Charitable Trust, Calcutta, 1976; *ka–tha* + 72.

..five versions of *VS-Puruṣasūkta* ch. .. *paurāṇika viniyoga*..

56. MUNSHI RAM SHARMA. *YV* 18. 33 : Hindi translation. *Veda-Savitā* 2 (2), 1981, p. 36.

57. PANCHOLI, Badri Prasad. Parama puruṣa kā saṁdarśana. (Hindi). *Savitā* 32–33 ; *Veda-Savitā* 1.

..Hindi translation of *VS* 31–32..

58. PANDA, Virendrakumar. *YV* 8. 43 : Hindi translation. *Veda-Savitā* 2 (8), 1982, p. 202.

59. PANDEY, Uma K. *Political Concepts and Institutions in the Śukla Yajurveda*. Janaki Prakashan, Patna, 1979; 180.

60. PARIHAR, Pannalal. Rudra kona hai, rudrādhyāya men kyā hai. (Hindi). *Paropkārī* 12 (6), 1971, 25–27.

..*YV* 16.. Rudra = *kālātmaka īśvara*.. items relating to polity in *Rudrādhyāya*..

61. PATHARIYA, Satya. Hindi translation of some *YV. mantras*. *Vedavāṇī* 32-35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62. PIMPALAPURE, G. W. Significance of the hymn of Somavat Pitṛs. *NUJ* 25 (3-4) 1974-75, 57-67.

..*ŚYV* (*M*) 19. 49-54 deal with Somavat Fathers in Sautrāmaṇī; in *ṚV*, these vss scattered in various *maṇḍalas*; institution of *yajña* in general and Somayāga in particular present a complete scheme of life; two pts. of view : distant aim of getting the *ratna* (*parabrahman*) as well as the worldly objects..

63. PIMPALAPURE, G. W. Uvaṭācāryāṁcā jñāna-karma-samuccayavāda. (Marathi). *VSMV* 1975, 1976, 62-76.

..from U.'s comm. on *ŚYV* (*M*)..

64. PIMPALAPURE, G. W. Śukla-Yajurvedācā kālānukrama. (Marathi). *VSMV* 1977, 1978, 30-39.

..chronology of *ŚYV* shd. not be fixed on the basis of the ritual described in it.. order of *mantras* in *ŚYV* does not conform to the order of rites.. *Khila* is not appendix, but an organic part..

65. PIMPALAPURE, G. W. Chronological order of Śukla Yajus. *Yajnavalkya Jayanti Souvenir*, 1979, 141-144.

..chronological divergence bet. *ŚYV* 1-25 and 26-40 is not warranted..

66. PRABHAKAR, C. L. *Śukla-Yajurveda : A Study*. Ph. D. thesis (unpublished), Univ. of Poona, 1968.

67. PRABHAKAR, C. L. The contribution of the Śukla Yajurveda to the culture of India. *QJMS* 62, 1971, 1-13.

..(*VBD* III. 12. 15)..

68. PRABHAKAR, C. L. The recensions of the Śukla Yajurveda. *Arch. Or.* 40, 1972, 347-353.

..(*VBD* III. 11. 7).. recensions are identical for all academic purposes; form of the two principal recensions is the same, only arrangement is different; *ṚV* dominant in *ŚYV*..

69. PRABHAKAR, C. L. Non-rubricated mantras of the Śukla Yajurveda. *SP*, 27 AIOC, Kurukshetra, 1974, 45-46.

70. PRABHAKAR, C. L. The literary appeal in the mantras of the Śukla Yajurveda. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 15-16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71. PRAJNADEVI. Tathākathita puruṣamedhādhyāya evaṁ ṛṣi Dayānanda kī sūjhabūjha. (Hindi). *Vedavāṇī* 27 (5), 1975, 8–10.

..*YV* 30, acc. to D., has nothing to do with Puruṣamedha..

72. PRAJNADEVI. Veda kī tulā para nārī kā sthāna. (Hindi). *Vedavāṇī* 32 (7), 1980, 10–13.

..position of woman.. *YV* 11. 68–69; 12. 60; etc...

73. PRASASYAMITRA, Sastri. Tīsa dhāma kona hain? (Hindi). *Vedavāṇī* 28 (3), 1976, 4–5.

..*YV* 3. 8.. acc. to Dayananda, 30 *dhāmans* = *pṛthivī*, etc. (excluding mid-region, Āditya, Agni)..

74. PRASASYAMITRA, Sastri. Yājurveda ke bhāṣyakāron ke do mantrārthon para vicāra. (Hindi). *Vedavāṇī* 28 (11), 1976, 5–9.

..*YV* 10. 33–34..

75. RAHURKAR, V. G. Uvaṭa and Mahīdhara on the Vājasaneyi Mādhyandina Śukla Yajurveda. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 2.

76. RAMADAS 'NIRAKARI'. Yajurveda men īśvara kā svarūpa. *VJ* 24 (7), 1975, 21–23.

..*YV* 20. 31; 31. 18; 32. 10; 40. 8..

77. RAMANATH. *YV*. 1. 7: Hindi translation. *Veda-Savitā* 1 (3), 1980, 51–52.

78. RAM GOPAL. A critical examination of the *VS* (M) XL, 15. *27 PAIOC*, 1976, 265–69. (Also, Panjab Univ. Res. Bull., Arts, 6. 1, 1975, 103–107; *SP*, 27 AIOC, Kurukshetra, 1974, 3–5).

..*ánilam* to be understood as *aniram* (= wh. is free from the requirement of nourishment); *klibe* to be traced back to *kṛpe* (= for splendour)..

79. RUPACHAND "DIPAK". *YV* 16. 8: Hindi translation. *Veda-Savitā* 3 (6), 1983, 171–172.

80. SATYA KUMARI. *YV* 35. 21; 34. 17: Hindi translation. *Vedavāṇī* 33 (3), 1–2; 33 (4), 1981, 1–2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

81. SATYAVRATA, Siddhantalankar. Shiva-Samkalpa Mantra. *The Vedic Path* 44 (3), 1981, 1–2.

..text with English transl...

82. TANDON, Shashi. *YV* 8. 42: Hindi translation. *Veda-Savitā* 1 (10), 1981, p. 230.

83. VARMA, Sudha. *YV* 40. 2: Hindi translation. *Veda-Savitā* 3 (1), 1982, p. 11.

84. VARNI, Vedapal. Kyā maharṣi Dayānanda dvārā kṛta '*caritrāṁste śundhāmi*' mantrāṁśa kī vyākhyā Śatapatha-Brāhmaṇa ke pratikūla hai? Eka vivecanā. (Hindi). *Vedavāṇī* 35 (2), 1982, 15–19.

..No, says author; *caritrān* = *vyavahārān*..

85. VARUNADEVA. *YV* 4. 28; 40. 2: Hindi translation. *Veda-Savitā* 1 (2), 1980, pp. 25, 32–33.

86. VEDOPADHYAYA, Vishvanath. *Yajurveda kā svādhyāya tathā paśuyajña-samīkṣā*. (Hindi). Ramlal Kapur Trust, Sonipat, 1979.

87. VIDYANANDA "VIDEHA", Swami. *YV* 40. 5; 23. 14: Hindi translation. *Savitā* 30 (3), 1977, 44–45 (serially); *Veda-Savitā* 1 (8), 1981, p. 169.

88. YUDHISTHIRA, Mimamsaka. *YV* 40. 3: Hindi translation. *Vedavāṇī* 32 (5), 1980, 1–2.

89. YUDHISTHIRA, Mimamsaka. Yajurveda kī mantra-saṁkhyā; Ṛgveda kī mantrasaṁkhyā. *Vedavāṇī* 32 (12), 1980, 22–23.

..see 4. 80 above..

12. GENERAL STUDY.

1. BHANDARI, V. S. Origin of Vidūṣaka in the Yajurveda. *NUJ* (*H*) 19, 1969, 29–33.

..(*VBD* III. 12. 4)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2. GUPTA, S. B. Research in the Vedas. (An interpretation of Yajurveda as applied to the human system in the internal field). *BSSS* 2 (1-2), 1972, 73-74.

..contd. from *BSSS* 1 (3-4)..

3. KATARIYA, Milap Chand. Ajaina sāhitya men jaina ullekha aura sāmpradāyika saṁkīrṇatā se unakā lopa. (Hindi). *Mahāvīra Jayantī Smārikā* 2, Jaipur, 1971, 57-61.

..such ref. in *YV*..

4. MANSIMHA. Yajurveda aura ādhunika jīvana. (Hindi). *VJ* 29 (10), 1981, 11-14.

5. PRABHAKAR, C. L. Idea of sin and virtue in the Yajurveda. *QJMS* 60, 1969, 28-38.

..*VBD* III. 61. 42..

6. PRABHAKAR, C. L. Sarasvatī in the Yajurveda. *Suma* 4 (2), 1971, 10-16; 4 (4), 1971, 15-23.

7. PRABHAKAR, C. L. The course of gāyatrī-mantra in the Ṛgveda and Yajurveda.

..see 3. 195 above..

8. PRABHAKAR, C. L. The relevance of Yajurveda to modern time. *SP*, 2 AIOC, Waltair, 1979, 29-30.

..*YV* is a practical Veda directly connected with life and its problems..

9. THITE, Ganesh. Gāthābhigītam. *BISMQ* 54 (1-2), 1975-77, 41-43. (*SP*, 27 AIOC, Kurukshetra, 1974, p. 150).

..ref. *KS* XIV. 5 : does not support Buddha's injunction that alms, coming as a result of singing vss., shd. not be accepted..

10. TSUJI, N. *Existent Yajurveda Literature.*

..*VBD* III. 12. 21..

Rev. : J. W. DE JONG, *IIJ* 14, 260-62.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

V. BRAHMAṆAS

13. *Brāhmaṇas* OF THE *Ṛgveda*.

1. AUFRECHT, T. (ed.). *Das Aitareya-Brāhmaṇa*. Mit Auszügen aus dem Commentare von Sāyaṇa und anderen Beilagen. 1975; viii + 447.

..reprint of *VBD* III. 13. 1..

2. BHATTACHARYA, Harinarayana. *Śāṅkhāyana-Brāhmaṇam*. Calcutta Sk. College Res. Ser. 73 : Texts 22, 1970; 16 + 300.

..text with Bengali transl...

3. HAUG, Martin (ed.). *The Aitareya Brāhmaṇa of the Rigveda*. Indological Bk. House, Varanasi, 1977; 1000 + one map.

..text, transl. and explication in English.. 2 vols... (reprint of 1972–73)..

4. KEITH, A. Berriedale. *Ṛgveda-Brāhmaṇas: The Aitareya and Kauṣītaki Brāhmaṇas of the Ṛgveda*. Mot. Ban., Delhi, 1981; xii + 555.

..reprint of *VBD* III. 13. 5..

5. MALAVIYA, Sudhakar (ed.). *Aitareya Brāhmaṇa of the Ṛgveda*. Tara Publications, Prachya Bharati Series 14, 1980; 60 + 705.

..with comm. *Vedārthaprakāśa* of Sāyaṇa and Hindi transl. *Sarala* by M... Vol. I..

6. OJHA, Gulabrao Vajesankara. *Śāṅkhāyana-Brāhmaṇam*. ASS 65, Poona, 1977; 113.

..reprint.. *Ś.* = *Kauṣītaki-Br.* of *Bāṣkalaśākhā*..

7. SREEKRISHNA SARMA, E. R. (ed.). *Kauṣītaki-brāhmaṇa*, *2–3*: Vyākhyā of Udaya. Franz Steiner, Verzeichnis der Orientalischen Handschriften in Deutschland, Suppl. Band 9, 2–3, Wiesbaden, 1976; Vol. II : xiii + 342; Vol. III : vi + 343–713.

..(Vol. I : Text = *VBD* III. 13. 4).. text of Udaya's comm. based on collation of 8 mss... U.'s comm. superior to that of Vināyakabhaṭṭa.. date of U. – bet. 14th and 16th cent. A. D...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: T. BURROW, *BSOAS* 41, 221; J. F., *Arch. Or.* 47, 204–05; 354–55; H. KRICK, *WZKSA* 22, 185–86; Ludo ROCHER, *JAOS* 99, 527. (Rev. on Vol. I: A. PARPOLA, *OLZ* 68, 607–612; J. C. WRIGHT, *BSOAS* 32, 456–57).

8. VIRENDRA MUNI SASTRI, *Aitareya-Brāhmaṇa. Veda-Jyoti* 6 (3–4); 7 (4).

..Hindi transl. of some portions..

9. CHAKRABARTI, Samiran Ch. Āśvalāyana and the Aitareya-Brāhmaṇa. *SP*, 29 AIOC, Poona, 1978, p. 11.

..the Āśvalāyanas followed a *Br.* not identical with *Ait. Br.*; *Bahvṛcā-Br.*, wh. is known only thro' some citations, might be the source of *Āśv*... existence of *Āśv.-Saṁhitā* enhances the probability of the existence of *Āśv.-Br*...

10. GONDA, J. Apropos of the Mantras in the Pravargya section of the Ṛgvedic Brāhmaṇas. *IIJ* 21 (4), 1979, 235–271.

..in a large majority of cases, the employment of these *mantras* is intelligible, in many cases even completely appropriate; *Br.* authors have furnished more or less acceptable explanations of their use and functions.. almost all *mantras* in Pravargya studied.. genesis and hist. of Pravargya ceremony..

11. JOG, K. P. On some variant readings in Kauṣītaki-Brāhmaṇa VII. 1–4. *SP*, 29 AIOC, Poona, 1978, p. 17.

..Poona ed. of the text of *Śāṅkh. Br.* is almost wholly identical with that of *Kauṣ. Br.* in LINDNER's ed...

12. KARNIK, H. R. Derivative legends from the Kauṣītaki-Brāhmaṇa. *Bh. Vid.* 32 (1–4), 1972/1976, 22–26.

..*VBD* III. 13. 9..

13. KHARE, Kiran. *Ṛgvedīya Brāhmaṇa – eka adhyayana.* (Hindi). Ph. D. thesis, Lucknow Univ., 1975.

14. MUKHOPADHYAYA, Aditi. Short story elements in the Aitareya Brāhmaṇa. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 39–40.

..*Ait. Br.* narratives akin to folk-tales in regard to their form; at least two of them have the distinctive characteristics of short stories..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. MYLIUS, Klaus. Die vedischen Identifikationen am Beispiel des Kauṣītaki-Brāhmaṇa. *Klio* 58 (1), 1976, 145–166.

..some identifications can be easily understood, especially when they turn out to be mere definitions; at the basis of *Br*-identifications, in most cases, the wish can be found to systematize the objective reality; this, indeed, is a fact wh. *Br*-thought shares with science... the identifications throw light on the ideological and socio-psychological processes in Middle-and-Later Vedic India.. (depersonalization and degradation of gods)..

16. MYLIUS, Klaus. Die Identifikationen in Kauṣītaki-Brāhmaṇa. *Altor. Forsch.* 5, 1977, 237–44.

..ritual interpretations..

17. SHARMA, A. Analysis of three epithets applied to the Śūdras in Ait. Br. VII. 29. 4. *JESHO* 18 (3), 1975, 300–317.

18. SHARMA, Suman. Aitareya Brāhmaṇa aura Āraṇyaka kā sambandha. (Hindi). *VJ* 29 (9), 1980, 29–33.

19. SHIV RAJ. A study of Śāṅkhāyana Brāhmaṇa XXVII. 1. *SP*, 27 AIOC, Kurukshetra, 1974, p. 375.

..ref. to an old vs. of a satirical char. shedding light on the institution of prostitution and the hypocracy of the élite towards it..

20. SREEKRISHNA SARMA, E. R. Some observations on Kauṣītaki-Brāhmaṇa and Keith's translations. *GJV*, VSM, Poona, 1982, 255–259.

..incorrectness of K.'s transl. of *KB* VII. 1 and some other passages..

21. VERPOORTEN, Jean-Marie. *L'ordre des mots dans l'Aitareya-Brāhmaṇa.* "Les Belles Lettres" (Bibl. de la Fac. de Philosoph. et Lett. de l'Univ. de Liège, Fas. 216), 1977; 438.

Rev.: Klaus MYLIUS, *AALA* 6 (2), 168–69.

14. THE *Brāhmaṇa* OF THE *Atharvaveda*.

1. *Gopatha-Brāhmaṇa*, with the Bhāṣya by Kshemakarana Das TRIVEDI. Panini Kanya Mahavidyalaya, Varanasi, 1976; 550.

..(ed. PRAJNA DEVI).. reprint of *VBD* III. 14. 2..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2. VIJAYAPAL, Vidhyavaridhi (ed.). *Gopatha-Brāhmaṇam*. Savitri Devi Bagadia Trust, Calcutta, 1980; 202.

..only the text..

3. BLOOMFIELD, Maurice. *Atharvaveda and the Gopatha Brāhmaṇa*. Asian Publication Services, New Delhi, 1978; viii + 136. (Also, Arsha Prakashan, Allahabad, 1975).

..reprint.. see 7.13 above..

4. NARAHARI, H. G. Some irregular etymologies in the Gopatha Brāhmaṇa. *VIJ* 12 (1–2), 1974, 213–218.

..e.g. *.sveda* (*suveda*), *ratha* (*rasa*), *dīkṣita* (*dhīkṣita*), *pṛṣṭhya* (*spṛśya*)..

5. SURYAKANT. *Atharvaveda evaṁ Gopatha-Brāhmaṇa*. (Hindi).

..see 7.43 above..

15. *Brāhmaṇas* OF THE *Sāmaveda*.

1. *Ārṣeya-Brāhmaṇam*, with *Vedārthaprakāśa* of Sāyaṇa. Chowkhamba, Varanasi.

2. PUROHIT, Sucheta. The Ārṣeya Brāhmaṇa of the Sāmaveda. *CASS Stud* 2, 1974, 161–178.

3. BODEWITZ, H. W. *Jaiminīya-Brāhmaṇa I. 1–65*. Translation and commentary with a study of Agnihotra and Prāṇāgnihotra. Orientalia Rheno-Traiectina XVII, Leiden, 1973; XIX + 357.

..Introd.: hist. of Jaiminīya-studies; *Agnihotra*-portion is a later addition to the text; detailed treatment of *prāyaścitta*-sections; *Prāṇāgnihotra*, not an inner, spiritual *Agnihotra* but a concrete sacrifice..

Rev.: I. ICKLER, *OLZ* 72, 617–18; C. G. KASHIKAR, *JOIB* 26, 202–05; H. KRICK, *WZKSA* 18, 212; Dieter MAUE, *ZDMG* 130, 141–42; Klaus MYLIUS, *IIJ* 21, 142–43; K. K. RAJA, *ALB* 40, 272–73; J. C. WRIGHT, *BSOAS* 38 (2), 497.

4. TAUCHIDA, Ryutaro. *Das Sattra-Kapitel des Jaiminīya Brāhmaṇa* (*2, 334–370*), nach den Handschriften herausgegeben,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ins Deutsche übersetzt und erklärt. Marburg Univ. Fach-bereich Aussereurop. Sprachen., 1979; x + 232.

5. *Tāṇḍya-Mahābrāhmaṇa*. Ed. CHINNASWAMI SASTRI, A. Kashi Sk. Series 105, Chowkhamba, Varanasi.

..with Sāyaṇa's comm.; notes and introd. by C. S...

6. CALAND, W. (ed.). *Pañcaviṁśa-Brāhmaṇa*. Bibl. Indica; 697.

..reprint..

7. *Ṣaḍviṁśa Brāhmaṇa*. Ed. SHARMA, B. R.

..*VBD* III. 15. 7..

Rev.: S. A. D., *JASBom* 47–48, 176–78.

8. *Sāmavidhāna-Brāhmaṇa*. Ed. SHARMA, B. R. KSV, Tirupati, 1980.

..reprint by photo-offset process of *VBD* III. 15. 8..

9. BODEWITZ, H. W. Gab es damals auch dyumnas? Die Weltentstehung nach dem Jaiminīya Brāhmaṇa. *ZDMG* (Suppl. II), 1974, 292–298.

10. BODEWITZ, H. W. Notes on the Jaiminīya Brāhmaṇa. *JRAS* 1977 (2), 150–157.

..CALAND's *Auswahl*: 9, 11, 12, 14, 15, 18, 19, 24, 27, 34, 36..

11. BODEWITZ, H. W. The raising of the central pillar (made of udumbara wood) of the sadas hut by the Udgātṛ according to Jaiminīya Brāhmaṇa I. 70–72. *Sternbach Abhinandana Grantha*, Lucknow, 1979, 77–82.

12. DESHPANDE, Indu. The Jaiminīya-Upaniṣad-Brāhmaṇa – an Āraṇyaka of the Sāmaveda. *SP*, 31 AIOC, Jaipur, 1982, p. 24.

13. KARNIK, H. R. Derivative legends from the Ṣaḍviṁśa-Brāhmaṇa. *SP*, 27 AIOC, Kurukshetra, 1974, 44–45.

14. PANDEY, Om Prakash. Sāmavedīya brāhmaṇagranthon men caritra-nirūpaṇa. (Hindi). *Kalyāṇa* 57 (1), 1983, 87–91.

...7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. PARPOLA, Asko. On the abnormal khaṇḍa-divisions of the Jaiminīya-Brāhmaṇa and the Jaiminīya-Upaniṣad-Brāhmaṇa. *GJV*, VSM, Poona, 1982, 215–224.

..author suggests that the abnormal *khaṇḍa*-divisions of *JB* and *JUB*, tho' they look strange and unnatural, are quite warranted, since they probably represent the old Sāmavedic trad. of avoiding ominous interruptions, wh. possibly originated in the Jaiminīya school..

16. SHARMA, B. R. A brief note on the Sāmavidhāna-Brāhmaṇa. *JGJKSV* 29, 1973, 449–457.

..*SVB*, tho' assigned to *Kauthuma-śākhā*, might have been common to all *śākhās*..

17. THITE, G. U. Gāthābhigītam. *BISMQ* 54 (1–2), 1975/77, 41–43.

..(see 12.9 above).. (ref. P. V. BAPAT, "Vedic sources of some Buddhist beliefs", *JAssamRS* 14).. *Suttanipāta* 14, 84 not related to *KS*; might be connected with *JUB* I. 18. 2. 1..

18. VARENNE, Jean. A propos du Chāndogya-Brāhmaṇa. *Ind. Taur.* 1, 1973, 257–262.

16. *Brāhmaṇas* OF THE *Kṛṣṇa-Yajurveda.*

1. SURYAKANTA (ed.). *Kāṭhaka-saṁkalanam.* Mehr. Lachh., New Delhi, 1981; 56+142+46.

..reprint.. extracts from the lost *Kāṭhaka-Br.*, *Kāṭhaka-ŚS*, *Kāṭhaka-GS*.. crit. ed. with notes..

2. EINOO, Shingo. *On the relation between the Brāhmaṇas and the Śrautasūtras of the Taittirīya school.* (Japanese). M. A. thesis, Kyoto Univ., 1973.

3. KASHIKAR, C. G. On the verse *āśrāvitam atyāśrāvitam* (*TB III. 7. 11. 1*). *BDCRI* 40, 1981, 124–127.

..*āśrāvitamatyāśrāvitam* to be taken as one phrase meaning "an extra or additional *āśravaṇa*-call" (wh. is a defect in ritual)..

4. LOWE, Ramesh Kumar. Taittirīya brāhmaṇa men saṁkhyāvācaka śabdon kā prayoga. (Hindi). *Anuvāda* 23–24, Delhi, 1970, 59–66.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. LOWE, Ramesh Kumar. Taittirīya brāhmaṇa men artha-parivartana. (Hindi). Second Meerut Univ. Sk. Teachers' Conf., 1973, 1–5.

17. *Śatapatha-Brāhmaṇa.*

1. CALAND, W. (ed.). *The Śatapatha-Brāhmaṇa in the Kāṇvīya Recension.* Mot. Ban., Delhi.

..(revised by RAGHUVIRA).. text in Devanāgarī of the first 7 *kāṇḍas* (wh. correspond with the first 5 *kāṇḍas* of Mādhyandina); for the remaining *kāṇḍas*, only a list of distinctive readings..

2. *Śatapatha-Brāhmaṇa,* with Hindi commentary *Ratna-dīpikā.* Chowkhamba, Vāranasi.

3. CHINNASWAMI SASTRI (ed.). *Śatapatha-Brāhmaṇa* (Mādhyandina). Kashi Sanskrit Series 127, Chowkhamba, Varanasi.

4. EGGELING, J. *Śatapatha-Brāhmaṇa*: English translation. Mot. Ban., Delhi, 1978.

..reprint of *VBD* III. 17. 4..

5. VIVEKANANDA SARASVATI, Swami. *Śatapatha-Brāhmaṇam,* Part II. Pracina Vaijnanika Anusandhana Sansthan, New Delhi, 1969; 3+243–1447.

6. BANERJEE, Santi. The conception of godhead as reflected in the Śatapatha Brāhmaṇa. *SP*, 27 AIOC, Kurukshetra, 1974, 8–9.

..gods created by Prajāpati; originally mortal and belonged to earth; quality of brightness..

7. BANERJEE, Santi. Some aspects of etymology in the Śatapatha Brāhmaṇa. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 117.

8. BANERJEE, Santi. Creation-legends in the Śatapatha-Brāhmaṇa. *SP*, 5 WSC, 1981, 124–125.

..*Brāhmaṇa*-speculations on cosmogony found only in a sacerdotal background.. Prajāpati and his *tapas* as the starting pt. of the universe..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. BHAT, G. K. Vāk in Śatapatha Brāhmaṇa. *JASBom* 52-53, 1977-78, 32-38.

..potency of *mantra*-words; *vāk* identified with Agni; *vāk* as a link to the gods; divinity of speech..

10. CHATURVEDI, Mahasveta. Śatapatha Brāhmaṇa kā rahasya. (Hindi), *Vedavāṇī* 34 (11), 1982, 22-23.

11. CHAUBEY, B. B. Authenticity of the Bhāṣikasūtra. *27 PAIOC*, 1976, 215-220. (*SP*, 27 AIOC, Kurukshetra, 1974, 29-30).

..refutes the view of WEBER, CALAND, YUDHISTHIRA MIMAMSAKA, etc., that *B.* is not an authentic work; rules of accentuation of *ŚPB* laid down in *B.* supported by other similar texts and by oral trad...

12. CHAUBEY, B. B. (ed.). *Bhāṣikasūtra of Kātyāyana*, with the commentaries of Mahāsvāmin and Anantabhaṭṭa. VVRI, Hoshiarpur, 1976.

..*ŚPB* has only two accents, *udātta* and *anudātta*; it has no *svarita*; *u.* is unmarked, *a.* marked with a horizontal stroke below the syllable..

13. CHAUBEY, B. B. Accent in the Śatapatha Brāhmaṇa: the problem of change in its nature. *VIJ* 16 (1), 1978, 18-28. (Also, *28 PAIOC*, 1978, 203-212).

..change in the nature of accent of *ŚPB* was a reality in the spoken lg. of the Prācyas wh. had undergone a radical change by the time of *ŚPB*; it reflects a process of gradual development from a threefold system to a twofold system of accentuation; the change in nature of accent known to Pāṇini..

14. DRURY, Naoma. *The Sacrificial Ritual in the Śatapatha Brāhmaṇa*. Mot. Ban., Delhi, 1981; viii+137.

..deals with Agniṣṭoma, Aśvamedha, Agnicayana (I. the Prajāpati creation myth; II. the ritual; III. analysis of altar-design).. comparison bet. the *Br.*-material and selected material from cultures other than Indian.. examines rel. experience wh. was part of the ritual..

15. GUPTA, Sukeshi Rani. Śatapatha Brāhmaṇa ke katipaya tādātmyaprāṇa. (Hindi). *BSSS* 7 (1-2), 1977.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. HIERSCHE, Rolf. Die Sage von der Weiterwanderung der Arier. Zu Śatapatha-Brāhmaṇa I. 4. 1. 14–16. *KZ* 90, 1976, 47–49.

17. KRISHNA LAL. Prāṇa hī agnihotra hai. (Hindi). *Veda-Jyoti* 5 (9), 1981, p. 9.

18. LEHMANN, W. P.; RATANAJOTI, Hundirapola. Typological syntactical characteristics of the Śatapathabrāhmaṇa. *JIES* 3 (2), 1975, 145–159.

..lg. of *ŚPB* largely OV and changing to VO structure, tho' there are more OV constructions than in cl. Sk... such syntactic change verb modifiers and complements are the earliest constructions to change, descriptive genitives and adjectives the last..

19. MANGALADEVA, Sastri. Srutivimarśaḥ (Śatapatha-Brāhmaṇa-ācāravicārāḥ). *SS* 29 (1), 1974.

20. NARIMAN, Faribourz. Some symbolic aspects of collecting 16 kinds of fires for the consecration of an *Ātaš Bahram* and the building of a fire altar according to the Śatapatha Brāhmaṇa. *30 PAIOC*, 1982, 203–209.

21. PIMPALAPURE, G. W. Durmiḷa kāṇva-śatapathācī tīna hastalikhite. (Marathi). *VSMV* 1980, 1881, 11–20 + 1 chart.

..3 rare mss of *Kāṇva-ŚPB* from Varanasi, Nagpur, and Vani described..

22. POLEY, Utz. Ṛta and Brahman in the Śatapatha-brāhmaṇa. *SP*, 5 WSC, 1981, p. 205.

..(Agni as four and one half *ekādaśakapāla*)..

23. PRABHAKAR, C. L. The Śatapatha-Brāhmaṇa in interpreting the mantras of the Śukla Yajurveda.. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 30.

24. SCIALPI, Fabio. Aspetti della tematica dell'acqua nello Śātapatha-Brāhmaṇa: Esperienza naturalistica e mondo magico. *RSO* 50 (1–2), 1976, 105–108.

..the geographical and natural ambits of *ŚPB*.. social order; economic activities; water as vital element; preventive

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

purification; water as purification-agent and expiation-agent; world of magic, etc..

25. SHARMA, Urmila. Śatapatha-Brāhmaṇe prāṇatattva-nirūpaṇam. *Svara-Maṅgalā* 3 (3), 1977, 95–99.

..*prāṇa* as the sustaining and enlivening force of the universe..

26. SHARMA, Urmila. *Śatapatha-Brāhmaṇa: Eka Sāṁskṛtika Adhyayana.* (Hindi). Mehr. Lachh., New Delhi, 1978 (1982); 31+456.

27. SURYAKANTA. Is Weber's edition of the Śatapatha-Brāhmaṇa final? *Charudeva Shastri Fel. Vol.*, 1974, E 153–154.

..on the basis of an example (*ŚPB* XIII. 5.4.6) from Harisvāmin's comm., it is shown that WEBER's text requires re-examination..

28. TOPOROV, V. N. About the metalinguistic aspect of the Old Indian poetics (Śatapatha-Brāhmaṇa X. 4.6.1). (Russ.). *Sanskrit and Old Indian Culture* II, Moscow, 1979, 169–178.

29. VANDYOPADHYAYA, Santi. Śatapatha-Brāhmaṇe devatā-vimarśaḥ. *SSPP* 58 (1–6), 1975, 24–28.

..see 6 above..

18. GENERAL STUDY.

1. ARYA, Indradevasimha. Brāhmaṇa-granthomen amṛtamaya jīvanakā patha. (Hindi). *Kalyāṇa* 55 (1), 1981, 251–254.

2. ARYA, Jayadeva. The exposition of Vedic religion in the Brāhmaṇas with special reference to the Śatapatha Brāhmaṇa. *SP*, 5 WSC, 1981, 121–122.

..different modes of sacrifice = symbolical representations and dramatic expressions of *piṇḍa* and *brahmāṇḍa*..

3. BENKE, A. *Magie in der Brāhmaṇa Zeit.* Magisterarbeit (unpubl.), Erlangen Univ., 1976.

..*Br.* identifications are only *temporal* (not real), made only for the moment, only to be discarded with the next sentence..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. BHAVSAR, S. N. *Etymologies in the Brāhmaṇas*. Ph. D. thesis (unpublished), Univ. Poona, 1969; ii + iii + 601.

5. BODEWITZ, H. W. *The Daily Evening and Morning Offering (Agnihotra) according to the Brāhmaṇas*. E. J. Brill, Leiden, 1976; 211.

6. CHAUBEY, B. B. Nature and methods of Brahmanic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, Jan. 1980, p. 22.

..terms like *pravacana*, *prokta*, *vivaraṇa*, show the interpretative nature of *Br*... *Br*. interpret. is essentially ritualistic; for this, *Br*. took the help of *viniyoga*, *hetu*, *nirvacana*, *bandhu*, *rūpa*, *rūpasamṛddhi*, etc... in their ritualistic interpret.; *Br*, used many symbols establishing esoteric significance and divine connection or relations with the ritual performed..

7. DHARMADHIKARI, T. N. Unique role of Brahmanic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, Jan. 1980, 20–21.

..in the course of interpreting the ritual, the *Br*., partly or fully, reproduce the relevant *mantras* and connect them with the proper ritual; this sometimes reveals the discrepancies wh. may have crept in in the *mantra*-portion in course of time..

8. GHOSE, B. K. *Collection of the Fragments of Lost Brāhmaṇas*, with English translation. PVG 9, Mehr. Lacch., New Delhi, 1982; vii + 114.

..reprint of *VBD* I. 28, 1..

9. HAZARIKA, B. N. Flora and fauna in the Brāhmaṇa literature. *JUniv Gauhati* 28–29 (1: Arts), 1977–78 (1981), 77–87. (Also in *SP*, 31 AIOC, Jaipur, 1982, 28–30).

..*grāmya-paśu*, *āraṇya-paśu*.. horse, cow, bull, deer, ass, mule, goat, sheep, elephant, lion, tiger, serpent, birds.. flora..

10. JAGADISH ARYA. Brāhmaṇa granthon kā saṁkalana kāla evaṁ unake pravacana-kartā. (Hindi). *Vedavāṇī* 35 (4), 1983, 2–8.

..list of editions of *Br*. texts; work of Āryasamāja scholars..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11. JOSHI, P. H. Ślokas and gāthās quoted in the Brāhmaṇa literature. *JOIB* 22 (3), 1973, 250–255.

..contd. from *VBD* III. 18. 11 to be contd... *2 ślokas* and *gāthās* in *Ait. Br.* and *Ait. Ār*...

12. KAMBLE, B. R. Gods and Prajāpati in Brāhmaṇas. *Marathwada Univ. J.* 11 (1), 1972, 183–191.

..the responsibility of creation of the *ṚV*-gods transferred to P... *tapas*; *kāma*.. P., the symbol of unity; P. is time; water precedes P...

13. MACDONALD, Kenneth Somerled. *The Brāhmaṇas of the Vedas.* Bharatiya Book Corp., Delhi, 1979; vi + 211.

..(first published in 1896 by Christian Literature Society for India, Madras, as "Sacred Books of the East examined and described")..

14. PANDEY, Sivapujan. Ṛgveda-Yajurveda-Atharvaveda ke brāhmaṇagranthon men cāritrika prasaṅga. (Hindi). *Kalyāṇa* 57 (1), 1983, 377–379.

15. RAM SHARMA. Pāṇini's Catvāriṁśa Brāhmaṇa. *P. B. Desai Fel. Vol.*, 1971, 436–440.

..see 25. 246 below..

16. SEMENTSOV, V. S. Problems of interpretation of Brahmanical prose. (Russ.). Moscow, 1981.

17. SHARMA, Shantikumari. Brāhmaṇa sāhitya men brahma tathā kṣatra kī avadhāraṇā. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 344.

..*b.* usually superior to *k*...

18. SHIVAGANESHA MURTHY, R. S. *A Study of the Important Brāhmaṇas.* Prasaranga, Univ. of Mysore, Other Publications 56, 1974; 288.

19. SRIDHARACHARYA, Swami. Brāhmaṇagranthon men sūrya-tattva. (Hindi). *Kalyāṇa* 53 (1), 1979, 108–110.

20. THITE, G. U. Result of sacrifice and gods in the Brāhmaṇa-texts. *SP*, 27 AIOC, Kurukshetra, 1974, p. 37.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..gods have a positive role in giving the result of sacrifice to sacrificer..

21. THITE, G. U. *Sacrifice in the Brāhmaṇa-Texts.* Univ. of Poona, 1975; 8+350.

..origin and growth of S.; elevation, result, and doctrine of S,; ancillary rites; ritualism and spiritualism in *Br*... in Vedic ritual of the 'classes', many rites of the 'masses' are adopted, e. g. Sautrāmaṇī, Vājapeya (= a popular fertility rite for obtaining plenty of food).. suggests "henoritualism"..

Rev.: C. G. KASHIKAR, *ABORI* 56, 286–89; S. MEERA, *ALB* 40, 274–76; K. MYLIUS, *OLZ* 74, 388–91; K. V. SARMA, *VIJ* 14, 320–21; N. TSUJI, *IIJ* 18, 276–78.

22. TRIPATHI, Banarasi. Vāk kī avadhāraṇā: Brāhmaṇa-granthon ke sandarbha men. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 69–70.

..whatever exists arises out of *catvāri vāk*; *vāk* is the source of evolution and involution..

23. TSUJI, Naoshiro. *Legends of Ancient India. Extracted from the Brāhmāṇas.* (Jap.). Shunjūsha, Tokyo, 1978; xii+197.

..annotated transl. in Jap. of some stories from the *Br*... note on the *Br*. texts and their lg...

19. *Āraṇyakas.*

1. KEITH, A. Berriedale (ed.). *Aitareya Āraṇyaka.* Master Publications, New Delhi, 1981; 390.

..(reprint).. crit. ed., transl., introd., notes, etc...

2. PHADKE, Babusastri (ed.). *Kṛṣṇayajurvedīyaṁ Taittirīyāraṇyakam.* Anandashram Sk. Granthamala 36, Poona, 1981; 909.

..2 parts..

3. BHIM DEV (ed.). *Śāṅkhāyanāraṇyakam.* VVRI, VI Series 70, Hoshiarpur, 1980; xvi+124.

..rev. crit. ed.; 9 mss collated and 3 printed texts used.. *Mahāvrata* (chh. 1–2); *Kauṣītaki-Brāhmaṇopaniṣad* (3–6);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Saṁhitopaniṣad (7–8); superiority of *prāṇa* (9); *Agnihotra* (10); mortality and averting death (11); *bilva*-amulet (12); *summum bonum* (13–14): *vaṁśa*. (15)..

4. KEITH, A. Berriedale (ed.). *The Śāṅkhāyana Āraṇyaka*, with an appendix on the Mahāvrata. Oriental Books Reprint Corp., New Delhi, 1975; 85.

..reprint of 1908.. English transl...

5. DESHPANDE, Indu. The Āraṇyakas. *SP*, 29 AIOC, Poona, 1978, 14–15.

..how *Ār*. are related to forest.. presumably in order that they shd. conform to *vānaprastha-āśrama*..

6. DESHPANDE, Indu. Concept of the Gāyatrasāman in the Jaiminīya Āraṇyaka. *CASS Stud* 5, 1980, 49–60.

..*JĀr*. known as *Jaiminīya* or *Talavakāra-Upaniṣad-Brāhmaṇa*.. *Gāyatra-sāman* is *sāman* based on a vs. in gāyatrī metre.. considers as specimen *SV* (*JS*) 3. 1. 9–11.. *anṛca sāman*=*sāman* wh. does not contain the words in the *ṛk*.. significance of *o vā* and *him* in *Gāyatra-sāman*.. *sāman* and *svara*; meta-ritualistic concepts of *sāman*; author gives ritualistic interpretation and theosophical exposition..

7. DESHPANDE, Indu. Some Ṛgveda-stanzas in the Araṇyakas. *CASS Stud* 6, 1982, 115–121. (Also in *SP*, 30 AIOC, Part I, Santiniketan, 1980, 24–25).

..(see 3.65 above).. *ṚV*- vss (e. g. I. 164. 31) explained in *Ār*. on the basis of *prāṇa*-theory..

8. DESHPANDE, Indu. The Jaiminīya Upaniṣad Brāhmaṇa – an Āraṇyaka of the Sāmaveda. *SP*, 31 AIOC, Jaipur, 1982, p. 24.

..see 15. 12 above..

9. GODBOLE, G. H. Aitareya Āraṇyaka – a few observations. *JGJKSV* 33 (1), 1977, 17–26.

..glorification of *Mahāvrata*..

10. GONDA, J. Translating the Veda (with regard to *AiĀr*. 2. 6. 1). *ALB* 44–45, 1980–81, 1–14.

..apparent 'polysemy' of many Indian terms is often only a consequence of the impossibility of translating them.. groups of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

words constitute 'lexical or semantic fields' intermediate bet. the individual words on the one hand and the whole vocabulary of a given period and milieu on the other.. 'classification of various mental faculties in *Ait. Ār.* 2. 6. 1; G. tries to determine the exact senses of *vijñāna*, *saṁjñāna*, *saṁkalpa*, etc., occurring in that passage..

11. KAPUR, Sivanandana. Dīpāvalī ke ādidevatā kubera. (Hindi). *Cintāmaṇi* (6. 1. 1971), 122–125.

..Kubera in *TĀ*..

12. MALAMOUD, Charles. Convergence d'un raisonnement mīmāṁsaka et d'un motif poétique de l'Atharvasaṁhitā. *Ind. Taur.* 3–4, 1975–76, 307–12.

..considers *TĀ* II. 14 : *Svādhyāya-Brāhmaṇa*.. also *AV* XI. 5.. (see 7. 25 above)..

13. MALAMOUD, Charles. *Le svādhyāya, récitation personnelle du Veda. Taittirīya-Āraṇyaka II.* Texte traduit et commenté. Publ. de l'Inst. de Civil. Ind. 42, Ed. de Boccard, Paris, 1978; X+249.

14. MALAMOUD, Charles. Conférence: Taittirīya-Āraṇyaka III. *Annuaire* 86, École prat. des hautes Et., 5 section, sciences religieuses, Paris, 1977–78, 155–61.

..*Brahmamedha*.. (cf. *Annuaire* 1972–73, 1973–74)..

15. MALAMOUD, Charles. Taittirīya-Āraṇyaka: III, IV. *Annuaire* 87, 1980, 173–180.

..1. Les dieux créanciers : Varuṇa et Yama; 2. Un monde fait; 3. Pères et fils; 4. prééminence de la dette aux Mānes; 5. Le statut de l'usurier..

16. PRABHAKAR, C. L. The hymn of Aruṇa. *SP*, 31 AIOC, Jaipur, 1982, 48–49.

..occurs in the first *Praṇ.* of *TĀ*; contains 130 passages in prose; Aruṇa is seer. Āditya is *devatā*; the hymn describes the mythology of Aruṇa, an aspect of Sūrya (=Āditiya).. why is the hymn so popular?..

17. SEN, N. Some remarkable words and verb-forms from the Taittirīya-Āraṇyaka. *BDCRI* 35 (1–2), 1975, 145–153.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..two groups: (1) vocables with particular meanings confined to *TĀ* only; verbal forms confined to *TĀ* only; (2) those wh. occur for the first time in *TĀ* and then become productive and frequent in lit. from epic times onwards.. three major stages of development of *TĀ*: (1) oldest nucleus – books II–VI; (2) books I and VII–IX (*TUp.* proper) represent the second stage; (3) book X (*Mahānārāyaṇa-Up*) last stage.. gives lists of vocables belonging to groups 1 and 2..

18. SHARMA, Suman. Aitareya.Āraṇyaka men pratibimbita samāja aura saṁskṛti. (Hindi). *VJ* 27 (12), 1979, 16–20.

..society and culture in *Ait. Ār.*..

19. SHARMA, Suman. Aitareya Brāhmaṇa aura Āraṇyaka kā sambandha. (Hindi). *VJ* 29 (9), 1980, 29–33.

..see 13.18 above..

20. SHARMA, Suman. *Aitareya Āraṇyaka: Eka Adhyayana.* (Hindi). Eastern Book Linkers, Delhi, 1981; xvi+134.

..ch. 1: *Ār.* lit. in general; 2. contents of *Ait. Ār.*; 3. *Gavāmayana-Mahāvrata*; 4. *Karma* and *viniyoga*; 5. social conditions, etc.; 6. lg. of *Ait. Ār.*; 7. conclusion..

21. SUBRAHMANYA SHARMA. Taittirīya Āraṇyaka ke anusāra ādityakā janma. (Hindi). *Kalyāṇa* 53 (1), 1979, p. 107.

22. SUBRAY GANESH BHATTA. Taittirīya Āraṇyaka men asaṁkhya sūryoṇ ke astitva kā varṇana. (Hindi). *Kalyāṇa* 53 (1), 1979, 105–106.

23. TATACHARYA, D. J. *Rakṣonirāsaḥ. Saṁskṛta-Vimarśa* 1 (1), 1973, p. 143.

..*TĀ* II. 2...

24. THIEME, P. Lückenbüsser. *KZ* 86, p. 20.

..*Ait. Ār.* 5.3.2: three ways of quoting a *ṚV*-stanza..

25. WITZEL, Michael. *Das Kaṭha Āraṇyaka.* Textkritische Edition mit Übersetzung und Kommentar. Nepal Res. Centre Publ. 2, Kathmandu, 1974; xxvi+185.

..Erlangen Univ. Diss. Teildruck.. Einleitung (i–xxvi): Inhalt und Alter; *Kaṭha Ār.* I, a collection of *mantras* of the *Pravargya*-ritual (fragmentary); *KĀ* II, *Yuñjate-Br.* wh. explains

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pravargya-ritual theologically; *KĀ* III, *Gharmājaṭharā-Br*... the mss... *atha kāṭhake śatādhyayane brāhmaṇe āraṇyakam*; *atha Śukriya-brāhmaṇam*.. Pratīka-index.. (cf. SCHROEDER; "Die Tübinger Kaṭha-Handschriften und ihre Beziehung zum *TĀ*").. Rev.: N. TSUJI, *AORS* 12–13, 181.

VI. UPANIṢADS

20. SINGLE *Upaniṣads*: MAJOR AND MINOR.

(in the alphabetical order of the names of the *Upaniṣads*)

1. SANTUCCI, J. A. *The Amṛtānanda Upaniṣad*. Calif. State College Dept. of Linguistics, Seminar Paper Series 24, 1973; 94.

..text, introd., notes..

2. NATH, R. On the authenticity of the Allopaniṣad. *JOIB* 26 (3), 1977, 238–250.

..a strange mixture of Sk, and Arabic, of Up. thought and Islamic creed; seems to have been composed c. 1580 A. D. under the direction of Akbar..

3. SREEKRISHNA SARMA, E. R. Aruṇyupaniṣad, *ALB* 37, 1973, 173–176.

..a *Saṁnyāsa-Up*... English transl...

4. ARCHAK, K. B. A study of the Īśāvāsyopaniṣad in the light of the Bhāṣyas of Śaṁkara, Rāmānuja, and Madhva. *SP*, 29 AIOC, Poona, 1978, p. 273.

5. ARCHAK, K. B. The seer of the Īśāvāsyopaniṣad. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 199.

..aims at establishing Svāyambhuva Manu to be the seer..

6. ARCHAK, K. B. *Śaṁkara and Madhva on the Īśāvāsya Upaniṣad*. Vanavasi Rama Mandir, Dharwad, 1981; vii+174+36.

..M.'s interpret. more acceptable..

7. AUROBINDO, Sri. *The Life Divine* (*A Commentary on the Isha Upanishad*). Sri Aurobindo Pathamandir, Calcutta, 1981.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. AWALINDA, Sri. *Isha Upanishad.* Kier, Buenos Aires.

9. BAHAL, Lalchand. Īśopaniṣad men vidyā-avidyā. *VJ* 22 (3-4), 1973, 229-232.

10. BHAKTIVEDANTA, Swami A. C. *Śrī Īśopaniṣad.* Bhaktivedanta Book Trust, New York / Los Angeles, 1974; xi + 141.

..7th impression (1975).. introd.: "Teachings of the Vedas"; text, transl., purport of the *mantras*..
Rev.: (of an earlier impression), L. MARR. *AP* (Oct. 73), 368-69,

11. BHATTACHARYYA, Ramaprasad. Śaṅkara, Maṇḍana, and Rāmānuja on Mantra XI, Īśopaniṣad. *Gaurinath Fel. Vol.*, 1980, 132-137. (Also in *SP*, 29 AIOC, Poona, 1978, p. 279).

..interpret. of *vidyā-avidyā*; *mṛtyu- amṛta*..

12. CHINMAYANANDA, Swami. *Discourses on Īśāvāsya Upaniṣad.* The Chinmaya Publ. Trust, Madras, 1977; 149.

..rev. enlarged ed...

13. COGNI, Giulio. *Isha Upanishad*, interpretazione lirica secondo i ritmi originali e commento. Città di Vita, Firenge, 1973.

14. DESAI, M. R. *The Īśa Upaniṣad: A Commentary.* Sushila Prakashan, Kolhapur, 1974; 140.

15. DESHPANDE, Nirmala. *Īśāvāsyopaniṣad.* Sarvasevasangha Prakashan, Varanasi, 1982.

..a collection of discourses..

16. DIWAN CHAND. Sādhya aura sādhana. (Hindi). *VJ* 22 (1), 1973, 41-45.

..*Īśa-Up.*: *andham tamaḥ*; *asambhūti-sambhūti*..

17. Ed. Upaniṣad-bhāṣya. (Hindi). *Dayānanda-Sandeśa* 5 (10), 1978, 81-112.

..(pp. 1-80 in *D-S*, July-Aug. 1978).. *Īśa*..

18. GAMBHIRANANDA, Swami. *Īśa-Upaniṣad.* Advaita Ashrama, Calcutta, 1980; VI + 30.

..with comm. of Śaṁkara.. English transl. by G...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. GANGULY, Bireshwar. The synthesis of Yoga in the Ishopanishad. *G. D. Birla 80th Birthday Comm. Vol.*, 1977, 443–445.

20. GOSWAMI, Sita Nath. *Ishopanishad.*

..text with G.'s comm. and Śaṁkara's *bhāṣya*..

21. GUPTA, S. K. (ed.). *Īśopaniṣad.* Bharati Mandir, Jaipur, 1976; 58.

..second rev. enlarged ed. of *VBD* III. 20. 14.. text, with Sk. comm., English and Hindi transl,, exegetical notes..
Rev.: Urmila Devi SHARMA, *BSSS* II, 3 (3–4), 50–51.

22. HIRIYANNA, M.° *Īśāvāsyopaniṣad.* Kavyalaya Publ., Mysore, 1972; 48.

..(reissued).. text in Devanāgarī and roman; comm. of Śaṁkara; introd., transl., notes in English by H...

23. *Īśāvāsyopaniṣat.* Anandashram Sk. Granthavali 5, Poona, 1980; 3+20+10+6+16+10+12.

..with Ānandagiri's comm...

24. *Īśāvāsyopaniṣat.* Chowkhamba, Varanasi.

..with Saṁkara's *bhāṣya* and exposition by Kāśikānanda..

25. *Īśāvāsyopaniṣat.* Chowkhamba, Varanasi.

..different editions: (1) with Kūranārāyaṇa's *Prakāśikā* and Srīdharaśāstrin's *Bālabodhinī*; (2) with *Śāṁkarabhāṣya*, Ānandajñāna's comm., and Swami Vidyanandagiri's Hindi comm.; (3) with *Prapākhya-vyākhyā* and Hindi comm.; (4) with *Mantrānuvāda bhāvārtha Śāṁkarabhāṣya* by Madhubala SHARMA; (5) with Hindi comm. by Vacaspati Pandeya 'Vikala'; (6) with *Śāṁkarabhāṣya* and notes by SUBRAHMANYA SASTRI; (7) with comm. by Viraraghavacarya and *Tātparyavyākhyā* of *Śāṁkarabhāṣya*; (8) with Hindi transl. by SATAVALEKAR..

26. JONES, Richard S. Vidyā and avidyā in the Īśa Upaniṣad. *REW* 31 (1), 1981, 79–87.

..discusses interpretations of Śaṅkara, Rāmānuja, etc., and of contemporary commentators like THIEME.. acc. to J., *vidyā* = *brahmavidyā* throughout the passage; escaping cycle of rebirths and attaining immortality is the goal; 'crossing over death' is positive; both knowledge and nescience are necessary.. *avidyā*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(= 'unknowing' or emptying the mind of all normal content) and *vidyā* (= the positive replacement) together lead to immortality.. this interpret. confirmed by *BAU* IV. 4 (wh. uses the words *asaṁbhūti* and *saṁbhūti* for *avidyā* and *vidyā*)..

27. JOSHI, Umashankar. A fresh look at the Īśāvāsya Upaniṣad. (in) *The Spirit of India*, Vol. II, New York, 1976, 6–8.

..discusses *vidyā-avidyā*; *saṁbhūti-asaṁbhūti*.. key to the problem in st. 8: *vidyā* helps in the comprehension of Īśa, *avidyā* of *idam*..

28. KASHYAP, R. A. Isavasyopanishat. *BJ* 21 (18), 30.3.1975, 13–15.

29. KASKHEDIKAR, V. V. Isa Upanishad on Life Divine. *Yuva Bharati* 5 (5), 1977, 21–27.

30. KODOLIKAR, S. J. Iśopaniṣad va Śrī-Śaṁkarācārya. (Marathi). *Navabhārata* 35 (1), 1981, 41–46.

..Ś. has drastically changed the normal meaning of the *mantras*..

31. MAHADEVAN, T. M. P. Isavasya.Upanisad. *Kamakoti Vani* 7 (12), 1975, 3–4.

..English trausl.; serially..

32. MAHESHANANDA GIRI. *Īśāvāsyopaniṣad*. Mahesh Res. Inst., Varanasi; 24.

..text with Hindi exposition..

33. MUDHOLKAR, V. V. *Analytical Survey of Īśāvāsyopaniṣad*. Karnataka Univ., Dharwar.

..*VBD* III, 20. 19.. interpret. of *Īśa* in conformity with the doctrine of Śivayoga as developed in Vīraśaiva theology..
Rev.: Hiranmay BANERJI, *JASB* 19 (1–2), 90–92; H. S. SINHA, *PJ* 8, 313.

34. MUKHYANANDA, Swami. The divine life (a free rendering in verse of the Īśāvāsya-Upaniṣad). *Pr. Bh.* 87, April 1982, 175–177: (Also in *BJ* 29. 4, 11–14).

35. NARAIN, Swami. A commentary on the Īśopaniṣad. *Vedic Light* 3 (5), 142–144.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36. PANDEY, Rupanarayan. Īśāvāsyopaniṣad men bhagavattattvakā svarūpa. (Hindi). *Kalyāṇa* 55 (2), 1981, 440–441.

37. PELLEGRINI, Agata Sannino. Apas in Īśa Upaniṣad 4. *IONA* 24 (1), 123–33.

38. RAJNEESH, Bh. *The Heartbeat of the Absolute: Discourses on the Ishavasya Upanishad.* Poona, 1980.

39. RAMA, Swami. *Īśopaniṣad: Vaijñānika Vivecana.* (Hindi). Chowkhamba, Varanasi.

40. RAMA, Swami. *Search for Inner Self: Īśopaniṣad Explained.*

41. RAMA, Swami. *Book of Wisdom: Ishopanishad.* 1978; xii + 121.

..repr. of 1972..

42. RAMAKRISHNA RAO, K. B. *Īśāvāsya. An invitation to infinite living.* Mysore, 1977; 17.

..liberal interpret. in English..

43. RAYASAM, Venkata Rao. *Īśāvāsyopaniṣad.* Bhartrihari Smaraka Mission, New Delhi, 1974.

..*Samājavādarahasyam*.. a new comm... Sk. transl. by Pandit Bhola JHA..

44. SATAVALEKAR, S. D. Kyā Īśa Upaniṣad men yatidharma kī nivṛtti hai? (Hindi). *Sādhanā* 37 (1), 36–40.

45. SATCHIDANANDENDRA SARASVATI, Swami. *Īśāvāsyopaniṣad.* Adhyatma Prakasha Karyalaya, Holenarsipur, 1972; 8 + 58.

..transl. with introd. and notes..
Rev.: P. S. SASTRI, *Pr Bh* (Jan. 1974), 39.

46. SATYANANDA SARASVATI, Swami. *Īśāvāsya-Upaniṣad.* Bihar School of Yoga, Manghyr, 1973; xii + 63.

..text with English transl...

47. SHARMA, Madhubala. *Īśāvāsyopaniṣad.* Eastern Book Linkers, Delhi, 1977.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. SMART, Aniruddha. *Īśopaniṣad* : Gujarati translation and exposition. Ritam, Surat, 1982; 24.

..text; *Śāṅkarabhāṣya*; Hindi transl. and exposition; introd...

49. VENKATA RAMAN, Narasimha. Īśopaniṣacchāyā. *GKP* 23 (7-8), 1971, 309-310.

..summary of *Īśa* in 17 Sk, stanzas..

50. VISHNU DAYAL. Prathama vedānta. (Hindi). *Vedavāṇī* 28 (10), 1976, 3-6.

..*Īśa-Up*. ..

51. VORA, Minal M. Śaṅkara's interpretation of Īśa-Upaniṣad, St. 2. *BCGV* 18, Surat, 1974, 48-52.

..Śaṅkara's interpret. of the st. given in his comm. on *Br. Sūtra* III. 4. 13 is in harmony with the one given by him in his *Up. Bh.*; interpret. alternatively given in comm. on *Br. Sūtra* III. 4. 14 attempts to be on the right side of the context, but contradicts the one given in *Up. Bh.* ..

52. YATI, B. P. Ishopanishad : English translation. *The Gaudiya* 22-23, 1978-1979.

..serially..

53. YUDHISTHIRA, Mimamsaka. Īśa-Upaniṣad 1 (*YV* 40.1) : Hindi translation. *Vedavāṇī* 32 (11), 1980, 1-2.

54. Aitareyopanishad. *The Gaudiya* 26, 1981, 1-17.

..introd; text in roman char.; English transl,; purport..

55. GAMBHIRANANDA, Swami. *Aitareya Upanishad*. Advaita Ashrama, Calcutta, 1978; viii + 76.

..Sk. text; English transl. of text and Śaṅkara's comm.; notes..

56. GODBOLE, G. H. Aitareya Upaniṣad as presented by Śaṅkarānanda in Ātma-Purāṇa. *SP*, 27 AIOC, Kurukshetra, 1974, p. 274.

..*Ātmapurāṇa* or *Upaniṣadratna* or *Upaniṣatsārārthaprakāśa* is a work on Advaita by Śaṅkarānanda, pupil of Ānandātman and preceptor of Sāyaṇa; it is in verse; 18 chh.; *Ait. Up.* dealt with in ch. 1 wh. consists of 887 vss. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. NARAYANA SWAMI. *Aitareya-Upaniṣad.* Sarvadeshika Arya Pratinidhi Sabha, New Delhi, 1971; 47.

..Sk. text with Hindi comm. from Aryasamaj view-pt. ..

58. SARADAPRIYANANDA, Swamini. Aitareyopanishad. *Tap. Pr.* 20–21 (serially), 1982–1983.

..comm. in English..

59. SHARVANANDA, Swami. *Aitareyopaniṣad.* Shri Ramakrishna Math, Madras, 1978; 80.

..repr. of *VBD* III. 20. 44..

60. VARTAK, P. V. Genesis of the universe – Aitareya Upanishad anticipates some modern scientific theories, *Souvenir*: King Bhoj Seminar, Ujjain, 1982.

61. VASUDEVA RAU, D. R. Aitareyopaniṣad: Acārya Śrī Madhva's most favourite Upaniṣad. *Dharmaprakash* 5 (5), Madras, 1976, 38–41.

62. VASUDEVA RAU, D. R. The Aitareyopaniṣad proclaims the supremacy of Lord Śrī Viṣṇu. *Dharmaprakash* 5 (10), 1976, 27–30.

63. ANANDANANDA, Swami. *Kathopanishad in Letters.* Yoga Sadhana Ashram, Sk. Prakashan Mala 12, Jaipur, 1979; vii + 62.

..English transl. by L. R. PENDHARKAR of A.'s Hindi *Patron men Upaniṣad*..

64. AWASTHI, Brahmamitra. *Kaṭhopaniṣad.* 1979.

..repr. of *VBD* III. 20. 48..

65. BALASUBRAHMANYA SASTRI. Īśvaraśrutinirṇayaḥ. *Charudeva Sastri Fel. Vol.*, 1973, Sk. 113–116.

..*aṅguṣṭhamātrapuruṣa*, etc., in *Kaṭha-Up.*..

66. BHARATIYA, Mahesh. *Kaṭhopaniṣad.* Eastern Book Linkers, Delhi.

67. DAYAL, S. *Sublime Thoughts of Katha Upanishad.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68. DUBE, Ramadhara. Ātmākā anuśīlana. (Hindi). *Kalyāṇa* 56 (5), 1982, 600–602.

..ref. to *Kaṭha-Up.*..

69. GONDA, J. Notes on the Kaṭha Upaniṣad. *V. G. Paranjpe Comm. Vol.*, 1977, 60–70.

70. HERRERA, J. León. *Katha Upanishad* : Spanish translation. Univ. Mayor de San Marcos, Lima, 1959; 33.

71. JYOTIR MAYA NANDA, Swami. *Mystery of the Soul : Kaṭha Upaniṣad.* International Yoga Society, Miami, 1976; viii + 120.

72. KAMBI, V. S. Yoga in Kaṭhopaniṣad. *ABORI* 62, 1981, 243–251.

..three types of *Yoga*-technique in *Kaṭha-Up.* which are serially accepted and put to use by systematic synthesis and analysis..

73. *Kaṭhopaniṣad.* Chowkhamba, Varanasi.

..various editions : (1) with the *ṭīkā* of Brahmamitra AWASTHI; (2) with Sk. and Hindi *ṭīkā* by Maheśānandagiri; (3) with *Vandanā-Vyākhyā* by Vaijanath PANDEYA; (4) with *ṭīkā* by Rajamani PANDEYA; (5) with Śaṁkara's *bhāṣya* and Hindi comm. *Saralā* by Kirtyananda JHA; (6) with Hindi transl. *Anvaya* by Mahesh Chandra BHARATIYA; (7) with *Śāṁkara-bhāṣya* and Hindi *ṭīkā* by Virendra Kumar VARMA; (8) with *Śāṁkarabhāṣya* and Hindi *ṭīkā* by Swami SATYANANDA SARASVATI; (9) with *Śāṁkarabhāṣya* and Hindi comm. *Prakāśa*; (10) with Sk., Hindi, and English transl. by NARENDRADEVA SASTRI; (11) with *Śāṁkarabhāṣya* and *Upaniṣatsubodhinī ṭīkā*..

74. Kaṭhopaniṣad-Bhāṣya (in Hindi, serially). *Dayānanda-Sandeśa* 6 (7), 164–176; 6 (8) 177–192; etc.

..by RAJAVIRA SASTRI..

75. *Kaṭhopaniṣad* (serially in Marathi). *Tattvajñāna* 8, 1972–73.

76. LIPNER, J. J. An analysis of Kaṭha 6. 4 and 5, with observations on Upanishadic method. *JIP* 5, 1978, 243–253.

..interpret. of 6. 4 along Madhva's lines more acceptable.. method of 'progressive' or 'tiered' or 'hierarchical' semantics in 6. 5..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6.5 points to *kramamukti* (and not to *jīvanmukti* as implied by Śaṁkara)..

77. LOKESHWARANANDA, Swami. The Kaṭhopaniṣad. *V. B. News* 44 (7), Santiniketan, 1977, 76–78.

..report of lecture..

78. MAHESHANANDA GIRI. *Kaṭhopaniṣad* 1. Mahesh Res. Centre, Varanasi; 24 + 320.

..Ch. 1: Sk. text and Hindi transl. and exposition..

79. NACHANE, S. A. The interpretation of Kaṭha-Upaniṣad II. 23 cd. *Pathway to God* 12 (1), 1977. (Also in *SP*, 28 AIOC, Dharwar, 1976, 166–67).

80. NAMBIAR, Sita Krishna. Upanishadic wisdom – Kathopanishad. *Spiritual India and Kundalini* 2 (4), New Delhi, 1978.

81. Natu, G. Y. (ed.). *Kāṭhakopaniṣad*. Anandashram Sk. Granthavali 7, Poona, 1977; 127.

..reprint..

82. RAJAGOPALA AIYAR, T. R. Kathopanishad (serially). *BJ* 24 (1) onwards. 1977–1978.

..English exposition..

83. RAJNEESH, Sri. *Kaṭhopaniṣad*. Swami Amrit Bodhidharma, Chimber Market, Poona, 1982; 560.

..ed. and transl. by Ma Ananda Vandana..

84. RAU, Wilhelm. Versuch einer Übersetzung der Kāṭhaka-Upaniṣad. *As Stud* 25, 1971, 158–174.

85. RAWSON, Joseph Nadin. *The Kaṭha Upaniṣad*. An introductory study in the Hindu doctrine of God and of human destiny. Univ. Microfilm International, 1980; xviii + 242.

..(first pub. 1934)..

86. ROCHER, Ludo. A note on Kaṭhopaniṣad 5.4. *JOIB* 22 (1–2), 1972, 1–14.

..examines the real import of *Śarīrasthasya dehinaḥ* and *visraṁsamānasya* in the light of interpret. of Śaṁkara and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rāmānuja; Rāmānuja is more consistent; author gives his own views..

87. ROCHER, Ludo. *Iha ced aśakad boddhum* (Kaṭhopaniṣad 6. 4). *VIJ* 11, 1973, 7–18.

..*aśakat* explained as negative present participle of root *śak*; *brahma boddhum aśakat cet* – if Brahman can't be cognized.. (Ed. suggests emendation: *tataḥ svargeṣu lokeśv aśarīratvōya kalpate* keeping *aśakat* as aor. III sing.)..

88. SEN, Devabrata. Kaṭhopaniṣad ke varon kā ādhyātmika mahattva. (Hindi). *VJ* 22 (1–2), 1973, 111–114.

..Naciketas desires to come back to this world; liberation is a negative concept, and N. wants to enjoy *amṛtatva* (= nectar of the highest spiritual existence)..

89. SEN GUPTA, Anima. *Kaṭha Upaniṣad: Sāṁkhya Point of View*. Eastern Book Linkers, Delhi.

..repr. of *VBD* III. 20. 67..

90. SHARMA, P. R. *Kaṭhopaniṣad*. English and Hindi translation.

91. SHARMA, Shambhu Nath. Kaṭhadarśana. (Hindi). *VJ* 22 (3–4), 1973, 218–221.

92. SHARMA, Virendra Kumar. Kaṭhopaniṣad kā naciketopākhyāna. (Hindi). *Kalyāṇa* 54 (6), 1980, 216–218.

93. TAPOVAN MAHARAJ, Swami. Two words on Kaṭhopaniṣad. *Tap. Pras.* 15 (1), 1977, 13–16.

94. VARTAK, P. V. Kaṭhopaniṣad: vijñānaniṣṭha nirūpaṇa. (Marathi). *Santakṛpā* 5–6, 1981.

..serially..

95. VENKATESANANDA, Swami. The Kathopanishad episode: a new look. *The Divine Life* 42 (7), 1980, 212–214.

96. VORA, Minal M. Śaṅkarācārya's interpretation of Kaṭha Upaniṣad, stanza 1. 1. 20. *Indica* 16 (1), 1979, 185–190. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 282–283).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..mutual contradictions in S.'s *Up-Bh.* and *Br.Sū-Bh.*.. (see author's Ph. D. thesis: *A Critique of Śaṅkara's Interpretation of Upaniṣad Texts*)..

97. YATI, B. P. Katha Upanishad. Text and English translation and purport (serially). *The Gaudiya* 24, 1980.

98. SREEKRISHNA SARMA, E. R. Kaṭharudropaniṣad. *ALB* 37, 1973, 177–184.

..a *saṁnyāsa-up.* – English transl...

99. WITZEL, Michael. An unknown Upaniṣad of the Kṛṣṇa Yajurveda: The Kaṭha-Śikṣā-Upaniṣad. *J Nepal Res Centre* I (Humanities), 1977, 139–153.

..(fragments obtained in the Kashmirian Ṛcakas).. also called *Kaṭha-Upaniṣat-Saṁhitā*; consisting of 15 *anuvākas*, the last two of wh. are the well-known *Kaṭha-Up*... *Kaṭha ŚU* 1–12 parallel to *TU* I..

100. WITZEL, Michael. Die Kaṭha-Śikṣā-Upaniṣad und ihr Verhältnis zur Śikṣāvallī der Taittirīya-Upaniṣad. *WZKSA* 23, 1979, 5–28; 24, 1980, 21–82.

..(mentions *Kaṭha-Up.*, *Kaṭha-Śikṣā-Up.*, *Kaṭha-Śruti-Up.* [included partially in *Kaṭha-Rudra-Up.*] obtained in Kashmir).. *WZKSA* 23: ed. and transl. of *Kaṭha-Śikṣā-Up*... describes text-crit. meterial.. *WZKSA* 24: gramm. peculiarities, variant readings in *KŚU* and *TU*; conclusions re. differences bet. the two texts..

101. SREEKRISHNA SARMA, E. R.; RAMANATHAN, A. A. Kuṇḍikopaniṣad. *ALB* 37, 1973, 185–191.

..a *saṁnyāsa-up.*: English transl...

102. CHEMBURKAR, Jaya. Umā Haimavatī myth in the Devī Bhāgavata – a study. *Pur.* 18 (1), 1976, 93–100.

..the myth in *Kena-Up*.. *D. B.* myth tinged with Śākta influence..

103. GOSWAMI, S. (ed.). *Kenopaniṣad*. Calcutta, 1964; 350.

..text; English transl. and exposition; extracts from commentaries; Bengali transl...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

104. GUPTA, S. K. (ed.). *Kenopaniṣad.*

..text; English and Hindi transl.; new Sk. comm...

105. HERRERA, J. León. *Kena Upaniṣad.* Univ. Mayor de San Marcos, Lima, 1958; 37.

106. *Kenopaniṣad.* Chowkhamba, Varanasi.

..various editions: (1) with comm. of Śaṁkara and Rāmānuja and *Bālabodhinī* by SHRIDHARA SASTRI; (2) with Vyākbyā and transl. by Yamunaprasad TRIVEDI; (3) with *Śāṁkarabhāṣya* and Hindi ṭīkā, *Upaniṣatsubodhinī*; (4) with *Siddhāntavyākhyā* and *Manasvinīvyākhyā* by BALAKRISHNA SASTRI; (5) with *Śāṁkarabhāṣya* and *Mantrānuvāda* by SUMANA SHARMA; (6) with *Śāṁkarabhāṣya* and notes by SACCIDANANDENDRA SARASVATI..

107. Kenopaniṣadbhāṣya (in Hindi, serially). *Dayānanda-Sandeśa* 5–6, 1978–79.

108. MENON, P. Damodara. *Kenopaniṣad Oru Padhanam.* Kakkad, 1975.

..in Malayalam..

109. MODHE, S. G. Yakṣopākhyāna: eka adhyayana. (Hindi). *VJ* 22 (1–2), 1973, 93–96.

..*Kena Up.* 3–4; significance of Umā Haimavatī..

110. RAJAGOPALA AIYAR, T. R. Whence the power and the glory? Umā Haimavatī teaches Brahmavidyā to the gods. *Ved. Kes.* 66 (7), 1979, 251–254.

111. RAJNEESH, Bh. *The Supreme Doctrine: Discourses on the Kenopanishad.* Routledge and Kegan Paul, Boston, 1980; xiv + 468.

112. SHARMA, Suman. *Kenopaniṣad evaṁ Vaidika Uddharaṇa.* (Hindi). Eastern Book Linkers, Delhi, 1980.

..text; *Śāṁkarabhāṣya*; Hindi transl.; gramm. and exegetical notes..

113. SINGH, Satya Prakash. Significance of the Umā Haimavatī. *The Divine Life* 44 (10), 1982, 353–357.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Agni, Vāyu, Indra – speech, vital force, mind; U. H. = the embodiment of pure consciousness..

114. YATI, B. P. Kenopanishad (Sama-Vediya Talavakara Upanishad): text, English translation, and purport (serially). *The Gaudiya* 23-24, 1979-80.

115. TOLA, Fernando. *Kaivalya Upanishad*, texto sánskrito y traducción. Estudios de Filos. y Rel. del Oriente 1 (1), Buenos Aires, 1971.

116. COWELL, E. B. (ed.). *The Kauṣītaki-Brāhmaṇa-Upaniṣad*. Antiquarian Book House, Delhi, 1983; XII + 190.

..text with Saṁkarānanda's comm. *Dīpikā* and English transl... (reprint)..

117. VARENNE, J. The Garuḍa Upaniṣad. *Gonda Fel. Vol.*, 1972, 222-231.

..transl. with introd. and notes..

118. WOJTILLA, Gy. The "longer" recension of the Garuḍopaniṣad. *AOHung* 29 (3), 1975, 385-392.

..introd., text, English transl... (date: bet. 4th and 2nd cent. B. C.)..

119. KAPANI, Lakshmi. *Garbha-Upaniṣad*. Les Up. 21 (Maisonneuve), Paris, 1976; 19.

..Sk. text and French transl...

120. YATI, B. P. Gopalatapani Upanishad: text in roman character, English translation and purport (serially). *The Gaudiya* 26-27, 1981-1982.

121. NARASIMHA BRAHMACHARI. Chaitanyopanishat (belonging to Atharva Veda). *The Gaudiya* 23 (5), 1979, 166-171.

122. AGNIHOTRI, B. S. Chāndogyopaniṣat pratipādita ātmasvarūpa. (Hindi). *VJ* 22 (1-2), 1973, 115-119.

123. BHATKHANDE, S. M. *The Chāndogya Upaniṣad and the Brahmasūtras of Bādarāyaṇa. A Comparative Study*. Univ. of Bombay, 1982: xvi + 272.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(BELVALKAR's view: a separate set of *Chāndogya-Brahma-sūtras*; Bādarāyaṇa almost wholly indebted to them).. discusses B.'s view: other *Up.* had no less imp. part to play than the *Chāndogya-* in providing the basis for Bādarāyaṇa's *Sūtras*..

Rev.: A. V. N. SARMA, *ALB* 46, 213–14.

124. *Chāndogya-Upaniṣad.* Chowkhamba, Varanasi.

..different editions: (1) with comm. by Raṅgarāmānuja; (2) with *Mitākṣarā Vyākhyā* by Nityānanda; (3) with Hindi transl. by SRIRAMA SARMA ACARYA..

125. *Chāndogya-Upaniṣad.* Wilco Publ. House, (Wilco Book 186), Bombay, 1976; viii + 71.

..with comm. by Yogashakti Sarasvati..

126. KIM, Yong Choon. Ch'ondogyo concept of the origin of man. *PEW* 22, 1972, 373–384.

127. KRISHNANANDA, Swami. Vaishvanara Vidya (serially). *The Divine Life* 44, 1982.

128. KUNST, A. Indeterminism versus determinism: The seventh Prapāṭhaka of the Chāndogya Upaniṣad. *JRAS* 1, 1976, 67–72. (Also in *SP*, 29 ICO, Section 7, 1973, p. 98).

..(1) creation determines man's action in that he must submit to its postulates; (2) the desire to know the nature and teleology of creation lies in man's initiative and his free will to choose bet. *bhūmā* and *alpam*; a modicum of free will is determined by the accomplished *upāsanā* of the successive hypostases; (3) the choice of *bhūmā* carries man to a climax where the application of free will becomes fictitious in the monistic structure of *bhūmā*; the paradoxical twist is that the free will with wh. man is endowed within the sphere of *bhūmā* serves as an instrument to abolish it as an eventually unnecessary commodity..

129. MORGENROTH, Wolfgang. Glossen in der Chāndogya-Upaniṣad. *Ind. Taur.* 8–9, 1980–81, 283–291.

..glossen = (1) word-explanations (that is, a word in the text being explained thro' another word wh. is not part of the text), wh. were originally separate but wh. came to be wrongly inserted in the text; (2) additional words and comments, not related to the text.. records 16 examples of glossen, e. g., I. 3. 2; I. 5. 1; II. 9. 3, etc...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

20. 137]

130. PANDURANGI, K. T. Similes and metaphors in Chāndogya-Upaniṣad. *Res. Journal Bangalore Univ., Human.*, 1969, 21–40.

..similes, metaphors, etc. (1) drawn from nature; (2) drawn from rel. and social life; (3) drawn from ethical and philosophical notions; (4) drawn from day-to-day observations.. such similes, etc. show that *Up.* are really philosophical poems..

131. PANDURANGI, K. T. Some ethical concepts in Chāndogya Upanishad. Vidya Bharathi 1 (1), 1975, 20–25.

132. PARANJAPE, G. R. Dharma āṇi sampradāya: Chāndogya Upaniṣad. (Marathi). *Gītādarśana* 6 (12), 1973, 20–29.

133. PATEL, Gautama. Sāyaṇabhāṣya on Chāndogyopaniṣad. *JOIB* 30 (3–4), 1981, 160–164. (also in *SP*, 28 AIOC, Dharwar, 1976, 5–6).

..(2 mss. traced).. this S. = S., the author of *Ṛgbhāṣya*..

134. POST, Kenneth H. Vedic quotations in the Chāndogya Upaniṣad. *ABORI* 61, 1980, 39–58.

..*ChUp* contains a no. of Vedic quotations, the most famous of wh. is scarcely more than a Vedic allusion; remaining quotations are complicated by being drawn from several Vedas..

135. PUJARI, Anuradha. Vijñānabhikṣu's interpretation of Vedantic *sad eva somye 'dam agra āsīd ekam evā 'dvitīyam* (*Ch. Up.* 6. 2. 1). *SP*, 31 AIOC, Jaipur, 1982, 474–475.

136. RAJAGOPALA AIYAR, T. R. The famine and the feast: the story of Ushasti Chakrayana. *Ved. Kes.* 67 (10), 1980, 365–366.

..from *Ch. Up*... (also ref. *Ved. Kes.* July '79 and Mar '80)..

137. RAU, Wilhelm. Bemerkungen zu Śaṅkaras Chāndogyopaniṣadbhāṣya. *Sluszkiewicz Fel. Vol.*, 191–198.

..(1) Ś.'s text of *ChUp* (text was written; not free from mistakes); (2) ref. to older comm. (rare as compared to *BAUbhāṣya*); (3) Ś.'s knowledge of pre-cl. lg.; (4) S.'s feeling for rhythm.. (in his paper in *Lommel Festschrift*, 1960, 115–121, author expresses doubts re Ś.'s authority as expounder of *BAU*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

138. SASTRI, P. S. Skanda-Vidyā. *Pr. Bh.* 78, 1973, 222–225.

..*ChUp* 7 : Saṁkara regards Skanda as an epithet of Sanatkumāra..

139. SEN GUPTA, Anima. *Chāndogya-Upaniṣad: Sāṁkhya point of view.* Eastern Book Linkers, Delhi.

..repr. of *VBD* III. 20. 105..

140. SHARMA, Arvind. A comparison of medieval and modern interpretations of Chāndogya Upaniṣad (IV. 4. 5). *BITCM*, 1976 (Jan. to June), 17–22.

..med. interpret. : Sūdra not qualified for Brahmavidyā; modern interpret. : it is not birth but char. wh. determines caste..

141. SHARMA, Arvind. A note on the Chāndogya Upaniṣad VI. 2. 1. *Ved. Kes.* 66 (5), 1979, 172–174.

..*ekam evā 'dvitīyam* : absolute ontological homogeneity..

142. SUBRAMANIAN, A. V. Waves from the Chhandogya. *Tap. Pr.* 11–14, 1973–1976.

..serially.. exposition of *Ch. Up*...

143. SUBRAHMANYA SASTRI, S. The story of Satyakama Jabala in Chhandogya. *Kam. Vani* 9 (9–10), 1977, 38–41.

..modern interpretation of Jabālā's pronouncement is not valid..

144. SUBRAHMANYA SASTRI, S. Chāndogyopaniṣad viṣaya-vimarśaḥ. *Bhāsvatī* 5 (2)–6 (1), Kashi Vidyapeetha, 1980–81, 76 ff.

..conspectus of topics occurring in various chh. of *Ch. Up*...

145. WADHWANI, Y. K. Uddālaka Āruṇi on 'physiology of a dying person' – Chāndogya Upaniṣad VI. *QJMS* 67 (1–4), 1976, 31–39. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 275–276).

..endeavours to bring out the implication of *vāṅ manasi saṁpadyate manaḥ prāṇe.. parasyāṁ devatāyāṁ saṁpadyate* is the same as *sati saṁpadyate*.. also discusses *ChUp* 6. 9–10..

146. WEZLER, Albrecht. Zum Verständnis von Chāndogya Upaniṣad 5. 1. 12. *SII* 8–9, 1982–83, 147–168.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..'' contest of the *prāṇas* '' (closely resembles *BAU* 6. 1. 7 ff. and *ŚāṅĀr* 9. 2ff.).. considers earlier interpretations and finds them inadequate.. crucial verb, *sam-khid* = '' to press together (towards one point) ''.. also considers *padviśaśaṅkūn*.. calls for a strict de-Saṅkarization of the interpretation of the *Up*...

147. BALASUBRAMANIAN, R. *The Taittirīyopaniṣad-Bhāṣya-Vārttika of Sureśvara*. D. Litt. thesis, Madras Univ., 1975.

148. BETAI, Ramesh. Śāṅkaravedāntapāribhāṣikakośaḥ: Taittirīyopaniṣad-Bhāṣyam. *ŚPP* 14 (1), 1974, 44–50.

149. VAN BOETZELAER, J. M. *Sureśvara's Taittirīyopaniṣadbhāṣyavārttikam*.

..*VBD* III. 20. 113..

Rev.: Wilhelm HALBFASS, *JAOS* 95, 151–52; Friedhelm HARDY, *JRAS* (1973), 181–82; W. RUBEN, *OLZ* 72, 406–07; J. C. WRIGHT, *BSOAS* 36, 208.

150. COGNI, Giulio. Von prāṇāgnihotra zu eucharist. *SP*, 4 WSC, Weimar, 1979, 134–135.

..Brahman as *anna-annādya*..

151. COGNI, Giulio. *Ahamannam Io Sono Cibo Essere Universale di Tutte le Forme Dalla Taittirīya Upaniṣad All' Eucaristia*. Edizioni Mediterranee, Rome, 1982; 128.

..(cf. above).. Italian transl. of *TU*, *prāṇāgnihotra*..

152. DIWAN CHAND. Taittirīya Upaniṣad men śikṣā-dīkṣā. (Hindi). *VJ* 22 (3–4), 1973, 194–197.

153. Ed. Laws of happiness. *Pr. Bh.* 84, 1979, 163–168.

..based on *TU*..

154. HINO, Shoun. About Sureśvara's observation on *brahmavid āpnoti param*. *CASS Stud* 4, 1978, 115–124.

..the *śruti* sentence, *brahmavid*..., acc. to Sureśvara, tho' a *phalaśrutivākya* only formally, is not a *vidhiśeṣa*..

155. KANAKURA, Yensho. Sureśvara and Buddhism with special reference to his *Taitt.Up.-Bhāṣya-Vārttika*. (Jap.). *Annual of Oriental and Rel. Stud.* 15, Suzuki Res. Foundation, Tokyo, 1978, 126–129.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

156. KATE, Alakananda Digambar. On *lakṣaṇā* in *satyaṁ jñānam anantaṁ brahma*. *SP*, 28 AIOC, Dharwar, 1976, p. 171.

..*TU* II. 1 : this is *svarūpalakṣaṇa* of Brahman acc. to Śaṅkara; discusses the views of Rāmānuja and others..

157. KRISHNASWAMI, K. The Taittirīya Upanishad : a study. *Ved. Kes.* 61, 109-112; 146-149.

..*Ānandavallī* : five selves (*ātmans*) propounded in the *Up.* are not to be equated with five *kośas*, because each of them is an aspect of Ātman.. *Up.* conceptions of creation and modern science..

158. LOKESWARANANDA, Swami. Brief reports of discourses on the Taittirīya Upaniṣad (serially). *BRMIC* 29-30, 1978-1979.

159. MAHADEVA SASTRY, Alladi. *The Taittirīya Upaniṣad*. Samata Books, Madras, 1980; 70 + xlv + 791 + iii + 94.

..Sk. text; comm. of Saṅkara, Sureśvara, Vidyāraṇya; literal English transl. (with notes) of text and 3 comm... introd. to the study of *Up.* by Vidyāraṇya and the *Atharva-Up.*, *Amṛtabindu* and *Kaivalya*.. extracts from Ānandagiri's glosses on the *Bhāṣya* and *Vārttika*, and also from *Vanamālā*, Acyuta Kṛṣṇānanda Svāmin's gloss on the *Bhāṣya*..

Rev. : A. A. R., *ALB* 44-45 (suppl.), 17-18.

160. PIANTELLI, Mario. Attention and communication : some observations on the contribution of Śaṅkara to the lexicon of Sanskrit as a metalanguage in Taittirīyopaniṣadbhāṣya 2. 1. 1 *Ind. Taur.* 3-4, 1975-1976, 1977, 387-395.

..*viśeṣaṇa* and *lakṣaṇa*..

161. PUROHIT, Jivaram. Taittirīyopaniṣad men vedamahimā. (Hindi). *Vedavāṇī* 26 (10), 1974, 78, 17-18.

..serially.. (*ānandaḥ*) *śrotriyasya akāmahatasya*..

162. RADHE SHYAM SASTRI (ed.). *Taittirīyopaniṣadbhāṣya-vārttika of Sureśvara*. Mehr. Lachh., Delhi, 1978; 20 + 231.

..text, Hindi transl., introd., notes, appendices..

Rev.: BRAHMADATTA, *JOIB* 31, 318-21; V. G. RAHURKAR, *ABORI* 62, 319.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

163. RAMASWAMY, Br. Satyaṁ jñānam anantaṁ brahma. *Tap. Pr.* 30 (9) onwards, 1981, 6–8.

..serially..

164. SHARMA, M. D. Annaṁ bahu kurvīta (Taitt. Up. 3.9.1). *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 45.

165. SHARVANANDA, Swami. *Taittirīya-Upaniṣad*. Sri Ramakrishna Math, Madras, 1977; 172.

..4th impression of *VBD* III. 20. 120..

166. YADAVA, Madhuvan Prasad. Taittirīyopaniṣad. *Sādhana* 37 (1), 1–51.

..with comm...

167. YAJNIKA, Jivana Shankar. Taittirīyopaniṣad aura brahmasūtra. (Hindi). *Sādhana* 37 (1), 47–52.

168. YATI, B. P. Taittiriyopanishad. *The Gaudiya* 25, 1980, 49–99.

..text in roman; introd.; transl. and purport in English..

169. HARTMAN, Carl Gustav. The Devī Upaniṣad as a synthesis. *K. A. S. Iyer Fel. Vol.*, 1976, 131–134.

..*Devī-Up.* seems to contain elements representing diff. rel. genres and periods: Vedic, Up., Sāṁkhya, Bhakti, Tāntrika; attempts synthesis of contrasts or conjunction of opposites.. modern science is a later develop. of the synthetical attitude expressed in the short but lofty *Devī-Up*...

170. VARENNE, Jean. *Devī Upaniṣad*. Les Upanishad 19, Adrien Maisonneuve, Paris, 1971; 22.

..*VBD* III. 21. 8.. text, transl... an imp. Atharvanic (Śākta) *Up*,.. (also by J. V.: *Gaṇapati-Up.*, Les Up. 18, 1965; *Upanishads du Yoga*, Paris 1971)..

Rev.: A. BAREAU, *RHR* 183; B. BÄUMER, *WZKSA* 22, 189; W. B. BOLLÉE, *OLZ* 72, 616–17; Gunilla HÄGG, *AO* 36, 522–26; Ludo ROCHER, *JAOS* 93, 375–76; H. P. SCHMIDT, *ZDMG* 125 (1), 215.

171. BURRIDGE, Lindsay. A discrepancy between a Bibliotheca Indica edition and its manuscript. *ABORI* 54, 1973, 248–249.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ref. : *The Nṛsiṁhatāpanī of the Atharvaveda*, with the comm. of Śaṁkara, Bibl. Ind. N. S. 216. 223, 238.. Śaṁkara's name as commentator not found in any ms. ; deliberate attempt to have *Nṛsiṁha*. pushed back to a time before Śaṁkara..

172. DEVDHAR, S. K. Nṛsiṁhapūrvatāpanīyopaniṣad. (Marathi). *Prasāda* 37 (1), Aug. 1983, 61–63.

173. *Praśnopaniṣad*. Chowkhamba, Varanasi.

..(1) with '*Prakāśa*' Bhāṣya; (2) with Hindi *ṭīkā* by SATAVALEKAR..

174. SHARVANANDA, Swami. *Praśnopaniṣad*. Sri Ramakrishna Math, Madras, 1978; 73.

..reprint (7th impression) of *VBD* III. 20. 128..

175. YATI, B. P. Prashnopanishad (serially). *The Gaudiya* 25–26, 1981–1982.

..text in roman; transl. and purport in English..

176. ANANDA PURNA MUNINDRA. *Nyāyakalpalatikā* (*Bṛhadāraṇyakopaniṣad-Bhāṣya-Vārttika-Vyākhyā*), Chowkhamba, Varanasi.

177. BHATT, Vishnu Prasad. *A Comprehensive and Critical Study of the Bṛhadārṇyaka-Upaniṣad*. (Unpublished) Ph. D. thesis, Univ. of Poona, 1972.

178. BHATT, Vishnu Prasad. On the meaning of the title Bṛhadāraṇyaka-Upaniṣad. *JOIB* 23 (1–2), 1973, 18–26.

..*VBD* III. 20. 132.. *bṛhat*, on account of magnitude in form and meaning; *āraṇyaka*, on account of having been composed in forest..

179. BHATT, V. P. Genealogies in the Bṛhadāraṇyakopaniṣad. *JGJKSV* 31, 1975, 63–70.

..genealogies given at the end of Madhu-, Yājñavalkya-, and Khila-kāṇḍas; differences in the versions of Mādhyandina and Kāṇva.. many inexplicable pts. : names repeated; two teachers of one disciple; father and son or brothers as teachers.. no doubt re. the authenticity of the genealogies; names found in Vedic and Purāṇic lit...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

180. BHATT, Vishnu Prasad. Learning and education as revealed in the Bṛhadāraṇyaka-Upaniṣad. *VIJ* 13 (1–2), 1975, 37–41.

181. BHATT, V. P. On the authorship of the Bṛhadāraṇyaka Upaniṣad. *SP*, 28 AIOC, Dharwar, 1976, 4–5.

..Ajātaśatru, Pravāhaṇa, etc. share the authorship with Yājñavalkya..

182. BHATTACHARYA, Ram Shankar. Bṛhadāraṇyaka ke eka vākya kī asaṅgata vyākhyā. (Hindi). *Vedavāṇī* 26 (12) 1974, 4–5.

..*BAU* 3. 4. 1 : *aparokṣāt* is *prathamā* and not *prathamārthe pañcamī* (as explained by Dharmarāja Adhvarīndra in his *Vedāntaparibhāṣā*)..

183. BHATTACHARYA, Ram Shankar. Bṛhadāraṇyaka Upaniṣad ke Śāṅkarabhāṣya kā eka bhraṣṭa mudrita pāṭha. (Hindi). *Veda-Savitā* 2 (11), 1982, p. 293.

..*BAU* 5. 14. 1 : in *ŚB* on this read *iyakāreṇai'va aṣṭatvapūraṇam* for *yakāreṇai'va*..

184. BRAHMANANDA, Swami. *The Philosophy of Sage Yājñavalkya.*

..a free rendering of Yājñ.-kāṇḍa of *BAU* as expounded in the *Ātmapurāṇa*..

185. *Bṛhadāraṇyakopaniṣad.* Chowkhamba, Varanasi.

..(1) with Hindi *ṭīkā* by SRIRAMA SARMA ACHARYA; (2) with Hindi *ṭīkā* by NARAYANA SWAMI..

186. CHAKRABARTI, Sanat Kumar. *Kva pārikṣitā abhavan.* *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 38.

..*BAU* III. 3. 1.. mention of MBh. story in *BAU* is taken to show greater antiquity of MBh. than of Rāmāyaṇa.. author discusses this pt...

187. CHANDRAKANTA DEVI. Bṛhadāraṇyakopaniṣad men brahma. (Hindi). *VJ* 29 (8), 1980, 17–19.

188. CHARU KRISHNA. Bṛhadāraṇyakopaniṣad (Mitabhāṣyam) (serially). *Praṇava-Pārijātaḥ* 15–16, 1973, ...9

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. *VBD* III. 20. 133..

189. CHAUDHARI, Raghav Prasad. *Vāg vai brahma*. (Sk). *JGJKSV* 35 (3-4), 1979, 188-201.

..this statement from *BAU* elaborated; the *śabda-* or *vāk- tattva* is Brahman..

190. GISPERT-SAUCH, G. Bṛhadāraṇyaka-Upaniṣad I. 3. 28 in Greek literature. *Vidyājyoti* 40, Delhi, 1976, 177-180.

..in a prayer in an apocryphal work of Judeo-Gk. lit. called "Joseph and Asenath" (early 2nd cent.)..

191. GOSWAMI, Mahaprabhu Lal. Bṛhadāraṇyakopaniṣad: eka dṛṣṭi. (Hindi). *VJ* 22 (1-2), 1973, 107-110.

..*BAU* of Kāṇva recension.. difference in interpretations by Bhartṛprapañca and Śaṅkara.. *Up*. also studied from the pt. of view of Mīmāṁsakas..

192. HINO, Shoun. An observation on Sureśvara's Vārttika 2. 5 of Yājñavalkya-Maitreyī-Dialogue (*BU* 2. 4). *CASS Stud* 5, 1980, 169-178. (Also in *SP*, 29 AIOC, Poona, 1978, 297-98).

193. HINO, Shoun. *Sureśvara's Vārttika on Yājñavalkya-Maitreyī-Dialogue: Bṛhadāraṇyakopaniṣad 2. 4 and 4. 5*. Mot. Ban., Delhi, 1982; xiv + 327.

..Part I: Introduction (injunction in Vedānta; *jñāna* and *vijñāna*; *anvaya-vyatireka* as means of knowledge; use of *dṛṣṭāntas*; S. and Gauḍapāda; S. and Sāṁkhya; etc.; Part II: Transl. and annotation..

Rev.: K. K. RAJA, *ALB* 46, 236; Alex WAYMAN, *PEW* 33 (1), 95-96.

194. ITAKURA, Hiroyuki. On the grasp of ātman by the mind: a study of Yājñavalkya. (Jap.). *Matsukaneyama Ronso* 4, Osaka, 1971, 43-64.

195. LAL, P. *The Bṛhadāraṇyaka Upaniṣad* (transcreated from the Sanskrit). Writers Workshop, Saffronbird Book, Calcutta, 1974; 117.

Rev.: Ludo ROCHER, *JAS* 37, 151.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

196. LOKESWARANANDA, Swami. Brief reports of discourses on the Bṛhadāraṇyaka Upaniṣad (serially). *BRMIC* 31–34, 1980–1983.

197. MAUE, D. *Bṛhadāraṇyakopaniṣad I.* Versuch einer kritischen Ausgabe nach akzentuierten Handschriften der Kāṇva-Rezension mit einer Einleitung und Anmerkungen. Diss., Giessen Univ., 1976; lxviii + 124.

..(discusses accent-relationship bet. *ŚPB* and *BAU* of Vājasaneyin)..

Rev.: M. WITZEL, *ZDMG* 130 (3), 613–16.

198. PIANTELLI, Mario. The conception of the two *dṛṣṭis* in Śaṅkara's Bṛhadāraṇyakopaniṣadbhāṣya I. 4. 10. *Ind. Taur.* 8–9, 1980–1981, 313–331.

199. PIANTELLI, Mario. Some observations concerning the two dṛṣṭis in Śrī Śaṅkarācārya's Bṛhadāraṇyakopaniṣadbhāṣya I. 4. 10 and the role of Ātman in human experience as a criterion of individuation. *Bh. Vid.* 41 (1–2), 1981, 16–39.

..cf. the above one..

200. ROER, E. (ed.). *Bṛhadāraṇyaka-Upaniṣad.* Nag Publishers, Delhi, 1979; 452.

..reprint.. Sk. text; English transl.; notes from Saṅkara and Ānandagiri..

201. SADHURAM. Bṛhadāraṇyaka Upaniṣad men ṛgvedīya madhuvidyā aura usakī vyākhyā. (Hindi). *VJ* 22 (3–4), 1973, 233–235.

..symbolic meaning of *madhuvidyā*: Dadhyaṅ = dhyānamagna; *ātharvaṇa* = son of Atharvan or Indra; *aśvyaṁ śiraḥ* = *mastiṣka* or *kṣiprakāriṇī tarkabuddhi*; aśvinau = *jñānakāṇḍī* and *karmakāṇḍī*..

202. SATCHIDANANDENDRA SARASVATI, Swami. *The Vision of Ātman: Yājñavalkya's initiation of Maitreyī into the intuition of reality.* Adhyatma Prakasha Karyalaya, Adhyātma-Granthāvalī 153, Holenarsipur, 1970; 7 + 119.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

203. SHARMA, Arvind. Ask not too much, Gargi. *BJ* 28 (23), July 1982, 12–17.

..(" strip off all questions, " advised Dionysius)..

204. SIMONELLI, Pasquale. Una lettura della Bṛhadāraṇyaka Upaniṣad. *IONA* 28 (4), 371–402.

205. SMITH, R. Morton. Śāṇḍilya's Śāṇḍilyavidyā. *27 PICO*, Ann Arbor, 1969, 320–321.

206. SUBRAHMANYA SASTRI, S. (ed.). *Bṛhadāraṇyakopaniṣatsambandhabhāṣyavārttikam*. Mahendra Res. Inst., Varanasi.

207. SUNDARAN, P. K. Yājñavalkya's philosophy of love. *Kamakoti Vani* 5 (12), 1973, 36–39.

208. VILLAR, F. *Átmā y Brahma*. Editora Nacional, Madrid, 1978.

..transl. into Spanish, with introd., of *BAU*..

209. VISHVA BANDHU. A Vedic lesson in modern context. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 3–5.

..*BAU* 5. 2. 1–3 : system of self-culture..

210. WADHWANI, Yashodhara K. New light on Bṛhad-Āraṇyaka-Upaniṣad 2. 4. 12 = 4. 5. 13. *BDCRI* 34, 1974 (1975), 211–216.

211. WADHWANI, Yashodhara K. Yājñavalkya on the departing consciousness. *BDCRI* 35 (1–2), 1975, 171–182.

..*BAU* (Kāṇva) 4. 3. 35 – 4. 4. 6..

212. WADHWANI, Yashodhara K. Daftari on Bṛhad-Āraṇyaka-Upaniṣad 4. 4. 9. *BDCRI* 35 (3–4), 1976, 145–51.

..D.'s contention and hypothesis (*VBD* III. 22. 30) are untenable.. no real contradiction bet. *BAU* 4. 3. 35; 4. 4. 9 and 2. 4. 12, 3. 2. 11, etc...

213. YAMAGUCHI, Esho. On mukta, deliverer and saviour. (Jap.). *JIBS* 24 (2), 1976, 1037–1031.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers the two dialogues of Yājñavalkya in *BAU* – (1) with Janaka and (2) with Maitreyī.. defines "Gedatsu" in the light of those dialogues..

214. NIGAM SARMA. Brahmopaniṣad. *GKP* 23 (7–8), 1971, 336–342.

215. MIRA, S. (ed.). *Bhāvanopaniṣad*. Ganesh and Co., Madras, 1976; xiii + 54 + 22.

..Sk. text; comm. by Bhāskararāya (17th–18th cent.); English transl. and notes.. belongs to Sākta school.. meditation on the human body as the location of the various cosmic powers – this is described by this *Up*...
Rev.: Swami MUKHYANANDA, *Pr. Bh.* (June '78), 276–77.

216. SARADAPRIYANANDA, Swamini. Bhavanopanishad. *Tap. Pras.* 19, 1981.

..serially.. text, transl. and comm. in English..

217. MEHENDALE, M. A. Mantrabrāhmaṇopaniṣad. (Mar.). *Navabhārata* 34 (5–6), 1981, 34–42.

.."*MBUp.*": Upaniṣatkāṇḍa, *Dharmakośa*, Wai.. Up. phil. is the result of a direct evolution of the thought in the pre-Up. Vedic lit... (*puruṣa, prāṇa, aham = ātman*)..

218. LAL, P. *The Mahānārāyaṇa-Upaniṣad*. Writers Workshop, Calcutta, 1971; 128.

..transcreated.. cf. *VBD* III. 21. 15..

219. ATREYA, S. P. Four states of consciousness. *Darshana Intern.* 14 (3), 1974, 1–10.

..ref. to *Māṇḍūkya-Up*...

220. BHATTACHARYA, Deepak. Māṇḍūkyopaniṣad kī kucha mahattāyen. (Hindi). *VJ* 22 (1–2), 1973, 123–125.

..absolute as *catuṣpāda*; four states of existence – this concept developed in later philos. schools and rel. cults..

221. CHAUHAN, Usha. Bhavya and the Māṇḍūkyakārikā-bhāṣya. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 171.

..draws attention to the similarity of a *kārikā* of Bhavya to a passage in *Māṇḍūkyakārikābhāṣya* (of Śaṅkara?)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

222. COHEN, Sulman Samuel. *Advaitic Sādhanā: or the yoga of direct liberation*: containing English translation of Māṇḍūkyopaniṣad and Ātmabodha. Mot. Ban., Delhi, 1975; 92.

223. COLE, Colin A. *Asparśa Yoga*. A study of Gauḍapāda's Māṇḍūkya Kārikā. Mot. Ban., Delhi, 1982; xiii + 158.

Rev.: R. V. RAMANI, *ALB* 46, 231–32.

224. CONIO, Caterina. *The Philosophy of Māṇḍūkya Kārikā*. Bharatiya Vidya Prakashan, Varanasi, 1971; ii + ii + 238.

225. DE LA LAMA, Graciela. La Māṇḍūkya-Upaniṣad: el texto y la doctrina. *Estudios Orientales*, Mexico, 1970–73; 14, 247–60; 23, 269–277.

..transl. into Spanish and notes and comm. ..

226. GAMBHIRANANDA, Swami (ed.). *Māṇḍūkya Upaniṣad* (with the Kārikā of Gauḍapāda and the Commentary of Śaṁkarācārya). Advaita Ashram, Calcutta, 1979; 250.

..Sk. text; English transl. of text, *Kārikā*, and *Bhāṣya*..

227. HACKER, P. Notes on the *Māṇḍūkyopaniṣad* and Śaṅkara's *Āgamaśāstravivaraṇa*. *Gonda Congrat. Vol.*, 1972, 115-132.

..*VBD* III. 20. 153.. analyzes cosmological views wh. occur in the opening part of the *Āgamaśāstravivaraṇa*, in particular the entities *virāj*, *hiraṇyagarbha*, and *prāṇa*, and the term *āspada*..

228. JOSHI, Arvind H. *Māṇḍūkyopaniṣad Gauḍapādakārikā*. (Guj.). Chunilal Gandhi Vidyabhavan, Surāt, 1979; 32 + 321.

..introd., transl., notes (in Guj.)..
Rev.: V. G. RAHURKAR, *ABORI* 61, 357–58; A. D. SASTRI, *BCGV* 22–23, 88–89.

229. KRISHNANANDA, Swami. *The Māṇḍūkya-Upaniṣad*. The Divine Life Society, Sivanandanagar, 1977; V + 135.

..text in roman script and English transl... cosmic approach of the Upaniṣads concentralised in the quintessential teaching of *Māṇḍūkya-Up*...

230. LOKESWARANANDA, Swami. Brief reports of discourses on the Māṇḍūkya-Upaniṣad (serially). *BRMIC* 30–31, 1979–1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

231. *Māṇḍūkyopaniṣad*. Chowkhamba, Varanasi.

..with *Gauḍapādakārikā*, *Śāṁkarabhāṣya*, and Hindi *ṭīkā Mitākṣarā* by Swami Vivekananda Giri..

232. MAYEDA, Sengaku. On the author of the *Māṇḍūkyopaniṣad* and the *Gauḍapādabhāṣya*. 27 *PICO*, Ann Arbor, 1969, 339-340.

..*VBD* III. 20. 154..

233. NIKHILANANDA, Swami. *The Māṇḍūkyopaniṣad: with Gauḍapāda's Kārikā and Śaṁkara's Commentary*. Sri Ramakrishna Ashram, Mysore, 1974; 315.

..English transl... (6th ed.)..

234. RAMA, Swami. *Māṇḍūkya Upaniṣad: Enlightenment without God*. Honesdale, 1982; xii + 124.

235. REYNA, Ruth. Mandukya Upanishad. *Hinduism* 43, 1971, 1-2.

236. SASTRY, B. R. *Parasparaṁ virudhyante tair ayaṁ na virudhyate*. *SP*, 5 WSC, 1981, 171-172.

..*Māṇḍūkyop.- Gauḍapādakār.- Śāṁkarabh.* 3-17.. exceedingly comprehensive approach of Advaita Vedānta to other systems of philosophy..

237. SATCHIDANANDENDRA SARASVATI. *Māṇḍūkyarahasyavivṛtiḥ*. Chowkhamba, Varanasi.

..*vyākhyā* on *Gauḍapādakārikā*..

238. SATYANARAYANA SASTRI, B. L. *Mandukyopanishad; A Study*. Bh. Vid. Bh., Bombay, 1979; xiv + 31.

..Sk. text with English transl...

239. SHASTRI, A. D. *Gauḍapādakārikā*. Chunilal Gandhi Vidyabhavan Studies 17, Surat.

240. VETTER, Tilmann. Die Gauḍapādīya-Kārikās: zur Entstehung und zur Bedeutung von (A)dvaita. *WZKSA* 22, 1978, 95-131.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

241. YAMNUA PARSA, Ahitagni (ed.). *Māṇḍūkyopaniṣad.* Indological Book House, Delhi.

242. YATI, B. P. Maandukya-Upanishad (serially). *The Gaudiya* 25 (10), 1981, onwards.

..text in roman script, transl. and purport in English..

243. ED. Spiritual archery from the Muṇḍaka-Upaniṣad. *Pr. Bh.* 80, 1975, 43–46.

..union with the ultimate reality thro' contemplation and meditation (simile of bow and arrow)..

244. GAMBHIRANANDA, Swami. *Mundaka Upanishad.* Advaita Ashrama, Calcutta, 1978; viii+100.

..Sk. text; English transl. of text and Saṁkara's comm.; notes..

245. KADENKAVIL, K. T. *The quest of the real: a study of the philosophical methodology of Muṇḍakopaniṣad.* Dharmaram, Bangalore, 1975; 292.

246. KRISHNANANDA, Swami. *Muṇḍakopaniṣad.* Sivanandanagar, 1982; xv+72.

..comm. by KRISHNANANDA..

247. KAMBOJ, Jiyalal. *Muṇḍakopaniṣad.* Eastern Book Linkers, Delhi, 1982.

..Sk. text with introd., transl., and notes in Hindi..

248. LOKESWARANANDA, Swami. Brief reports of discourses on the Muṇḍaka Upaniṣad (serially). *BRMIC* 28, 1977.

249. *Muṇḍakopaniṣad.* Chowkhamba, Varanasi.

..different editions: (1) with *Śāṁkarabhāṣya* and comm. by SACCIDANANDENDRA SARASVATI; (2) with *ŚB* and *Bālabodhinī* by SHRIDHARA SASTRI; (3) with *ŚB*, *Bhāṣyavyākhyāna* by Ānandajñāna, and Hindi *ṭīkā* by Swami VIDYANANDAGIRI..

250. PRABHAMITRA, K. Muṇḍakopaniṣadi vaidikaḥ karmayogaḥ. *Gairvāṇī* 12 (9), 1974, 17–21.

251. SHARVANANDA, Swami. *Mundaka Upanishad.* Sri Ramakrishna Math, Madras, 1974; 86.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

20. 260]

..*VBD* III. 20. 168..

252. SMITH, R. Morton. The *Muṇḍaka Upaniṣad* reconsidered. *VIJ* 14 (1), 1976, 17–40.

..tries to find the original of *Muṇḍaka* and its meaning in its own time (200–150 B. C.) and in its hist. context..

253. TIWARI, Shashi (ed.). *Muṇḍakopaniṣad*. Mehr. Lachh., New Delhi, 1981; 120.

..text with *Śāṁkarabhāṣya*, Hindi comm., etc,..

254. YATI, B. P. Mundakopanishad (serially). *The Gaudiya* 25, 1980–1981.

..text in roman script, transl. and purport in English..

255. BHATTACHARYA, Ram Shankar. A wrong conjecture regarding the reading of *granthavistara* in the Maitrāyaṇa-Brāhmaṇa-Upaniṣad. *Veda-Savitā* (E) 1 (3), 1982, p. 6.

..*MBUp*. 6. 34 : *granthavistara* (and not *granthi-*) is the correct reading..

256. VAN BUITENEN, J. A. B. *The Maitrāyaṇīya Upaniṣad*.

..*VBD* III. 20. 170..

Rev. : Hertha KRICK, *IIJ* 18, 123–24.

257. COWELL, E. B. (ed.). *The Maitrī or Maitrāyaṇīya Upaniṣad*. Antiquarian Book House, 1983; vii + 291.

..reprint..

258. PURUSHOTTAMA TIRTHA. *Yājñikyupaniṣadvivaraṇam*. Chowkhamba, Varanasi.

259. SIVANANDA, Swami. (ed.). *Yoga-Kuṇḍalinī-Upaniṣad*. The Divine Life Society, Sivanandanagar, 1980; viii + 71.

..English transl...

260. VARENNE, Jean. La Yoga Darshana Upanishad. (in) *Le Yoga et la tradition hindoue*, Paris, 1973, 226–255.

..introd. and transl. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

261. BHARADWAJ, K. D. Prapatti or the doctrine of self-surrender. *Saṁvit* 3, Calcutta, 1981, 18–23.

..ref. *Śvetāśva*. VI. 18..

262. BHATTACHARYA, Ram Shankar. Śvetāśvatara Upaniṣad ke eka mantra ke pāṭha aura artha men bhrama. (Hindi). *Veda-Savitā* 1 (8), 1981, p. 178.

..*Śv*. 2. 11 : *nīhāradhūmārka*.. wrong reading by RANADE and MAX MÜLLER..

263. CHATURVEDI, Shiv Kumar. On the authorship of the Śvetāśvataropaniṣad-Bhāṣya. *JGJKSV* 35 (3–4), 1979, 209–211.

..(ref. V. BHATTACHARYA, "Śaṅkara's commentaries on the Upaniṣads", *Asutosh Mukherjee S. J. Vol.*, III. 2, pp. 103 ff.: B. calls in question Śaṅkara's authorship of *Śv. Bh.*).. acc. to C., there is no reason to suspect the authenticity of this comm...

264. JANAMEJAYA. Śvetāśvataropaniṣad. *GKP* 23 (7–8), 1971, 292–296.

265. KUNST, Arnold. Some notes on the interpretation of the Śvetāśvatara-Upaniṣad. *Ludwik Sternbach Fel. Vol.*, Vol I, Lucknow, 1979, 565–572.

..reprint of *VBD* III. 20. 182..

266. LOKESWARANANDA, Swami. Brief reports of discourses on the Śvetāśvatara-Upaniṣad (serially). *BRMIC* 28–29, 1977–1978.

267. MAHESHANANDA GIRI. *Śvetāśvataropaniṣad*. Mahesh Res. Inst., Varanasi; 20 + 512.

..Sk. text, transl. and exposition in Hindi..

268. SHARMA, Tulsi Ram (ed.). *Śvetāśvataropaniṣad*. Eastern Book Linkers, Delhi, 1976; vii + 224.

..text; *Śāṅkarabhāṣya*; comparative study of five commentaries, viz., those of Śaṁkara, Śaṁkarānanda, Nārāyaṇa, Vijñāna-Bhagavān, and Upaniṣad-Brahmayogin; Hindi exposition..

269. SHASTRI, Jagatkumar (ed.). *Śvetāśvataropaniṣad*. Madhura Prakashan, Delhi, 1970; 28 + 280.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. 5]

..with comm. by J. S...

270. SMITH, R. Morton. Thinking-class theism. The Śvetāśvatara-Upaniṣad. *JOIB* 24 (3–4), 317–337.

271. SRIMALI, Deva "Piyush". Śvetāśvataropaniṣad kā cintanapakṣa. *VJ* 22 (3–4), 1973, 213–217.

272. YATI, B. P. Shvetashvatara Upanishad. *The Gaudiya* 25, 1980, 1–48 A.

..introd., text in roman script, translation and purport in English..

273. ZAEHNER, R. C. Sexual symbolism in the Śvetāśvatara-Upanishad. (in) *Myths and Symbols* : *Eliade Fel. Vol.*, Chicago, 1969, 209–215.

274. Sūryopaniṣad : Atharvavedīya Sūryopaniṣad kā bhāvārtha. *Kalyāṇa* 53 (1), 1979, 4–6.

21. COLLECTIONS OF *Upaniṣads*.

1. *Aṣṭopaniṣadaḥ*. Chowkhamba, Varanasi.

..with *ṭīkā* by Swami Bhaskarananda..

2. AUROBINDO, Sri. *Trois Upanishads*. Albin Michel, Paris, 1972.

..reprint of *VBD* II. 20. 115.. *Īśa*, *Kena*, Muṇḍaka..

3. BAHADUR, K. P. *Upaniṣads*: *Hindu Scriptures of Spiritual Truth*. Heritage Publishers, New Delhi, 1979; 308.

..*Īśa*, *Kena*, *Śvetāśvatara*, *Kaṭha*, *Muṇḍaka*.. Sk. text; transliteration in roman script; transl. in English verse..

4. BASU, S. C. *Upaniṣads*. Sacred Books of the Hindus, Bharatiya Publishing House, Varanasi, 1979; 51 + ii + 18 + ii + 26 + vi + 82 + iv + vi + 104 + 11.

..*Praśna*, *Īśāvāsya*, *Kena*, *Kaṭha*.. Sk. text and English transl... also *Mitākṣarā*..

5. BRUCKNER, Heidrun. *Zum Beweisverfahren Śaṁkaras*. Eine Untersuchung der Form und Funktion, von *dṛṣṭāntas* in BĀU.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhāṣya und ChU-bhāṣya des Śaṁkara Bhagavatpāda. Marburger Studien zur Afrika-und Asienkunde 13 (Asien), Bd. 5, Reimer, Berlin, 1979; 251.

Rev.: J. W. DE JONG, *IIJ* 24 (2), 158–161; K. R., *ZDMG* 131 (2), 441–42; Karel WERNER, *JRAS* 1981 (1), 94.

6. della CASA, Carlo. *Upaniṣad*. Classici dell religioni 29, Unione Tipografico-Editrice Torinese, Torino, 1976; 588.

..Italian transl. of 14 Vedic *Up*. and 12 post-Vedic *Up*.; each *Up*. preceded by an introd.; explicatory notes; index of names..

Rev.: Giuseppe PIPITONE, *Oriente e Occidente* 2 (1–3), 40–41; Henri QUELLET, *Kratylos* 21, 199; W. RAU, *AsStud* 31 (2), 164–65.

7. CHITRAV, Siddheshwar Sastri. *Upaniṣadāṁce marāṭhī bhāṣāntara*. Bharatiya Charitrakosha Mandala, Poona; Part I, 1979, 375: Part II, 1981, 540.

..Sk. text with introd. and Marathi transl. and exposition; general introd. about *Up*.; index of *mantras*..

8. CHITRITA DEVI. *Upanishads for All*. S. Chand and Co., New Delhi, 1973; xxxi + 380.

..11 *Up*.; text in roman char.; English transl...

Rev.: Swami RASAJNANANDA, *BRMIC* 24, 376–78; L. STERNBACH, *JAOS* 95, 145; G. TUCCI, *EW* 26 (1–2), 303.

9. CRESPO, R. *Los Upanishads*. Diana, Mexico, 1973.

10. *Daśopaniṣadaḥ*. Chowkhamba, Varanasi.

..in 2 parts; with the *vyākhyā* by Brahmayogin..

11. DATE, Vinayak Hari. *Upaniṣads Retold*. Allied Publishers, Bombay, 1979; xvi + 396.

..Vol. I: *Īśa*, *Kena*, *Kaṭha*, *Praśna*, *Muṇḍaka*, *Bṛhadār*.; literal transl. and exegesis.. (D. regards *Up*. as a "compendium of various trends of philos. ideas..)..

Rev.: R. K. TRIPATHI, *IPQ* 8 (2), 309–10.

12. DEUSSEN, P. *Sixty Upaniṣads of the Veda*. Mot. Ban., Delhi, 1980; Part I: xxxii + 544; Part II: 545–995.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..transl. from German into English by V. M. BEDEKAR (up to 598), and G. B. PALSULE.. (D.'s book in German first publ. in 1897)..
Rev.: G. B., *ZDMG* 133, 216; J. W. DE JONG, *IIJ* 25 (2), 136–37; K. K. RAJA, *ALB* 44–45 (suppl.), 93–94.

13. DEVADATTA SASTRI (ed.). *Upaniṣad-Mandākinī*. Chowkhamba, Varanasi.

14. DIKSHIT, Krishnakumar. *Navīna Upaniṣadon kī dārśanika carcā*. (Hindi). *Sambodhi* 3 (1), 1974, H 1–9.

15. DISPEKER, Frank. *Die schönsten Upanischaden. Der Hauch des Ewigen*. Zürich, 1951.

..German transl. of some *Up*. ..
Rev.: M. MAYRHOFER, *DLZ* 73, 585–87.

16. *Ekādaśopaniṣadaḥ*. Chowkhamba, Varanasi.

..(1) with *Upaniṣanmaṇiprabhā* by AMARADAS, *Mitākṣarā*, *Dīpikā*; (2) with Hindi *ṭīkā* by Satyavrata SIDDHANTALANKAR..

17. ELENJIMITTAM, Anthony. *The Upanishads – Isa, Katha, Mundaka, Mandukya (with Gaudapadakarika)*. Aquinas Publications, Bombay, 1977; 237.

..text in Devanagari and roman; English introd., transl., and comm... "helping spiritual aspirants to find their way to the inner sanctuary of the Vedic gnosticism".. *Īśa* (teaches us that we can live in the world and yet not be of the world); *Kaṭha* (mystery of the soul); *Muṇḍaka* (analysis of knowledge into *para* and *apara*); *Māṇḍūkya* (Reality as a mass of mere consciousness).. contrasts rational doctrines of *Up*. and theological dogmas of other religions..
Rev.: Brahmacari Apurva CHAITANYA, *Pr. Bh*. (Feb '79), 77; K. S. RAMAKRISHNA RAO, *Ved. Kes*. 65, 97.

18. GAJENDRAGADKAR, P. B. (ed.). *The Ten Classical Upaniṣads Vol. I: Īśa and Kena*. Bh. Vid. Bh., Bombay, 1981; 312.

..introd. by P.B.G. deals with Hinduism as interpreted in contemporary idiom..

19. GAMBHIRANANDA, Swami. *Eight Upaniṣads*, with the commentary of Śaṁkarācārya. Advaita Ashrama, Calcutta, 1972–73; Vol. I: 416; Vol. II: 516.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint of *VBD* III. 20. 197..

20. GUIRAO, P. *Les Upanishads: La ciencia secreta de los Brahmanes*. Mexicana, Mexico, 1975; 171.

21. GURU DATTA (ed.). *Muṇḍaka-Māṇḍūkya-Upaniṣad*. Sasvat Samskriti Parisad, 1981; 110.

..Hindi comm... *Śāntipāṭha* of *Mu*. and *Mā*. is the same; therefore, the teacher of the two *Up*. must have been the same; subject-matter also the same (what is *kārya jagat*?)..

22. HILLEBRANDT, Alfred. *Upanishaden. Die Geheimlehre der Inder*. Diederichs Gelbe Reihe Bd. 15, Köln, 1977; 240.

..reprint..

23. HUME, R. E. *The Thirteen Principal Upaniṣads*. OUP, New York, 1971; 587.

..2nd revised ed.; 8th impression of *VBD* II. 20. 120..

24. *Īśa-Kena-Kaṭha-Upaniṣadaḥ*. Chowkhamba, Varanasi.

..with the *vyākhyā* called *Arthaprakāśa* by DIGAMBARANUCARA..

25. *Īśādi-dvādaśopaniṣadaḥ*. Chowkhamba, Varanasi.

..with Hindi *ṭīkā* called *Vidyānandī Mitākṣarā* by Swami VIDYANANDAGIRI..

26. JAYADEVA VIDYALAMKAR (ed.). *Upaniṣat-Saṁgraha*. Chowkhamba, Varanasi.

..with Hindi transl...

27. JOG, D. V. (ed.). *Subodha Upaniṣatsaṁgraha*. Majestic Book Stall, Bombay, 1981; 1100.

..14 *Up*.; Marathi transl... rev. enlarged ed...

28. JYOTIR MAYA NANDA. *Yoga, Wisdom of the Upanishads*. International Yoga Sotiety, Miami, 1974; xv + 240.

..*Kena*, *Muṇḍaka*, *Praśna*, *Īśa*..

29. KRISHNA WARRIER, A. G. Sāmānya Vedānta Upaniṣads. 1. The Akṣyupaniṣad. 2. The Adhyātmopaniṣad. *ALB* 40, 1976, 233–257.

..English transl...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. KRIYANANDA SARASWATI, Swami. *Upanishads.* Bihar School of Yoga, Monghyr, 1975; 189.

..9 principal *Up.*: text, transliteration, English transl., notes (acc. to the teachings of Swami SATYANANDA SARASWATI)..

31. LOKESHANANDA SASTRI AND OTHERS. *Iśādidvādaśopaniṣadaḥ.* Calcutta, 1970; 496.

..12 major *Up.* with the comm., *Vidyānandī Mitākṣarā*, by Swami VIDYANANDAGIRI..

32. MAHADEVAN, T. M. P. *Upanishads. Selections from 108 Upanishads.* Arnold-Heinemann Publishers (India), New Delhi, 1975; 240.

33. MAHADEVAN, T. M. P. Upanisad (serially). *Kamakoti Vani* 8, 1976.

..*Īsa*, *Kena* (8. 2, 14–17); *Kaṭha* (8. 3, 29–32)..

34. MAHADEVA SASTRI, A. (ed.). *The Yoga-Upaniṣads.* AL Series 6, Adyar, 1968; 624.

..reissue.. with Sk. comm. of Srī Upaniṣad-Brahmayogin (of Kanchi, 17th–18th cent.)..

35. MAHADEVA SASTRI, A. (ed.). *The Vaiṣṇava Upaniṣads* AL Series 8, Adyar, 1979; xxvii + 422.

..(repr. of 1923).. 14 *Up.* with Sk. comm. of Śrī Upaniṣad-Brahmayogin.. informative preface in English; subject-index; glossary of proper names and technical terms..

Rev.: Stuart ELKMAN, *JAOS* 101, 499; J. A. JANI, *JOIB* 31 (2), 219–20; K. V. SARMA, *VIJ* 17, 301.

36. MAHADEVA SASTRY, A. (ed.). *The Taittirīya Upaniṣad.* Samata Books, Madras, 1980; 1000.

..also includes English transl. of *Amṛtabindu-Up.* and *Kaivalya-Up.*.. (see 20. 159 above)..

37. MASCARO, J. (ed.). *The Upanishads.* Harmondsworth (Penguin), 1965; 142.

38. MAX MÜLLER, F. *Upanishads.* SBE 1 and 15, Mot. Ban., Delhi, 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..3rd ed. of *VBD* III. 20. 203..

39. MISHRA, Rama Chandra. Atharvaveda-Upaniṣads and the Muktikā tradition. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 23.

..the *Muktikā-Up*. trad. is not authentic – some *Up*. found in *AV-śākhās* ascribed to other Vedas in that trad.; some ascribed to *AV* not found in *AV-śākhās*..

40. MITRA, R. L.; COWELL, E. B.; ROER, E. (ed.). *The Twelve Principal Upaniṣads*. Nag Publishers, Delhi, 1978; 1152.

..(reprint).. 3 vols... Sk. text in Devanagari; English transl, with notes from the comm. of Śaṁkara and gloss by Ānandagiri and Śaṁkarānanda..

41. NARAYANASWAMI AIYAR, K. *Thirty Minor Upanishads, including the Yoga Upanishads*. Santarasa Publications, El Reno, Oklahoma, (also Akay Book Corpn., Delhi), 1980; viii + 280.

..(reprint 1914 Madras ed.).. English transl. of 14 *Vedānta-Up*., 2 of the "Physiological *Up*." (including *Garbha-Up*.), 3 *Mantra-Up*., 2 of the *Saṁnyāsa-Up*., and 9 of the *Yoga-Up*. (including *Vārāha-Up*.)..

Rev.: Alex WAYMAN, *PEW* 32 (3), 360–62.

42. *Pañcopaniṣadaḥ*. Chowkhamba, Varanasi.

..with *Prakāśabhāṣya* by Pītāmbarapīṭhastha Svāmin..

43. PARAMANANDA, Swami. *Four Upaniṣads*. Sri Ramakrishna Math, Madras, 1980; 148.

..*Īśa*, *Kaṭha*, *Kena*, *Muṇḍaka* with English transl...

44. PRABHAVANANDA, Swami; MANCHESTER, Frederik. *The Upanishads*. Sri Ramakrishna Math, Madras, 1979; 210.

..first Indian ed. of *VBD* III. 20 205..

Rev.: Vishvanath CHATTERJEE, *BRMIC* 33, 262; Swami ATMARUPANANDA, *Pr. Bh.* (Mar. '80), 156–57.

45. PUROHIT SWAMI; YEATS, W. B. *The Ten Principal Upanishads, put into English*. Faber and Faber, 1971.

..reprint of *VBD* III. 20, 207..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21.54]

46. RADHAKRISHNAN, S. *The Principal Upaniṣads*. Allen and Unwin, London, 1974; 958.

..4th impression *VBD* II. 20. 126..

47. RAJAGOPALACHARI, C. *Upanishads for the Lay Reader*. Hindustan Times, New Delhi, 1956; v + 67.

48. RAJAGOPALACHARI, C. *Upanishads*. Bh. Vid. Bh., Bombay, 1974; 86.

49. RAMANATHAN, A. A. *The Saṁnyāsa Upaniṣads : On Renunciation*. AL Series 104, Adyar, 1978; IX + 240.

..English transl., with explanatory notes, of 17 *Saṁnyāsa-Up*. based on the comm. of Upaniṣad Brahmayogin.. (a group of 20 minor *Up*., commonly known as *Saṁnyāsa-Up*., crit. ed. by F. Otto SCHRADER and publ. by Adyar Library in 1912; in 1929, Adyar Library published 17 of them with UBY.'s comm.; the present transl. based on 1929 ed.)..

Rev.; J. Patrick OLIVELLE, *JAOS* 102, 228–29; K. V. SARMA *VIJ* 17, 301–02.

50. SHASTRI, Jagadish Lal (ed.). *Upaniṣatsaṁgrahaḥ*. Mot. Ban., Delhi, 1982; Part I (120 *Up*. beginning with *Īśa*) : 9 + 664; Part II (68 *Up*. beginning with *Yoga*) : 475.

..Sk. text in Devanagari.. (reprint)..

51. SHEARER, A.; RUSSELL, P. *The Upanishads : Selections*. Wildwood House, London, 1978; 2 + 107 + ill.

..(English transl. by S. and R.; photographs by R. LANNOY)..

52. SIVANANDA, Swami. *Ten Upanishads*. The Divine Life Society, Sivanandanagar, 1974; 307.

53. SIVANANDA, Swami. *Lord Śiva and His Worship*. The Divine Life Society, Sivanandanagar, 1978; xii + 288.

..English transl. of the *Śaiva-Upaniṣads*.. (3rd ed.)..

54. SPROCKHOFF, Joachim Friedrich. *Saṁnyāsa : Quellenstudien zur Askese im Hinduismus* I. *Untersuchungen über die Saṁnyāsa-Upaniṣads*. Abh. für die Kunde des Morgenlandes 42 (1), Steiner, Wiesbaden, 1976; xvi + 384.

...10

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..devotes one ch. to each *Up.*, discussing its formation, relationship to other works, relative imp. and date.. date-criterion: position taken with regard to the *āśrama*-theory..

Rev.: B. BÄUMER, *WZKSA* 25, 236-37; Patrick OLIVELLE, *JAOS* 99, 358–59.

55. SUBRAHMANYA SASTRI, S. (ed.). *Upaniṣadbhāṣyam*. Mahendra Res. Inst., Varanasi, 1979; 34 + 746.

..Vol. I: first 8 *Up.*.. each with *Śāṁkarabhāṣya* and *Ānandagiriṭīkā*.. (additional) *Kena* with *Padabhāṣya* and *Vākyabhāṣya*; *Kaṭha* with *Gopālendraṭīkā*; *Māṇḍūkya* with *Gauḍapādakārikā* and its *bhāṣya* (by Anubhūtisvarūpācārya) and *ṭīkā* (by Ānandagiri); *Taittirīya* with the *Vanamālā* by Acyutakṛṣṇānanda; frequent ref. to the views of Madhva, Rāmānuja, etc.; extensive *bhūmikā*.. Vol. II: *Chāndogya* with *Śāṁkarabhāṣya* and *ṭīkās* by Narendragiri, Ānandagiri, and Abhinavanārāyaṇānandendra Sarasvatī; *Bṛhadāraṇyaka* with *Śāṁkarabhāṣya* and *Ānandagiriṭīkā*..

56. SYRKIN, A. Ja. *The Upaniṣads*. Moscow. *BĀUp* 1964, 238; *ChUp*, 1965, 256.

..Russ. transl... cf. *VBD* III. 20. 211..

Rev.: F. WILHELM, *ZDMG* 122, 413.

57. TOLA, Fernando. *Doctrinas secretas de la India: Upanishads*. Barral Editores, Barcelona, 1972.

..selections; introd. and transl. in Spanish; comparison with Western mysticism.. (a well balanced presentation in *Up.* of great variety of ideas, beliefs, and periods)..

Rev.: Luis O. GOMEZ, *JAOS* 96, 451–52.

58. *Upaniṣadaḥ*. Chowkhamba, Varanasi.

..52 *Up.* with Hindi *ṭīkā* by BHOLE BABA..

59. *Upaniṣadāṁ samuccayaḥ*. Chowkhamba, Varanasi.

..with the *Dīpikā* by Śaṁkarānanda Nārāyaṇa..

60. VARENNE, Jean. *Upanishads du Yoga*. UNESCO Collection of Representative Works–36, Gallimard, Paris, 1971; 175.

..*VBD* III. 21. 27.. French transl. and notes..

Rev.: A. BAREAU, *RHR* 183; W. HALBFASS, *JAOS* 93, 384.

61. VARENNE, Jean. *Sept Upanishads*. Ed. du Seuil (Coll. Points, Sagesses. Sa 25), 1981; 227.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..French transl. and comments; general introd. to *Up.*..

62. VARTAK, P. N. *Upaniṣadāṁce vijñānaniṣṭha nirūpaṇa.* (Marathi). Vartakashram, Poona, 1981; 16 + 288.

..Part I : *Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya*.. text, literal transl., science-oriented exposition..

63. VARMA, Satyakam. *Upaniṣat-Saṁgraha.* Eastern Book Linkers, Delhi.

64. VASU, Srisa Chandra. *Studies in the First Six Upaniṣads : and the Īśa and Kena Upaniṣads with the commentary of Śaṁkara.* AMS Press, New York, 1974; 152.

..(reprint of *SBH*, 22, pt. 2, 1919)..

65. VISHNU DAYAL, V. Prathama do upaniṣaden. (Hindi). *Vedavāṇī* 31 (7), 1979, 5–9.

..*Īśa* and *Kena*..

66. VISHVABANDHU (ed.). *Upaniṣads.* Ahmedabad, 1969; 352.

..*Īśa, Kena, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya* – with *Ānandabhāṣya*..

22. NOTES : GENERAL STUDY.

1. ABHISHIKTANANDA. *The Further Shore : "Sannyasa" and the Upanishads. An Introduction.* I. S. P. C. K., Delhi, 1975; 120.

..two essays by A. (=Henri LE SAUX)..
Rev. : B. BÄUMER, *WZKSA* 22, 202–203.

2. ADLKHA, Sohan. Upanishads in Russia. *Voice of India*, Delhi, 21. 8. 1976, p. 7.

..work of A. SYRKIN..

3. AGNIHOTRI, Balram Sadashiv. Upaniṣadon men bhakti kā svarūpa. (Hindi). *VJ* 22 (3–4), 1973, 186–188.

4. AGNIHOTRI, Vaidyanath. Aupaniṣada bhagavattattva. (Hindi). *Kalyāṇa* 55 (1), 1981, 113–116.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. ANAND, Santa Ram. Upaniṣadon men īśvara kā svarūpa. (Hindi). *VJ* 22 (1–2), 1973, 54–57.

..God in *Up.* – both impersonal and personal; Yājñavalkya conceived God as personal..

6. ANANTANANDA SARASVATI, Swami. *Upaniṣattattva-nirṇaya.* Chowkhamba, Varanasi.

7. ARANJANIYIL, Augustine G. *The Absolute of the Upanishads : Personal or Impersonal.* Dharmaram Publications, Bangalore, 1975; 131.

8. ASHA RAJ GANESH. The story of big jungle. *Sri Yajnavalkya Jayanti Mahotsava Sabha S. J. Souvenir*, Nanjaipugalur, 1979, 57–58.

9. ASRANI, U. A. The wisdom of the Upanishads in the light of modern science. *Pr. Bh.* 85 (Oct. '80), 420–424.

10. ATULANANDA, Swami. A vedic prayer. *Ved. Kes.* 66 (10), 1979, 346–348.

..(reprinted from *Ved. Kes.*, Mar. 1930).. *asato mā sad gamaya*, etc. ..

11. AUROBINDO, Sri. *Brahman et māyā dans les Upanishads.* Dervy-Livres, Coll. Mystiques et rel. – sér.B, Paris, 1980; 104.

..French transl. by Jean HERBERT..

12. BANERJI, Sanat K. The Upaniṣadic lore. *Advent* 33, Pondicherry, 1976; No. 3, 25–37; No. 4, 19–24.

..first part is introductory: *Up.*– not philos. in the accepted sense but vehicles of illumination; influence of *Up.* is abiding and universal; second part deals with the 'aspiration to immortality' wh. is the keynote of *Up.*- thought (cf. episodes of Maitreyī and Naciketas); it is a direct inheritance from the early Vedic trad.; thinkers of the *Up.* were realists..

13. BETAI, Ramesh. Dr. Radhakrishnan on the philosophy of the Upaniṣads. *ŚPP* 15–16, 1975–76, 87–107.

14. BHADRASENA. Sarvopaniṣado gāvaḥ. *Saṁskṛta-Sāketaḥ*, 31. 12. 1973, 3–4.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. BHAGAVADACARYA. Upaniṣadaḥ. *GKP* 23 (7–8), 1971, 282–284.

16. BHAGAVADDATTA. Upaniṣadon kā sarvāṅgapūrṇa jñāna. (Hindi). *GKP* 23 (7–8), 1971, 353–356.

17. BHARADVAJ, Sivaprasad. Upaniṣatpratipādita parā aura aparā vidyāen. (Hindi). *VJ* 22 (3–4), 1973, 222–228.

18. BHARATIYA, Bhavanilal. Āryasāmājika vidvānon dvārā racita upaniṣadon ke bhāṣya tathā anya vyākhyā grantha. (Hindi). *GKP* 23 (7–8), 1971, 357–362.

..BHIMASENA'S *Upaniṣadarthabhāṣya* (is the oldest); comm. (Hindi) by ARYAMUNI and (Urdu) Swami DARSANANANDA; SIVASAMKARA SARMA (Sk. and Hindi comm. on *BĀU* and *ChUp.*; commentaries by Swami BRAHMAMUNI DEVENDRANATHA SASTRI, SATYANANDA..

19. BHARGAVA, P. L. Upaniṣadon men naitika śikṣā. (Hindi). *VJ* 22 (1–2), 1973, 70–72.

20. BHAT, G. K. Upaniṣadātīla tattvopadeśāce kāhī saṁketa. (Marathi). *Ānandavana* 1 (2), 1973, 42–50.

..Marathi version of *VBD* III. 22. 12..

21. BHATOLIA, Radhadevi. Sarvaṁ khalv idaṁ brahma. *Kalyāṇa* 55 (1), 1981, 191–193.

22. BHATT, Vishnu Prasad. The attitude of the Upaniṣads towards sacrifices. *Charudeva Shastri Fel. Vol.*, 1974, E 8–22.

..discusses earlier views.. concludes: *Up.* do not disbelieve in the efficacy of sacrifice; do not protest against their performance; they do not represent a reaction against *Br.*- ritual; *Up.*- sacrifices are symbolic and metaphysical, and, therefore, stand on a different footing..

23. BHATTACHARYA, Bishnupada. Tagore's aesthetics in the light of the Upaniṣads. *Souvenir*, 30 AIOC, Santiniketan, 1980, 26–42.

..T.'s constant use of *Up.*-terms.. *prakāśa*=creative activity of a great artist; creation as sport (*līlā*); *rasa* is the ultimate end of every creative act; *ātmasaṁskṛtir vāva śilpāni* (*Ait. Br.* 6. 27); the aim of art is essentially spiritual perfection..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. BHATTACHARYA, Dipak. The doctrine of four in the early Upaniṣads and some connected problems. *JIP* 6, 1978, 1–34.

..first occurs in Vedic *Saṁ.* as the doctrine of the four quarters of the universal divine being (e.g. I. 164. 65: four feet of speech); *BĀU* V. 14 and *ChUp* III. 12; *catuṣpād* in *Māṇḍūkya-Up*... traces the genesis and develop. of the idea in major *Up.*; comments on the date of *Māṇḍūkya-Up.* in that light.. the doctrine of *Māṇḍūkpa-Up.* may be viewed side by side with that of Maitreyanātha's (350 A. D.) *catuṣkāya* doctrine..

25. BHATTACHARYA, Ram Shankar. Aupaniṣada tattvajñāna ke viṣaya men eka bhrānta dhāraṇā. (Hindi). *Veda-Savitā* 2 (5), 1981, 107–108.

..JACOBI: (1) in the oldest *Up.*, spirit and matter are not yet distinctly discriminated; (2) the notion of an individual soul exempt from decay and death are altogether unborn (cf. C. FORMICI, "Ātman in the Up.", *CR*, Nov. '26).. B. refutes J.'s views..

26. BHATTACHARYYA, N. N. On the Kṣatriya authorship of Brahmavidyā. *MR*, Feb. 1961.

27. BHAVYANANDA, Swami. Present-day problems and the Upanishads. *Pr. Bh.* 83, July 1978, 291–295.

..man, who is human today, becomes God – this is the message and the hope the *Up.* hold for us..

28. BRAHMACHARI, Karun Krishna. The philosophy of *oṁ-kāra*. *JGJKSV* 31, 1975, 86–97.

..mainly on the basis of *Nādabindu-Up.*, *Śāṇḍilya-Up.*, *Brāhmaṇa-Up*...

29. BRAHMANANDA, Swami. Is the mahāvākya redundant? *The Divine Life* 37 (9), 1975, 296–301.

..neither contradiction nor redundancy in *tat tvam asi*..

30. BUDHANANDA, Swami. Joy of the illumined. *Pr. Bh.* 84, 1979.

..serially.. *Up.* references..

31. DELLA CASA, Carlo. Di alcune caratteristiche delle *Upaniṣad* più antiche. *Ind. Taur.* 1, 1973, 33–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. DELLA CASA, Carlo. Minima Upaniṣadica. *G. Tucci Fel. Vol.*, Napoli, 1974, 371–378.

..*BĀU* II. 1. 10–12; *Kauṣītaki-Up.* IV. 12–14 (dialogue bet. Gārgya Bālāki and Ajātaśatru); considers *asu*, *dvitīyo'napagaḥ*, *mṛtyu*..

33. CHAKRABORTY, Suprova. The problem of meaning and its relevance to the interpretation of Upaniṣadic texts. *IPQ* 7 (2–4), Stud. Suppl., 1980, 37–40.

..concept of *lakṣaṇā* in general and *jahadajahallakṣaṇā* in particular is relevant to the interpret. of Vedānta texts..

34. CHAKRAVARTI, Kshitish Chandra. *Upaniṣad kā anubhava*. Chowkhamba, Varanasi.

35. CHATTOPADHYAYA, Basant Kumar. Upaniṣaden aura vaidika yajña. (Hindi). *VJ* 22 (3–4), 1973, 197–203.

..(cf. *VBD* III. 22. 26).. no conflict bet. the two..

36. CHINMOY, Sri. *Upanishads: The Crown of India's Soul*. Sri Chinmoy Lighthouse, New York, 1972; 78.

..13 talks on *Up*...

37. CHITRITA DEVI. The message of the Upaniṣads. *BRMIC* 28 (4), 1977, 82–86. (Also reproduced in *Hindutva* 8. 2, 1977, 19–26, 29).

..the sources (*ṚV* is the *gangotrī*); the flowing current (at the time of Buddha, the *Up.* had already lost their power of touching the heart and had developed a suffocating stagnation).. cessation of desires; the teachings of *Up*...

38. CHOLKAR, V. B. Upaniṣade va vedānta yātīla bhautika śāstrajñāsa adyāpahī na gavasalelī vicāramauktike. (Marathi). *Prasāda* 31 (3), 1977, 33–38.

39. CONVERSE, Hyla S. *The historical significance of the first occurrences of the doctrine of transmigration in the early Upaniṣads*. Ph. D. Diss., Columbia Univ., 1971; 3 + 477.

40. DANGE, Sadashiv A. Upaniṣadon men suparṇa aura aśvattha kā vivecana. (Hindi). *VJ* 22 (1–2), 1973, 82–84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*aśvattha* (*Kaṭha* II. 3. 1), *suparṇa* (*Muṇḍaka* III. 1. 1).. *a*, symbolizes 'sun', *s*. 'rays of the sun'.. Ṛgvedic concept of 'sun-tree' developed by *Up*. seers, further developed into *a*...

41. DANIELSON, Henry. "*Ignorance*" *and* "*Supreme Truth*" *according to Śaṅkara's Commentary on the Bṛhadāraṇyaka Upaniṣad and Chāndogya-Upaniṣad*. Doctoral Thesis, Leiden Univ., 1981; XXX + 144 + 38 + III.

..texts, transl., explanatory comments..

42. DARSHANANANDA SARASVATI. *Upaniṣat-Prakāśa*. Chowkhamba, Varanasi.

..transl. by AVADH BIHARI LĀL..

43. DAS, Karunasindhu. The Upaniṣadic literature – a critique. *SP*, 28 AIOC, Dharwar, 1976, 20–21.

..*Up*. as pieces of lit. merit; *Up*. thinkers as revolutionaries..

44. DAS, R. The death and the hereafter according to the Upanishads. *Hindutva*, 1978; 9 (3), 15–19; 9 (4), 19 ff.

..Yama and Naciketas; how the individual Self departs; different *lokas*; desire – root cause of transmigration; art of attaining immortality; prayer of a dying person..

45. DAYANIDHI 'MISHRA'. Upaniṣadon men mānavatā kā utkṛṣṭa ādarśa. (Hindi). *VJ* 24 (11), 1976, 8–9.

46. DESHPANDE, G. T. Upaniṣadātīla vicārāṁcī pūrva-paraṁparā. (Marathi). *VSMV* 1974, 1975, 61–70.

..antecedents of *Up*. thought (in *ṚV* and *Br*. texts).. (appendix to S. L. PANDHARIPANDE's "Upaniṣadāṁce avalokana", *VSMV* 1974, 33–60; see 22. 146 below)..

47. DEVADATTA SASTRI. *Upaniṣad Cintana*. Chowkhamba, Varanasi.

48. DHARMADEVA. Upaniṣaden aura vaidika yajña. (Hindi). *VJ* 22 (1–2), 1973, 33–36.

..*Up*.– not a revolt against Vedic ritual..

49. DHARMAVIRA. Satyārthaprakāśa (Upaniṣad saṁdarbhon kā Svāmī Dayānanda kṛta artha). (Hindi). *GKP* 23 (7–8), 1971, 366–371.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. 59]

50. DHAWAN, Krishna Kumar. *Upaniṣadon men kāvyatattva.* (Hindi). Woolner Indolog. Series 21, VVRI, Hoshiarpur, 1976; xxii+351.

..poetic elements in the *Up.* .. the *Up.* studied from the pts. of view of *alaṁkāra*, *guṇa-rīti*, *dhvani*, *rasa*, *aucitya*, and *gadyakāvya*..

Rev.: C. V. S. ACHARYA, *Sk Pr* 11, 123; J. R. JOSHI, *BDCRI* 36, 176; A. A. R., *ALB* 40, 285–86; U. SHANKARA BHATTA, *SVUOJ* 19, 131.

51. DIKSHIT, K. K. Prācīna upaniṣadon kī dārśanika carcā. (Hindi). *Sambodhi* 2 (3), 1973, H. 1–8.

..see 20. 14 above..

52. DINANATH, Acharya. Jīne ko kalā vaidika yuga - ṛṣi Yājñavalkya ke śabdon men. (Hindi). *Vedavāṇī* 34 (12), 1982, 6–9.

..(meaning of the name Yājñavalkya: *yajña* + *valka*; one whose body-mind-soul is fully covered by the spiritual *yajña*)..

53. DINANATH, Siddhantalankar. Mānavatā kā upadeśa upaniṣadon men. (Hindi). *VJ* 26 (1–2), 1977, 38–40.

54. DIWAKAR, R. R. Reflections on world affirmation. *BJ* 28 (7), Nov. 1981, 25–27.

..ref. *Īśa* 1–2..

55. DIWANCHAND, Lala. Upaniṣad-digdarśana (1). (Hindi). *VJ* 24 (12), 1976, 5–9.

56. DIWANCHAND, Lala. Sanatkumāra kā Nārada ko upadeśa. (Hindi). *VJ* 27 (8–9), 1978.

57. DUNICHANDRA. Upaniṣadon kā sandeśa aura vartamāna yuga. (Hindi). *VJ* 22 (3–4), 1973, 249–253.

58. DWIVEDI, Rajendra Prasad. Brahmacintanaparamparāyā vikāsaḥ. *Paramārthasudhā* 4 (1), 1980, 49–56.

59. DWIVEDI, Usha. Upaniṣadon ke mūlasrota. (Hindi). *VJ* 28 (8), 1979, 9–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60. ED. Upaniṣadon men bhagavatkṛpādarśana. (Hindi). *Kalyāṇa* 50 (1), 1976, p. 3.

61. ED. Reflections on the 'two birds' in the Upaniṣads. *Pr. Bh.* 80, Nov. 1975, 443–448.

62. ED. Sri Ramakrishna and the Upaniṣads. *Pr. Bh.* 81, Mar. 1976, 83–90.

..studies the correspondences bet. the truths of the *Up.* and their realizations in the life and teachings of Sri Ramakrishna..

63. ED. Śaṅkara's prefaces to his commentaries on the Upaniṣads. *Pr. Bh.* 81, May 1976, 203–209.

64. ED. Spiritual quest – experience. *Pr. Bh.* 87, Aug. 1982, 326–335.

..*Up.* view-pt...

65. FEYS, J. *A = B, an Enquiry into the Upaniṣads' Basic Insight.* Firma KLM, Calcutta, 1971; 64.

..three studies: "Ātman"; "Brahman"; "Up. Idealism".. historico-exegetical inquiry.. (results justify BELVALKAR against the idealistic interpret.).. no 'identity' of the objective and the subjective spheres but an assimilative identification..

Rev.: R. V. DE SMET, *Indica* 15, 60–61; *IPQ* 5 (1), 103–04.

66. FLEGO, Gvozden. Basic thoughts of the principal Upaniṣads. (Jugosl.). *Forum* 9, 1973, 3–4.

67. FRAWLEY, David. *Creative Vision of the Early Upanishads: Udgītha Ādityasya, the Exalted Song of the Sun.* Dever, 1982; viii + 388.

68. GAJENDRAGADKAR, P. B. Message of the Upanishads. *BJ* 22 (24), 20. 6. 1976, 14–17.

69. GARG, R. K. The Upanishads – the future saviour of mankind. *Ved. Kes.* 59 (11), 551–553; 60 (2), 69–72.

70. GARG, R. K. Upaniṣat-tattvadarśana. *VJ* 22 (3–4), 1973, 146 ff.

71. GARG, R. K. Relevance of the Upaniṣads in the contemporary world-situation. *SP*, 28 AIOC, Dharwar, 1976, p. 180.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22.79]

..the philosophy of *abhaya*..

72. GARG, R. K. The Upaniṣadic teaching of devotion, dedication and service. *GI* 1 (4), Mot. Ban., Delhi, 1977, 1–7.

73. GARG, R. K. Upaniṣadon men yoga. (Hindi). *VJ* 27, 1978.

..serially..

74. GARG, R. K. *Upaniṣadic Challenge to Science*. Sundeep Prakashan, Delhi, 1978; xxviii + 316.

..(foreword by B. D. JATTI)..

75. GISPERT-SAUCH, G. *Bliss in the Upaniṣads*. World Wisdom Series 2, Oriental Publ. and Distributors, New Delhi, 1977; xiii + 269.

..(a part of the doctoral thesis, *The Vedic Concept of ānanda*, Catholic Univ. of Paris).. probability that the spiritual imp. of the notion of *ānanda* was first developed in milieus other than those responsible for the early Vedic lit... studies *Ānandavallī* in *TU*.. *Agnicayana* text (*ŚPB*) ushers in the reintegration of the universe, the 'involution' to the primeval form.. state of *suṣupti*..

Rev.: S. A. UPADHYAYA, *Indica* 17, 81–83.

76. GISPERT-SAUCH, G. "From the unreal lead me to the real". An inquiry into the Upaniṣadic prayer. *SP*, 5 WSC, 1981, 138–139.

..the prayer seems to have entered into the *YV*-text from Sāmavedic sources; its context is certainly the Agniṣṭoma; prayer intimately connected with nature; prayer composed bet. 10th and 8th cent. B. C...

77. GREN-EKLUND, Gunilla. An Upaniṣad of sāman. *Or. Suec.* 27–28, 1978–79, 148–158.

78. GUPTA, Babulal. Upaniṣadon men Śrīhanumān. (Hindi). *Kalyāṇa* 49 (1), 1975, 87–88.

..*Rāmarahasya-Up*; *Rāmapūrvottaratāpanīya-Up*. 4. 32, 35, 25–26; *Muktikopaniṣad* 1. 9. 12–14..

79. GUPTA, Dharmendra Kumar. Upaniṣadon men dṛṣṭānta-yojanā. (Hindi). *VJ* 22 (1–2), 1973, 97–102.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..studies some *dṛṣṭāntas* in *Up*...

80. GUPTA, Nolini Kant. *Parables from the Ūpanishads.* Srinvantu, Calcutta, 1979; 48.

..English transl. of the original Bengali by Sanat Kumar BANERJEE..

81. GUPTA, S. K. *Great Equation and Six Questions.* A. K. GUPTA, Madras, 1977; 189.

..philos. writings on *Up*... (first publ. in *Ved. Kes.*)..

82. GUPTA, Sudhir Kumar. Sāmpradāyika upaniṣad eka adhyayana – brāhmaṇa. (Hindi). *GKP* 23 (7–8), 1971, 363–365.

..contains transl. of *Vajrasūcikopaniṣad*..

83. GUPTA, S. L. Divine communication according to Upanishads. *India Cultures Quarterly* 29 (2), 1974, 8–10.

84. HAMSAMUNI SASTRI, Swami. Aupaniṣadīyā upāsana-mīmāṁsā. *Sūr.* 50 (9), 1974, 206–207.

85. HANEFELD, Erhardt. *Philosophische Haupttexte der älteren Upaniṣaden.* Freiburger Beiträge zur Indologie 9, O.H., 1976; 199.

..detailed analysis of *BĀU* IV. 3–4 (Janaka and Yājñ.); *BĀU* II. 4 and IV. 5 (Yājñ. and Maitreyī); *ChU* VI (Śvetaketu).. Sk. text, transl., exam. of docrines, construction of the text, hist. of its develop... crit. survey of various approaches to the study of *Up.* (DEUSSEN, OLDENBERG; HILLEBRANDT, SCHWEITZER, HEILER, JUNG, VAN GELDER, B. HEIMANN.. main teachings of older *Up.* under five heads: cosmology, epistemology, sleep and death, rebirth and *Karma*, emancipation..

Rev.: J. W. DE JONG, *IIJ* 20, 306–08; Ludo ROCHER, *JAOS* 100, 319–20; W. RUBEN, *OLZ* 76 (1), 74–75; H. von STIETENKORN, *ZDMG* 129, 198; N. TSUJI, *AORS* 14, 114.

86. HATAB, Lawrence J. Plotinus and the Upaniṣads. (in) *Neoplatonism and Indian Thought*, ed. R. Baine HARRIS, SUNY Press, Edison, 1983.

87. HATTORI, Masaki. *India's Mystical Philosophy. The World of the Early Upaniṣads.* (Jap.). Kodansha, Tokyo, 1979; 208.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88. HERZER, Marie Anna. Knowledge in the Bṛhadāraṇyaka- and Chāndogya-Upaniṣad. *Philos. Journal of the Cz. Acad. of Sci.*, Prague, 1968.

89. ITAKURA, Hiroyuki. On the grasp of ātman by the mind: a study on Yājñavalkya. *Matsukeneyama Ronso* 4, Osaka, 1971, 43–64.

90. JAGANNATHA. Upaniṣadaḥ. *GKP* 23 (6–8), 1971, 311–314.

..etymology of the word *up.*; no. of *Up.*; contents, etc...

91. JANI, A. N. Meaning of the Mahāvākya *tat tvam asi* as expounded in the *Vedāntasāra* by Sadānanda. *Proc. Winter Inst.* (1979), Publ. CASS E 6, 1980, 209–214.

..in this *mahāvākya*, we have to accept the mixture of *jahallakṣaṇā* and *ajahallakṣaṇā*, or *bhāgatyāgalakṣaṇā*..

92. JAYADATTA SASTRI. Upaniṣadāṁ vaiśiṣṭyam. *GKP* 23 (7–8), 1971, 289–291.

93. JAYADATTA SASTRI. Upaniṣadon kī vaidika pṛṣṭhabhūmi. *VJ* 22 (3–4), 1973, 158–161.

94. JAYASHANMUKHAM, N. *Tat tvam asi*: a note on Rāmānuja's interpretation. *Bharata Manisha Quart.* 2 (3), 1976, 101–105.

95. JAYASHANMUKHAM, N. Fight against dualism: the later Vedantins and Sri Aurobindo. *Mother India*, Mar. 1980, 160–165; April 1980, 227–230.

..(3) *Up.* and their approach to dualism.. *ChU* 6. 2. 1; *Kaṭha* 2. 3. 1; *Māṇḍūkya* 6; *ChU* 3. 14. 1; 6. 1. 4; *Śāṇḍilya* 2. 2.. two forms of dualism: dualism of independent existence and dualism of substantive irreducibility.. studies the above-mentioned texts in this light.. acc. to AUROBINDO, Brahman and matter can be identical in substance despite their contradictory qualities..

96. JHALA, G. C. Upaniṣado. (Guj.) (in) *Nīrājanā* (CGVB), Surat, 1974, 40–43.

97. JHALA, G. C. Eko 'haṁ bahu syām. (Guj.). (in) *Nīrājanā* (CGVB), Surat, 1974, 44–49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

98. JOG, K. P. Kevalādvaita Vedānta concept of *Mahāvākya*. *Proc. Winter Inst.*, CASS (Publ. E 6), 1980, 215–221.

..acc. to Śaṁkara, the sentence *tat tvam asi* has to be understood as mere statement of the uniqueness of the Being..

99. JONES, Pauline Mary Milton. *The relationship between the microcosm and the macrocosm as represented in the principal Upaniṣads*. M. A. Thesis, Mc Master Univ., Hamilton, 1970.

100. JOSHI, Ilachandra. *Upaniṣadon kī kahāniyān*. (Hindi). Setu Prakashan; 212.

101. JOSHI, Shivanarain. Upaniṣadon men Sāṁkhya darśana. (Hindi). *Viśvambharā* 8 (1), 1973, 13–21.

102. JOSHI, Shivanarain. The Upaniṣadic influence on Buddhist Tantrism. *Viśvambharā* 11 (3), 1979, 39–52.

..Buddhist Tantrism has borrowed the concepts of non-dual and absolutistic char. of reality; positive nature of *nirvāṇa*; identity of self and reality..

103. KANAKAPRABHAJI, Sadhvi. Upaniṣadon para śramaṇa saṁskṛti kā prabhāva. (Hindi). *Anusaṁdhāna Patrikā*, Jan.-Mar. 1973, 5–9.

..*ātmavidyā* first promulgated by Tīrthaṁkara (who was a Kṣatriya)..

104. KANAV, K. D. Onthologic, gnoseologic, and spontaneous dialectic aspects in the teachings of the ancient Indian sage Uddālaka Āruṇi. *Izv. Philosophic Inst. of the Bulgarian Acad. Scien.* 21, 1973.

..U. Ā. – bet. 9th and 7th cent. B. C...

105. KASHYAP, R. A. Upanishadic wisdom. *BJ* 21 (17), Jan. 1975 onwards.

..serially.. mainly on *Īśa*..

106. KHAN, Mohammad Israel. Brahma satyaṁ jagan mithyā. *GKP* 21 (10), 483–84.

107. KNEUPPER, Theodore L. The problematic for a philosophical inquiry into the concepts of space and time as seen in the Upanishads. *SP*, 30 ICO, Mexico, 1976, 26–27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

108. KRISHAN, Y. The doctrine of Karma in the early Upaniṣads. *BITCM*, 1980/83, 101–107.

..*Up.* exhibit an attitude of ambivalance in their exposition of the doctrine of K.; they postulate K. as a law of ethical discipline and also seek escape from the operation of that law either in renunciation or in the grace of god..

109. KRISHNALAL. Upaniṣad aura gṛhyasūtra. (Hindi). *VJ* 22 (1–2), 1973, 103–106, 114.

..links can be discovered.. *Kaṭha* 1. 1. 7 ref. to *atithisatkāra*; *BĀU* (VI. 2. 4; 3. 6) and *Muṇḍaka* (I. 2. 5–6) describe some of the rites wh. a householder shd. perform.. *Up.* current of thougbt not entirely distinct from the *gṛhya-karmakāṇḍa* current of thought..

110. KRISHNALAL. Upaniṣado gāvo dugdhaṁ gītā. *Saṁskṛta-Ratnākaraḥ*, 1976, 5–9.

111. KRISHNALAL. Upaniṣadon kā ādhāra – vaidika saṁhitāyen. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 35–36.

..many *Saṃ.-mantras* taken over by *Up.*; in some cases, *Up.* express the sense of the *mantras* in different words (cf. *ṚV* 5. 8. 1, 3 and *Kaṭha* 2. 92)..

112. KRISHNA MOHAN, P. An important Upaniṣadic idea depicted in a floor decoration. *SP*, 29 ICO, 7th Section, 1973, p. 52.

113. KULKARNI, Manohar Balkrishna. Upaniṣadon men paśu-pakṣī. (Hindi). *VJ* 22 (3–4), 1973, 246–249.

114. KULKARNI, T. R. *Upanishads and Yoga: an empirical approach to the understanding*. Bh. Vid. Bh., Bombay, 1974; xii + 160.

Rev.: S. R. TALGHATTI, *IPQ* 2, 437–440.

115. LEIDECKER, K. *Rājānaka Kṣemarāja's Pratijñā-bhihṛdaya*. K. S. T. S. No. 3.

..(p. 78: *yathoktam ātharvaṇikopaniṣatsu kaṭhavallyāṁ caturtha-vallīprathamamantre - parāñci*..)..

116. LE SAUX, Henri (ABHISHIKTANANDA). *Der Weg zum anderen Ufer: Die Spiritualität der Upanishaden*. Diederichs Gelbe Reihe 26, Düsseldorf, 1980; 237.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. 22. 1 above..

117. LOKESWARANANDA, Swami. The message of the Upaniṣads. *BRMIC* 27 (12), 1976, 257–258.

..*Up.* = knowledge wh. destroys ignorance totally (*ni*)..

118. MADHOW, Aruna. On a comparative study of Tagore's poems and Upanishadic thought. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 262.

119. MAHESHANANDA GIRI. *Vaidikasampradāyāntargatā aupaniṣada-daśa-śāntayaḥ*. Mahesh Res. Inst., Varanasi; 6+75.

..ten *śāntis* translated with explanatory comments..

120. MANGALA DEVA, Sastri. Upaniṣadon ke prācīna vyākhyākāra: eka samīkṣātmaka dṛṣṭi. (Hindi). *VJ* 22 (1), 1973, 37–40.

..crit. exam. of Śaṁkara's comm. on *Up*...

121. MANSHARAMANI, D. M. *Upaniṣads: The Highest Scientific Truth Series: Book I: The Theory of Relativity*. Jaipur, 1979; 92.

..(cyclostyled)..

122. MANSIMHA. Upaniṣad-vicāradhārākā sāmayika mahattva. (Hindi). *Kalyāṇa* 54 (12), 1980, 494–496.

123. MANSIMHA. Upaniṣadon men ātmacintana. (Hindi). *VJ* 30 (7), 1981, 6–8.

124. MANSIMHA. Upaniṣadon kī pratipādanaśailī. *VJ* 30 (10), 1982, 5–8.

..*saṁvāda*, *ākhyāyikā*, *praśna-śṛṅkhalā*, *samanvaya*, *sūtra*, *prahelikā*, *dṛṣṭānta*, *nirvacana*..

125. MARFATIA, Mrudula I. An examination of the vācārambhaṇa text. *Indica* 16 (1), 1979, 121–125.

126. MATIC, Vlasta. Upaniṣade. *Forum* 9, Zagreb, 1972.

127. MEHTA, Vasishtha Dev Mohan. The antiquity of the Upaniṣads. *VIJ* 18 (1–2), 1980, 58–66. (Also *SP*, 29 AIOC, Poona, 1978, 313–314).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..date of the composition of the principal *Up.* : 2600–2000 B. C... *Muktikā-Up.* : about 800 A. D...

128. MIRZA, H. K. Brahmāṇḍa in the Upaniṣads and other writings. *JGJKSV* 33 (1), 1977, 11–16.

..*Up.* and middle Persian texts..

129. MISHRA, Hari Mohan. Upaniṣadon kā sāhityika adhyayana. (Hindi). *VJ* 22 (1–2), 1973, 29–32.

130. MISHRA, Narayan. Upaniṣadon men bhagavattattva-vivecana. (Hindi). *Kalyāṇa* 55 (2), 1981, 436–439.

131. MISHRA, Vishvanath. Upaniṣadon kā svarūpa evaṁ mahattva. (Hindi). *VJ* 22 (3–4), 1973, 137–139, 146.

132. MODAK, B. R. Interpretation of the Mahāvākyas in *Svārājyasiddhi*. *Proc. Winter Inst.*, CASS (Publ. E6), 1980, 203–208.

..thro' *bhāgalakṣaṇā* and *akhaṇḍārtha*..

133. MODAK, B. R. Psychology of the Upaniṣads. *SP*, 5 WSC, 1981, 154–155.

..mind, intellect, and *ātman* in *Up*,..

134. MOOKHERJEE, Purna Chandra. The impact of the Upaniṣads on the nineteenth-century Western thought. *BRMIC* 33 (10), 219–227; (11), 252–255; (12), 276–280.

..first part : analysis of *Up*,-teaching; second part : impact on 19th cent. Western philosophy; third part : impact on 19th cent. Western lit...

135. MUDGAL, S. G. Muṇḍaka and Māṇḍūkya – a theistic presentation. *Bh. Vid.* 30 (1–4), 1970/1973, 60–72.

..*Muṇḍaka* describes Brahman as *akṣara puruṣa* who is the object of worship; *Māṇḍūkya* speaks of the highest reality as *sarveśa*, *sarvāntarātmā*, *antaryāmin*..

136. MUKHERJI, Anil Kumar (ed.). *Upanishad in the Eyes of Rabindra Nath Tagore*. Dasgupta and Co., Calcutta, 1975; xvi+164.

...11

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..an anthology of poet Tagore's writings interpretative of and related to Upanishadic verses..

Rev. : Hiranmay BANERJEE, *BRMIC* 26 (7), 161–62.

137. NAKAMURA, Hajime. The definition of science in the Arthaśāstra and the Upaniṣadic study. *E. Sluszkiewicz Fel. Vol.*, 167–170.

..acc. to *K. A.*, Mīmāṁsā and Vedānta were included in *Trayī* and not in *Ānwīkṣiki*; in K.'s time, there contd. to exist a class of Brāhmaṇas who followed *Up.*; K. regarded them as *Vedic* theologians..

138. NAKASO, Issei. 'Prāṇa' in the Upaniṣads. *JIBS* 21 (2): 42, 1973, 893–896.

139. NARASIMHACHAR, R. Satyakāma Jābāla episode. *Dharmaprakash Journal*, Nov. 1975, 34–35.

140. NAYAR, N. Chandrashekharan. Upaniṣadon men pratīka-vidhāna. (Hindi). *VJ* 25 (5), 1976, 13–18.

141. NIKAM, N. A. *Ten Principal Upanishads*. Somaiya Publications, Bombay, 1974; xii + 179.

..12 chh.: first 2 chh.: fundamental questions in *Up*... *ātmā vā are draṣṭavyaḥ* – this is verification principle of the *Up*...

Rev. : S. N. L. SHRIVASTAVA, *Pr. Bh.* 81, 318–319.

142. NIRAKARI, R. D. Identity between Atman and Brahman in the Upanishads. *Ved. Kes.* 61 (5), 1974, 166–168.

143. NITYABODHANANDA, Swami. *Actualité des Upanishads*. Maisonneuve, Paris, 1979; 222.

..(2nd revised and enlarged ed. of *VBD* III. 22. 103; preface by O. LACOMBE).. discusses the central themes of *Up.*: gods and Reality (*Kena*), joy in renunciation (*Īśa*), transcendence thro' love (*BĀU*), man and time (*Śvetāśvatara*), life after death (*Kaṭha*), five keys to felicity (*ChU*), etc...

Rev. : M. P. PANDIT, *Pr. Bh.* (Feb. 1981), 75–76; *Ved. Kes.* 67 (9), 337.

144. NIYOGI, Bhavani Shankar. Upaniṣad-dharma ūrpha buddhadharma. (Marathi). *VSMV* 1975, 1976, 167–181; 1976, 1977, 55–84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedānta originated among the Buddhists.. Buddha sought to create 'social democracy'..

145. PANDEYA, Vimal Chandra. Upaniṣadon kā sāṁskṛtika adhyayana. (Hindi). *VJ* 22 (1-2), 1973, 26-28.

146. PANDHARIPANDE, S. L. Upaniṣadāṁce avalokana. (Marathi). *VSMV* 1974, 1975, 23-60.

..(see 22. 46 above).. the concept of *brahman*; changes in that concept; cosmology..

147. PANDIT, M. P. *The Upaniṣads – Gateways of Knowledge.* Madras, 1968; 272.

..2nd enlarged ed. of *VBD* III. 22. 108..

148. PANDIT, M. P. *Essence of the Upanishads.* Pondicherry, 1969; 145.

149. PANDIT, M. P. *Guide to the Upanishads.* Dipti Publications, Pondicherry.

..compiled from the writings of Sri Aurobindo..

Rev.: R. T. VYAS, *BJ* (22. 7. '73), 85.

150. PANDIT, M. P. *Mystic Approach to the Veda and the Upanishad.* Ganesh and Co., Madras, 1974; 125.

..2nd ed. of *VBD* III. 34. 179.. see 34. 157 below..

151. PARRINDER, Geoffrey. *Upanishads, Gita, and Bible.* Sheldon Press, London, 1975: 136.

..(Harper Paperback: 2nd ed.; *VBD* III. 22. 112).. a comparative study of Hindu and Christian scriptures..

152. PATHAK, Sarvananda. Upaniṣadpurāṇādi men bhagavatkṛpākā svarūpa. (Hindi). *Kalyāṇa* 50 (1), 1976, 203-205.

153. PATYAL, Hukam Chand. Ātharvaṇa Upaniṣadon kā paricaya. (Hindi). *VJ* 22 (3-4), 1973, 209-212.

..*AV-Up.*: *bhaktimārga* and *dvaitavāda*; *tantra*; no. was not great..

154. PAVAN KUMARI. Upaniṣadon men varṇita yoga. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 473.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

155. PHADKE, Purushottam Sastri. *Subodha Upaniṣatsāra.* (Marathi). Santakripa Prakashan, Poona, 1981 ; 134.

156. PRABHAMITRA. Upaniṣadon men karmavāda. (Hindi). *Vedavāṇī* 26 (6), 1974, 17–20.

157. PRASHASYAMITRA SASTRI. Upaniṣadon men varṇita prāṇa evaṁ anna kā mahattva. (Hindi). *VJ* 22 (3–4), 1973, 169–171.

158. PRATAPSIMHA, Vijay. Upaniṣad-sāhitya. (Hindi). *Vedavāṇī* 30 (5), 1978, p. 15.

159. PURI, H. L. A general survey of the principal Upanishads. *The Divine Life* 44 (5), 1982, 161–165.

160. PURNANANDA SARASVATI, Swami. Aupaniṣadika jñāna ke vikāsa men kṣatriyavarga kā yogadāna. (Hindi). *VJ* 22 (3–4), 1973, 241–242, 245.

..several philosopher-kings..

161. RAGHAVACHAR, S. S. *Sri Ramanuja on the Upanishads.* M. Rangacharya Mem. Trust, Madras, 1972 ; 150.

Rev. Swami TAPASYANANDA, *Ved. Kes.* 61, 78–79; A. R. THATHACHARIAR, *BJ* (10. 6. '73), 85.

162. RAGHUVIRASIMHA SASTRI. Upaniṣadon kā bhakti-sāhitya tathā santavāṇī para prabhāva. (Hindi). *VJ* 22 (1–2), 1973, 61–63.

163. Raikva the cart-driver. *Tap. Pras.* 11 (8), 1973, 49–52.

164. RAJARAMA SASTRI. Upaniṣat-sāhitya kā sāmānya paricaya. (Hindi). *VJ* 22 (1–2), 1973, 17–21, 16.

165. RAJAVIRA SASTRI. Upaniṣad-bhāṣya. (Hindi). *Dayānanda-Sandeśa* 5 (8) onwards, 1978.

..serially.. criticism of Śaṁkara and other Bhāṣyakāras; accepts Dayananda's *traitavāda*..

166. RAJNEESH, Acharya. *Vedānta : seven steps to samādhi. Discourses on the Akshya Upanishad.* Rajneesh Foundation, Poona, 1976 ; 501.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. 179]

167. RALARAM. Upaniṣad aura karmavāda. (Hindi). *VJ* 22 (3-4), 1973, 182-185, 190.

168. RAMAKRISHNA. Aupaniṣadika vacanon dvārā āryasaṁskṛti kī eka jhalaka. (Hindi). *VJ* 25 (1-2), 1976, 43-45, 49.

169. RANGANATHANANDA, Swami. The Upanishads and modern crisis. *BJ* (2. 2. '75), 31-33.

170. RANGANATHANANDA, Swami. The Upanishads: a message of fearlessness. *Tap. Pras.* 14 (3), 1976, 12-16.

171. RANGANATHANANDA, Swami. *Upaniṣadon kī vāṇī.* (Hindi). Minakshi Prakashan, Meerut, 1979; vi + 254.

172. RANGANATH IYER, K. Tat tvam asi. *Hindutva* 8 (1), 1977, 1-2.

173. REYNA, Ruth. Gleanings from the Upanishads. *Hindutva* 10 (7-8), 1-2; (9-10), 3-4.

..*turīya* – transcendental consciousness...

174. ROSEN, Lawrence J. Proclus and the Tejobindu Upaniṣad. (in) *Neoplatonism and Indian Thought* (ed. R. Baine HARRIS), SUNY Press, Edison, 1983.

175. ROY, Chhaya. Astitvavāda: ākṣepa evaṁ samādhāna; Upaniṣadon kā ātmā vā are draṣṭavyaḥ. (Hindi). *DT* 15 (3-4), Kanpur, 1969, 179-187.

176. RUPANARAYANA. Upaniṣad aura bhaktibhāvanā. (Hindi). *VJ* 22 (1-2), 1973, 52-60.

177. SACCIDANANDA "OJHA". Upaniṣaden sārvabhauma jñāna kī khāna hai. (Hindi). *VJ* 22 (3-4), 1973, 162-168.

178. SAHGAL, Sitaram. Upaniṣad aura Dārāśikoha. (Hindi). *VJ* 22 (3-4), 1973, 238-240.

179. SAIGUSA, Mitsuyoshi. The ancient Upaniṣads and early Buddhism (II, 1). (Jap.). *Toyo gakujutsu kenkyn* 12 (3), 1973, 93-112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

180. SAIN DAS, L. Upaniṣadic outlook on life. *VJ* 24 (10), 1976, 5–7.

..Hindi transl. by Ratnachand SHARMA..

181. Sanatkumāra kā Nārada ko upadeśa. *VJ* 27 (8), 1978, 5–8.

..serially..

182. SANGAM, Krishna Sastri. Jagatkāraṇam aupaniṣadaś ca sphoṭaḥ. *Mātṛvidyā* 1 (1), Jillelamudi, 1978, 89–91. (Also in *SP*, 28 AIOC–PP, Dharwar, 1976, p. 10).

183. SARKAR, A. C. "Prana" in the Upanishads. *BJ* (16. 9. '73), 41–46. (Also *Ved. Kes.* 62. 5, 1975, 139–143).

..*prāṇa* is superior to sense-organs; it is a constant companion of *jīvātman*; it is vital force operating in man..

184. SARKAR, A. C. Brahma in the Upanishads. *MR* 139 (1), 1976, 19–27.

185. SARKAR, A. C. Atman in the Upanishads. *Ved. Kes.* 62 (10), 1976, 338–344.

186. SATCHIDANANDENDRA SARASVATI, Swami. *The Upanishadic Approach to Reality*. Adhyatma Prakash Karyalaya, Holenarsipur, 1974; 8 + 94.

..in the light of Śaṁkara's comm...

Rev.: R. R., *Ved. Kes.* 61, 151–152; S. VENGUSWAMY, *BJ* (21. 7. '74), 72.

187. SATYAKAMA, Upaniṣadon ke subhāṣita. *VJ* 22 (3–4), 1973, 261–263.

188. SATYA PRAKASH SARASVATI, Swami. *Parables and Dialogues from the Upanishads*. S. Chand, Delhi, 1975; 204.

189. SAXENA, Siyaram. Aupaniṣada śrutiyon men sūrya. (Hindi). *Kalyāṇa* 53 (1), 1979, 96–104.

190. SCHNEIDER, Ulrich. Upaniṣad philosophy and early Buddhism. (in) *GSI*, Vol. I, 1973, 308–332.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. *VBD* III. 22. 144.. traces the line of develop. right from the earliest stages of Ind. phil. wh. leads directly to Buddhism; three stages in this develop.: "Natural Philosophy", "Metaphysics", "Ethics".. Buddha questions the justification of attributing reality to an abstract conception such as that of *ātman*; Buddha, instead of first posing the question re. principle of life, directly approaches the question of the cycle of rebirth..

191. SEMENTSOV, V. "Lightning" in the Upaniṣads. *SP*, 4 WSC, 1979, p. 209.

..three senses of *vidyut* in older *Up.*; (1) an atmospheric phenomenon; (2) one of the symbols of highest reality; (3) in a series of eschatological contexts – one of the items on the Devayāna.. the succession "Moon-Sun-Lightning" analysed and explained as depending upon the series "Gārhapatya-Dakṣiṇa-Āvahanīya" of Vedic ritual (cf. *ChU* 4. 10–15)..

192. SHARMA, B. R. The concept of Ātman in the principal Upaniṣads.

193. SHARMA, Geharilal. Aihika dṛśyon dvārā aupaniṣadika jñāna kā pratipādana. (Hindi). *VJ* 22 (3–4), 1973, 190–193.

194. SHARMA, Kundan Lal. Upaniṣadon men sāṁkhya ke tattva. (Hindi). *VJ* 22 (3–4), 1973, 172–182.

..all principal doctrines of Sāṁkhya are based on *Up*...

195. SHARMA, Madan Gopal. Dīkṣānta-samāroha: taba aura aba. (Hindi). *Gaganāñcala* 4 (2), 1981, 113–115.

..ref. to *TU*: *satyaṁ vada*, etc...

196. SHARMA, Munshi Ram. Upaniṣad aura veda. (Hindi). *GKP* 23 (7–8), 1971, 347–349.

..*Up.* generally based on Veda..

197. SHARMA, Ratnacandra. Upaniṣadon men *om* kā cintana aura svarūpa. (Hindi). *VJ* 22 (1–2), 1973, 46–49.

198. SHASTRI, A. S. Tātparyaliṅganirūpaṇam. *Prajñā* 15 (2), 1970, 142–145.

..*upakrama*, *upasaṁhāra*, etc. applied to *Up*...

199. SHRADDHANANDA, Swami. Inner light. *Pr. Bh.* 81, Mar. 1976, 102–105.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..seers of the *Up*. are 'scientists' of the inner light of consciousness.. essential spiritual dimension of man..

200. SHUKLA, Vishvanath. Āryasaṁskṛti aura Upaniṣad. (Hindi). *VJ* 25 (3-4), 1976, 158-159.

201. SIDDHANTALANKAR, Satyavrat. Science and religion. *The Vedic Path* 45 (2), 1982, 4-15.

..ref. *ChUp*. 8. 7; *Māṇḍūkya*..

202. SIDDHESHWAR PRASAD. *Upaniṣad-cintana aura ādhunika jīvana*. (Hindi). Chowkhamba, Varanasi.

203. SINGH, Sankatha Prasad. *Revival of Upaniṣadic Thought in Contemporary Indian Philosophy*. Delhi Pustak Sadan, Patna, 1974; 324.

204. SINGH, Satya Prakash. Upaniṣadon men śārīrika tathā mānasika pratīka. (Hindi). *Meerut Univ. Sk. Res. Journal*, 1977.

205. SINGH, S. P. *Upaniṣadic Symbolism*. Mehr. Lachh., New Delhi, 1981; 12+475.

..(reprint).. concentrates on the psychology and epistemology of the metaphysics.. psychological symbolization..

206. SIRCAR, Mahendranath. *Hindu Mysticism according to the Upanishads*. Mun. Man., Delhi, 1974; ix+344.

..(1st Ind. ed., repr. of 1934)..

207. SIVANANDA, Swami. The highest culture of the Upanishads. *The Divine Life* 38 (1), 1976, 7-8.

208. SIVANANDA, Swami. *The Essence of the Principal Upanishads*. The Divine Life Society, Sivanandanagar, 1980; 194+pl.+ill.

..(3rd ed.)..

209. SIVARAMACARYA, Swami. Upaniṣadon men caritra-śikṣā. (Hindi). *Kalyāṇa* 57 (1), 1983, 59-60.

210. SMITH, R. Morton. Śāṇḍilyavidyā. 27 *PICO*, 1971, 320-321.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

211. SÖHNEN, Renate. Die Einleitungs-geschichte der Belehrung des Uddālaka Āruṇi. *StII* 7, 1981, 177 ff.

212. SRINIVASAN, K. Gita integrates while Upanishadic solipsism recoils. *The Gaudiya* 27 (9), 1983, 149–50.

213. Sri Radha in the Upanishads. *The Gaudiya* 25 (2), 1980, 115–117.

..*ChUp*. III. 17. 6 : *jyotiḥ* (= Rādhā)..

214. SRIVASTAV, Chandra Prakash. Food and drinks in early Upaniṣads. *Studies in Humanities* 13, Univ. of Allahabad, 1970, 16–21.

215. SRIVASTAVA, Sudha. Upaniṣadon men paramasattā – brahma. (Hindi). *Kalyāṇa* 56 (12), 1982, 940–943.

216. STEHLY, R. Une citation des Upanishads dans Joseph et Aséneth. *Rev. hist. phil. rel.* 55 (2), PUF, 1975, 209–213.

..an early 2nd cent. prayer wherein the author sees a Greek version of *asato mā sad gamaya*, etc...

217. SUBRAHMANYA SASTRI, S. Upaniṣadon men ātmā aura brahma kī ekatā. (Hindi). *Cintāmaṇi* 6 (1), 1971, 20–30.

218. SWAIN, Anam Charan. Concept of Lakṣmī and Sarasvatī in the later Upaniṣads. *Bhāratī* 3 (4), 21–27.

219. TAIMNI, I. K. The wisdom of the Upanishads. *Theosophist* 97 (9), June '76, 82–87 ; (11), Aug. '76, 169–174.

220. TARA CHAND. Dara Shukoh and the Upanishads. (in) *The Spirit of India*, Vol. II, 1976, 66–74. (Hindi version in *Bhāratavāṇī*, Asia Publ. House, Bombay, 1975, 516–529).

..D.'s life; *Up*. selected by him for transl. ; D.'s transl. introduced *Up*. to Europe..

221. THAKUR, Upendra. Upaniṣadon kā Dārā-Śikoha-kṛta phārasī anuvāda. (Hindi). *VJ* 22 (3–4), 1973, 204–208.

..*Sirr-i-Akbar* – Persian rendering of *Up*. ..

222. THATTE, Anuradha. Upaniṣadon men antima tattva kā cintana. (Hindi). *VJ* 22 (1–2), 1973, 50–53.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

223. THITE, G. U. Upaniṣadātīla yātudharmātmaka ghaṭaka. (Marathi). *Navabhārata* 27 (12), 1974, 55–59.

..knowledge itself as magical potence..

224. THITE, G. U. The magico-religious elements in the principal Upaniṣads. *JOIB* 26 (1), 1976, 11–17. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, p. 38).

..later *Up.*, e. g. *Soḍhop.*, *Sumukhyup.*, *Haṁsaṣāḍhop.*, are clearly magico-rel. in char.; ref. to magico-rel. elements evident in *TU* III. 6; 10; *KBU* I. 4; *BĀU* VI. 3. 3; 4, 14 ff... [acc. to author, there is only a difference of subjects and not a difference of opinion bet. *Br.* and *Up.*]..

225. TIWARI, Ramananda. Upaniṣadon kā sandeśa aura vartamāna yuga. (Hindi). *VJ* 22 (1–2), 1973, 77–81, 84.

226. TIWARI, Ramananda. *Secular, Social, and Ethical Values in the Upanishads.* Part II. 1978; 549.

227. TIWARI, Ramananda. The positive and integral spiritualism of the Upaniṣads. *Veda-Savitā* (E) 1 (5–9), 1982.

..serially...

228. TOLA, F. *Doctrinas secretas de la India Upanishads.* Barral Editores, Barcelona, 1972; 340.

..introd., selection, transl, direct from Sk., notes.. see 21. 57 above...

Rev.: Louis O. GOMEZ, *JAOS* 96, 451–52.

229. TOLA, F.; DRAGONETTI, C. Yoga y trance mistico en las antiquas Upanishads. *Cuadernos de Filosofia* 10 (14), Buenos Aires, 1970, 365–396.

230. TRIPATHI, Ram Narayan. Upaniṣaden aura karmavāda: eka vivecana. (Hindi). *VJ* 22 (1–2), 1973, 64–69.

..*Up.* regard *karma* as essential for cleansing the mind of all impurities.. even after enlightenment..

231. TRIPATHI, Ram Pratap. Upaniṣad aura unakī mahimā. (Hindi). *Sādhana* 37 (1), 21–27.

232. TRIVEDI, Lakshman. Upaniṣadon men ekatva kī bhāvanā. (Hindi). *VJ* 22 (1-2), 1973, 73–76.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

233. TRIVEDI, Rajendra Simha. Upaniṣadon ke dhātu-sambandhī sandarbha tathā vyavasāya. *Meerut Univ. Sk. Res. Jour.* 6 (1-2), 1981, 75-77.

..*suvarṇa*, *rajata*, *trapu*, *sīsa*, *loha*, *kaṁsa*, etc,..

234. UDAYAVIRA SASTRI. Upaniṣadi dvaitatattvam. *GKP* 23 (7-8), 1971, 303-306.

..all *Up*. teach *dvaita*; *Muṇḍaka* makes a clear distinction bet. *jīvātman* and *paramātman*..

235. UDAYAVIRA SASTRI. Upaniṣad-varṇita trivṛtkaraṇa. *VJ* 22 (1-2), 1973, 88-89, 92.

..views of Dramila Ācārya on the subject of the reality or otherwise of the universe.. *tejas-ap-anna* = *rajas-sattva-tamas*..

236. UPADHYAYA, K. Haridasa. Hiriyanna on Upaniṣads. *MO* 5, 1972, 94-96.

237. UPADHYAYA, S. A. *Tat tvam asi* according to Prakāśānanda. *Proc. Winter Inst.*, CASS (Publ. E 6), 1980, 195-202. (Also *Bh. Vid.* 40. 1, 1980, 35-41).

..*lakṣaṇā* is to be applied for understanding the true import (i. e. *abhedajñāna*) of *tat tvam asi*..

238. UPADHYE, P. B. Ancient convocation address. *Bh. Vid.* 38 (1-4), 1978.

..*ChUp* 2. 23. 1; *TU* 1. 11. 1, 4..

239. VARNEKAR, S. B. Upaniṣadātīla ādhyātmika sādhanā. (Marathi). (in) *VBD* III. 93. 23, 79-107.

240. VASISTHA, Mehta. Upaniṣadon kā racanā-kāla. (Hindi). *VJ* 22 (3-4), 1973, 141 ff.

..principal *Up*.; 2600-2000 B. C...

241. VEDALANKAR, Jayadeva. Upaniṣadon kā patha ātmānubhūti kā mārga hai. (Hindi). *GKP* 23 (7-8), 1971, 349-352.

242. VEEZHINATHAN, N. The interpretation of the Great-Sayings (Mahāvākyas) of the Upaniṣads. *AORM* 27 (1-2), 1977, 1-8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

243. VETURY, Ramakrishna Rao. Maxwell's demon in Upaniṣads. *Bh. Vid.* 39 (4), 1979, 15–19.

..*prāṇa* – the most essential among the faculties..

244. VETURY, Ramakrishna Rao. The discovery of Ātman in the Upaniṣads. *Pr. Bh.* 86 (9), Sept. 1981, 373–379.

..an empirical method of knowing *ātman* is traceable in *Up*... quintessence of man shown to be an energy principle..

245. VIDYALANKAR, Shankara Deva. Upaniṣadomān brahmacārīnī ācārasaṁhitā. (Guj.). *Bharati* (Arya Kanya Gurukula, Porbandar), 1973, 15–19.

246. VIDYANIDHI SASTRI, Acharya. Upaniṣadon kī katipaya sūktiyān. (Hindi). *VJ* 22 (1–2), 1973, 120–122, 125.

247. VILLABA-CUE, Magdalena A. The Ātman-Brahman relationship in the Upanishads. *Unitas* 46 (1), 1973, 51–110.

248. VISHVANATHA SASTRI, V. "Yato vā imāni bhūtāni jāyante" – iti śrutau tasil-pratyayārthavicāraḥ. *Śāradā* 19 (1–2), 1977, 7–1.

249. VITSAXIS, Vassilis. *Plato and the Upaniṣads.* Arnold-Heinemann Publ. (India), New Delhi, 1976; 94.

..common points in structure and method; common pts. in the general approach; parallel lines of thought in specific pts...

Rev.: Visvanath CHATTERJEE, *BRMIC* 30, 141; I. P. SINGH, *T of I* (8.4.'79), 10.

250. VIVEKANANDA, Swami. What the Upanishads speak. *BJ* 23 (21), 8.5.'77, 12–13.

251. VORA, Minal M. A critique of Śaṅkarācārya's interpretation of Upaniṣad-texts. *Indica* 11 (2), 1974, 129–130.

..synopsis of doctoral thesis..

252. WADHWANI, Y. K. Diversity of thought in Upaniṣads (with special reference to Muṇḍaka Upaniṣad 1. 2. 1–12). *Sambodhi* 2 (2), 1973, 31–34.

..*Up.* do not constitute a composite system of thought propounding a single theory..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

253. XIN-CHUAN, Huang. Upaniṣads and China. *Nanya Yanjui* 1, Beijing, 1982, 33–45.

254. YATI, B. P. Is Sri Krishna the Upanishadic Brahman? *The Gaudiya* 25, 1980, 101–105.

..yes..

255. YOGESHWAR, Shri. *Upaniṣadanu amṛta*. (Guj.). Vora and Co., Bombay; 623.

Rev.: Mahendra Kumar DESAI, *Svādhyāya* 10 (2), 258–261.

256. YUDA, Yutaka. On the problem of existence according to Uddālaka. *AORS* 11, 1973.

257. YUDA, Yutaka. *Brahmātmaikya* and the Upaniṣads. (Jap.). *JIBS* 25 (1): 49, 1976, 176–179.

VII. VEDĀṄGAS

23. ŚIKṢĀ; PRĀTIŚĀKHYA.

1. ABHYANKAR, Sunanda Ramesh. An introduction to the commentary, Prātiśākhya-Jyotsnā. *SP*, 31 AIOC, Jaipur, 1982, 1–2.

..*P-J*, a comm. on *Vāj-Prāt.* by Rāmacandra Paṇḍita (Saka 1739); R. comments on the *Pr.* after re-arranging it topicwise.. *P-J* includes 3 comm. – on *Vāj-Prāt.* on *Pratijñāsūtrapariśiṣṭa*, and on *Aṣṭa Vikṛtis*..

2. *Āpiśalīya-Śikṣā*. *JKUORIML* 18 (2–3), Trivandrum, 1971, 199–204.

3. BANERJEE, Satya Ranjan. A study of phonetics in ancient India I: Origin of sound. *Bhārata-varṣa* 51, 1964, 799–800.

4. BASU, Subhra. The phenomenon of *abhinidhāna* and its scope. *SP*, 28 AIOC, Dharwar, 1976, p. 129.

..as explained by *ṚV-Pr.* and *AV-Pr.* .. *abhinidhāna* = break or separation wh. occurs in the articulation of the two contiguous consonants..

5. BHADRASENA. Śikṣā ghrāṇaṁ tu vedasya. *Saṁskṛta-Ṣāketaḥ* (15. 11. 1973), p. 3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. BHADRASENA. Prātiśākhyam. *Saṁskṛta-Sāketaḥ* (15. 12. 1973), p. 2.

7. BHAGAVADDATTA (ed.) *Atharvavedīyā Māṇḍūkya-śikṣā*. PVG 8, Mehr Lachh., New Delhi, 1982; 17 + 25 + 6 + 7.

..(reprint).. crit. ed. Sk. text, introd., appendices, etc. ..

8. BHATTACHARYA, Bhabani Prasad. A note on the quantity of Sandhyakṣaras in the Ṛgveda-Prātiśākhya. *SP*, 27 AIOC, Kurukshetra, 1974, p. 5.

..diphthongs : *e*, *o*, *ai*, *au*..

9. BHATTACHARYA, Bhabani Prasad. A study of some Paribhāṣās in the Ṛgveda-Prātiśākhya. *SP*, 29 AIOC, Poona, 1978, p. 8.

..*nyāya* used in the sense of *utsarga* or general rule.. *prasanga* used in the sense of *utsarga* in *AśvŚS* I. 1. 22..

10. BHATTACHARYA, Bhabani Prasad. Some observations on the mode of the utterance of Praṇava in the Ṛgveda-Prātiśākhya. *SP*, 5 WSC, 1981, 10–11.

..15th *paṭala* of *Ṛk-Prāt.* : method of teaching recitation of Veda.. *Ṛk-Prāt.* 15. 5 : three divergent views re the utterance of *om*.. *Taitt-Pr.* 18. 2 and *Vāj-Pr.* 2. 51 also considered.. author sets forth his own view ou the subject..

11. BRONKHORST, Johannes. The Ṛgveda-Prātiśākhya and its śākhā. *StII* 8/9, 1982–83, 77–95.

..the deviations of *Ṛk-Pr.* from 'our' *ṚV-Saṁ.* constitute strong evidence that this *Prāt.* deals with a version of *ṚV* wh. differs in some pts. from ours; other views wh. agree with 'our' *ṚV* indicate that the author of *Ṛk-Prāt.* was also (be it secondarily) familiar with our text.. *Ṛk-Prāt.*, in introductory vs. 7, says that it comments on the Śaiśirīya version of *ṚV* (another old work wh. professes to deal with the Śaiś. version is *Anuvākānukramaṇī*).. author sets forth the distinctive features of the Śaiś. version; discusses the agreement bet. Śaiś. and ms. of *ṚV-Saṁ.* from Kashmir (cf. SCHEFTELOWITZ); mentions other texts wh. claim to belong to Śaiś... *Anuvākānukramaṇī* attempts to unite Śaiś. and Śākala; Śaiś. eventually absorbed by Śākala...

12. CARDONA, George. On the Āpiśalaśikṣā. *Gauriṇath Fel. Vol.*, 1980, 245–256.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. CHAKRABARTI, Samiran Chandra; THAKUR, A. (ed.). *The Ṛgveda-Prātiśākhya*, Vol. I, Calcutta, 1977.

..with exposition in Bengali..

14. CHATURVEDI, C. J. Padasvarūpam. *Prajñā* 20 (2)-21 (1), 1975, 9-13.

..*pada* as explained by *ŚY-Prāt.* and *Taitt-Prāt.*..

15. DESHPANDE, Madhav M. On the Ṛk-Prātiśākhya 13. 5-6. *IL* 37 (3), 1976, 171-181.

..two analyses of Sk. sounds in this passage.. the distinction bet. the notions of *nāda* (=glottal resonance) and *ghoṣa* (=oral resonance) clarified; author suggests that the first of these be equated with the phonetic feature of 'voice', rather than the second..

16. DESHPANDE, Madhav M. Announcing a criticai edition of the *Śaunakīyā Caturādhyāyikā* (alias Whitney's Atharvaveda-Prātiśākhya). *ALB* 44-45, 1980-81, 241-252.

..D. has collected 14 mss; determines the genealogy; corrective to W.'s ed. (*JAOS* 1862).. (VISHVA BANDHU'S ed., 1923; SURYAKANTA'S Ph. D. thesis, 1939)..

17. DEVASTHALI, G. V. Mādhyaṁdinīya peculiarities of pronunciation. *SP*, 29 AIOC, Poona, 1978, 234-235.

..(see 11. 36 above).. acc. to *Pratijñasūtraparīśiṣṭa* and several *Mādhy. Śikṣās*.. *ṣ=j*; *ṣ=kh*; *v=vv*..

18. DEVASTHALI, G. V. Mādhyandina śākhetīla dvitīya antaḥsthācā uccāra. (Marathi). *VSMV* 1979, 1980, 1-12.

..(see 11. 37 above.)..

19. DEVASTHALI, G. V. Samaya and saṁkrama. *30 PAIOC*, 1982, 145-150.

..term *samaya* is as old as *Ṛk-Prāt.*; but neither *Ṛk-Prāt.* nor its commentator Uvaṭa explains what it means.. Lakṣmīdhara (close of 16th cent.) tries to explain the propriety of the term, but himself uses the term *galita*.. *Vāj.-Prāt.* uses the term *saṁkrama*.. author discusses these terms and their meanings..

20. INDRA. *Prātiśākhyon men prayukta pāribhāṣika śabdon kā ālocanātmaka adhyayana*. (Hindi). Chowkhamba, Varaṇasi,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. JOSHI, K. R. Śikṣāśāstraviṣayakasya aprakāśitasya granthasya adhyayanam. *SP*, 28 AIOC (PP), Dharwar, 1976, 8-9.

..description of a ms. in Nagpur Univ. Collection (No. NM 6316)..

22. JOSHI, Lakshmesh. Śukla-Yajurveda Vājasaneyi-Mādhyandina-Śākhānā viśiṣṭa niyamo ane uccāraṇo. (Guj.) *Svādhyāya* 18 (4), 1981, 337-358.

..(see 11.44 above).. *j* for *y*; *v-vv*; *ṣ-kh*; *r* (as *re*) and *l* (as *le*).. *anunāsika* and *anusvāra*; sign for *visarga*; duplication of consonant after *visarga*..

23. JOSHI, L. V. A study of the Prātiśākhya of the Śukla Yajurveda. *SP*, 31 AIOC, Jaipur, 1982, p. 32.

..presents contents and topics of the 8 chh. (739 *sūtras*); discusses the nature of the work..

24. MAHULKAR, D. D. *Prātiśākhya Tradition and Modern Linguistics*. M. S. Univ., Baroda, 1981; v+155.

25. MEHENDALE, M. A. Pres. add.: 9th All-India Conference of Linguists. Calcutta Univ., 24. 1. 1980; 10.

..some reflections on Prātiśākhyas; *Prāt.* describe the phonetic changes wh. *padas* undergo when *pada*-text is turned into *Saṁ*... if a rule in the *Prāt.* can't be stated in strict phonetic terms, other devices employed..

26. MISHRA, Gopal Chandra. Vedāṅga-śikṣāgranthon men sūryadevatā. (Hindi). *Kalyāṇa* 53 (1), 1979, 128-129.

27. MISHRA, Sri Narayana (ed.). *Pāṇinīya-Śikṣā*. Gokuldas Sk. Series 33, Chowkhamba, Varanasi, 1978.

..with Hindi comm., *Ābhā*..

28. MISHRA, Vidhata. Ancient Indian linguists referred to in the Prātiśākhyas and Vyākaraṇas. *SP*, 28 AIOC, Dharwar, 1976, p. 137.

..65 enumerated..

29. *Nāradīya-Śikṣā*. Chowkhamba, Varanasi.

..with Bhaṭṭa Śobhākara's *Vyākhyā*, called *Śikṣāvivaraṇa*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. VAN NOOTEN, B. A. The structure of Sanskrit phonetic treatise (*Āpiśaliśikṣā*). *Tartu Oriental Stud.* 2, 1973, 408–436.

..structure and contents of *ĀŚ*; relationship bet. *ĀŚ* and Pāṇini's work examined; *ĀŚ* much earlier than Patañjali; analysis of *ĀŚ*; Pāṇini's grammar was structurally closely associated with a phonetic treatise and formed together with it a complete statement of Sk. speech events; it was found that *ĀŚ* (or a similar treatise) cd. fulfil this function of a phonetic complement to the grammar adequately.. notwithstanding its small size, *ĀŚ* is an adequate formulation of Sk. speech sounds.. text of *ĀŚ* appended, with English transl...

31. OJHA, Madhusudana. *Pathyāsvasti*. Rajasthan Puratana Granthamala 109; 2+16+80+86.

..on Vedic phonetics..

32. PANDEYA, Raj Nath. Prātiśākhya—Śikṣā ke Vyākaraṇa? (Guj.). *Svādhyāya* 17 (4), 1980, 309–14.

..*Śikṣā* and *Prāt.* texts, wh. are available today, have borrowed from and influenced one another..

33. PARANJAPE, Vinayak W. Pragṛhya rules in Ṛk-prātiśākhya and Pāṇini. *SP*, 26 AIOC, Ujjain, 1972.

34. PATTABHIRAMA SASTRI, P. N. *Vyāsaśikṣā*. Veda Mīmāṁsā Res. Centre Series 1, Varanasi, 1976; iii+189+6.

35. PATTABHIRAMA SASTRI, P. N. Śikṣāgranthāḥ śikṣākramaś ca. *Paramārthasudhā* 2 (3), 1978, 6–19.

..among other topics, *akṣarāṇāṁ vibhāgaḥ, varṇānāṁ devatā jātayaś ca*..

36. PATTABHIRAMA SASTRI, P. N. Vedāṅgeṣu Śikṣā. *SS* 33 (3–4), 1979–80.

37. PATHAK, Madhukar. *Pāṇinīyaśikṣāyāḥ śikṣāntaraiḥ saha samīkṣātmakam adhyayanam*. SSVV Diss., Varanasi, 1969.

..unpublished..

38. *Puṣpasūtram* (*Sāmaprātiśākhyam*) by Puṣparṣi. Chowkhamba, Varanasi.

..with the comm. by Ajātaśatru.. (see 8. 20 above)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39. RAMACHANDRUDU, P. *Kauṇḍinya Śikṣā*. Sk. Acad., Osmania Univ., Hyderabad, 1980; 12.

..contains 100 vss.; deals with some *vikṛtis* of *KYV*..

40. RAMANATHA DIKSHIT, M. *Sāmaprātiśākhyasaṁgrahaḥ. Prathamo bhāgaḥ*. Śrutismṛtiprakāśanasamiti, Kanchi, 1978.

..contains 10 texts: *Ārcikalakṣaṇam*, *Hitavākyam*, *Avagraha-sūtram*, *Nāradīyaśikṣāsaṁgrahaḥ*, *Chanda-ārcika-lakṣaṇam*, *Ārcikacchalākṣarāṇi*, *Chandaḥpadacchalākṣarāṇi*, *Tadvivaraṇam*, *Pūrvārcikapadānāṁ chalākṣaravivaraṇam*, and *Chandovicitisūtraṁ savivaraṇam*..

41. RASTOGI, Indu. *The Śuklayajuḥprātiśākhyam of Kātyāyana*. Kashi Sk. Series 179.

..crit. ed. from original mss. with English transl. of the text..

42. *Ṛgveda-Prātiśākhyam*. Chowkhamba, Varanasi.

..with the comm. of Uvaṭa and Hindi *ṭīkā*..

43. RUDRA PRASAD SARMA (ed.). *Pāṇinīyaśikṣā*. Haridas Sk. Series 59, Varanasi, 1947–48.

..with the *Vyākhyā*, called *Pradīpa*, by the ed. and *Svara-Vaidika-Paṅkti-Vivaraṇa*..

44. SATYANARAYANA SHARMA. Prātiśākhyānāṁ kālaḥ. *Paramārthasudhā* 3 (2), 1979, 1–9.

45. SHARMA, B. R. (ed.). *Pratihārasūtram*. KSV, Tirupati, 1973.

..(see 8. 25 above).. 15 *khaṇḍas*; *sūtrapravartaka* is Kātyāyana.. comm. *Daśatayīvṛtti* by Varadarāja included..

46. SHARMA, B. R. (ed.). *Puṣpasūtra*, prapāṭhakas 1 and 2. Nepal Res. Centre Publ. 2, 1981; 345.

..(see 8. 28 above).. original ed. by W. VOIGT; re-ed. with comm. by S...

47. SHARMA, K. L. Prātiśākhyas and the Padapātha. (The Problem of *avagraha*). *Charudeva Shastri Fel. Vol.*, 1974. E 133–148.

..*Prāt.* can't be expected to explain every abnormality of the *Saṁ*, or *Pada*...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23.56]

48. SHARMA, V. V. (ed.). *Taittirīya-Prātiśākhya*. PVG 4, Mehr. Lachh., New Delhi, 1982; iv + 188 + xxx + 9.

..(reprint).. crit. ed. text with Māhiṣeya's *Bhāṣya* called *Padakramasadana*.. appendices..

49. SHUKLA, J. M. (ed.). *Pāṇinīya Śikṣā*. Gujarat Univ., 1978.

..text consisting of 62 *ślokas*; introd., transl., exposition in Guj...

Rev.: M. D. PANDIT, *VIJ* 16, 154–55.

50. SURYAKANTA (ed.). *Laghu-Ṛktantra-Saṁgraha and Sāmasaptalakṣaṇa*. PVG 1, Mehr. Lachh., New Delhi, 1982; 172.

..(cf. *VBD* 8. 24; see 8. 29 above).. crit. ed. Sk. text with comm., notes, introd. embodying a complete hist. of the nomenclatory gramm. lit...

51. TIWARI, Bholanath. Śikṣāgrantha. *Bhāṣā* 12 (2), 1972, 24–28.

52. UPADHYAYA, Veda Prakash. Ṛgvedīya-Prātiśākhye sandhayaḥ. *Viśva-Saṁskṛtam* 7 (4), 1971, 280–289.

..ten types of *sandhi* discussed..

53. VARMA, S. K. Contribution of Ṛkprātiśākhya to linguistics. *SP*, 29 IOC, Sect. 7, 1973, p. 79.

54. VARMA, Virendra Kumar (ed.). *Śukla-Yajurvedaprātiśākhyam* (*Vājasaneyi-Prātiśākhyam*). Jnanaprakasa Pratisthan, Chowkhamba, Varanasi, 1975; 4 + 34 + 416.

..with Sk. comm. by (1) Uvaṭa and (2) Ananta Bhaṭṭa; Hindi comm. by V...

55. *Vedāṅga-Śikṣā*: *Āpiśali-Candragomin-Mahāmuni-pāṇini-kṛtā sūtrarūpā*. *Veda-Jyoti* 6 (1–2), 1982, 3–10.

56. VENKITASUBRAMONIA IYER, S. On some illustrations in the bhāṣya of Uvvaṭa on the Vājasaneyi-Prātiśākhya. *VIJ* 12 (1–2), 1974, 128–133.

..some of these seem to be inaccurate or inconsistent in particular contexts.. author gives examples..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. VENKITASUBRAMONIA IYER, S. The *Nāradīya-Śikṣā* on the evolution of the heptatonic scale. *29 PAIOC*, 1980, 454–457. (Also in *SP*, 29 AIOC, Poona, 1978, 362–63).

..*svaras* in *Sāman*-chant, viz., *kruṣṭa*, *prathama*, *dvitīya*, *tṛtīya*, *caturtha*, *mandra*, and *atisvara* correspond respectively to *ma.*, *gā.*, *ṛ.*, *ṣ.*, *ni.*, *dhai.*, and *pa*...*NŚ* allots the seven notes to the three original *svaras* : *ni.* and *gā.* to *udātta*; *ṛ.* and *dhai.* to *anudātta*; *ṣa.*, *ma.*, *pa.* to *svarita*.. apparent contradictions in *NŚ* are examined..

58. VIJAYAPAL. *Aṣṭādhyāyī-śuklayajurvedaprātiśākhyayor matavimarśaḥ*. Vedavani Karyalaya, Bahalgarh, 1983.

..doctoral thesis..

59. WHITNEY, W. D. *The Taittirīya-Prātiśākhya*. Mot. Ban., Delhi, 1973 ; 469.

..reprint of 1868 ed. (*JAOS* 9).. text, comm. *Tribhāṣyaratna*, transl., notes..

60. *Yājñavalkya-Śikṣā*. Chowkhamba, Varanasi.

..with *Śikṣāvallīvivṛti* by AMARANATHA DĪKṢITA..

61. YUDHISTHIRA, Mimamsaka. *Śikṣāsūtrāṇi Āpiśali-Pāṇini-Candragomi-viracitāni*. Bharatiya Pracyavidya Pratisthan, Ajmer, 1968 ; 12+26.

..with Hindi introd...

24. SŪTRAS : ŚRAUTA, ŚULBA, GṚHYA, DHARMA.

(in the alphabetical order of the names of the schools)

1. GARBE, Richard (ed.). *Āpastambīyaṁ Śrautasūtram*. Mun. Man., New Delhi, 1983 ; 1716.

..wifh the comm. of Rudradatta.. 3 vols... repr. of Bibl. Ind. ed. of 1881–1902..

2. CHAKRABARTI, Samiran Chandra. The position of the *Paribhāṣās* in the textual order of the Āpastamba Śrautasūtra. *JRAS* (1), 1979, 31–36. (Also in *SP*, 27 AIOC, Kurukshetra, 1974, 14–15).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. 8]

..the position in the printed text in the 24th *praśna* is the original one; it is in conformity with the antiquity of *ĀpŚS*.. probably the *Karmāntarasūtras* of Baudh. (24. 1–11), where several *paribhāṣā*-like *sūtras* are given together, inspired Āp. to give his collection of *paribhāṣās* at the end of his *ŚS*.. author gives other reasons also.. (see 8 below)..

3. CHINNASWAMI SASTRI, A.; PANDEY, Umesh Chandra (ed.). *Āpastamba-Gṛhyasūtra*. Kashi Sk. Series 59, 1971; 384.

..(2nd ed. of *VBD* III. 24. 5).. with comm. *Anākulā* by Haradattamiśra; *Tātparyadarśana* by Sudarśana; Sk. notes by C.; Hindi transl., notes, introd. by U. C. P...

4. CHINNASWAMI SASTRI, A.; PATTABHIRAMA SASTRI, P. N. *Āpastamba-Śrautasūtra*, with the comm. by Dhūrtasvāmin. *GOS*, Baroda, 1955–1963; Vol. I: VII+469+70; Vol. II: VI+162.

..(*VBD* III. 24. 4)..

Rev.: R. HAUSCHILD, *OLZ* 67 (1972), 387–88.

5. IKARI, Yasuke. Notes on Apastamba-Śrautasūtra XVI. 3. 4–6. (Jap.). *JIBS* 25 (2): 50, 1977, 892–887.

6. LAGGETT, T. *The Chapter of the Self*. 1978; xvi+175+5 ill.

..a transl. and study of the ch. in the Āpastamba Law-book..

7. PIPITONE, Giuseppe. L'ideale educativo secondo l'Apastamba-Dharmasūtra. *Oriente e Occidente* 1, 1979, 25–42.

..(contd. from *Rivista Vidyā*, No. 33–34, 1971).. Italian transl., with notes, of *ĀpDS* 1. 1. 1 to 1. 2. 7..

8. RANADE, H. G. A propos of the position of the paribhāṣās in the textual order of the Āpastamba Śrautasūtra. *30 PAIOC*, 1982, 197–201. (Also in *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 25).

..(ref. 2 above).. concludes that C.'s views are untenable; acc. to R., (1) the 24th *praśna* is to be treated as interpolation or new addition to the original 23 *praśnas*; (2) the *paribhāṣās* and the *hautra* have to be at the initial position as the part of the first *praśna*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. SHETH, Surabhi. Āpastamba's views on inheritance. *Sambodhi* 2 (1), 1973, 15–18.

..*ĀpDS*..

10. SHETH, Surabhi. Āpastamba Dharmasūtra and the Brāhmaṇas. *JOIB* 27 (3–4), 1978, 72–77.

..while *Dharmasūtras* systematized the civil law, the *Br.* and other existing lit. prior to *DS* provided imp. sources for such systematization.. statements in *ĀpDS* : *iti brāhmaṇam*.. sources traced; some *Br.* ref. to by names..

11. SHETH, Surabhi. Āpastamba Dharmasūtra and its predecessors. *Sambodhi* 8 (1–4), 1979–80, 39–49.

12. SRINIVASACHAR, D.; NARASIMHACHAR, S. (ed.). *Āpastamba-Śulbasūtra*. Mysore Univ. Sk. Series 73.

13. YANO, M.; HAYASHI, T.; IKARI, Y. *Āryabhaṭṭīya, Līlāvatī, Āpastamba-Śulvasūtra*. Kagaku no Meicho, Vol. I, 1980; 517.

..Jap. transl. of the texts.. *ĀpŚulbaS* (pp. 376–488).. introd. on "Exact sciences in Sanskrit" by YANO (1–18)..

14. AITHAL, K. Parameswara. Āśvalāyana and his works. *Proc. 30 ICHSANA*, South Asia, Mexico, 1981. (Also in *SP*, 30 ICHSANA, Mexico, 1976, 1–2).

..Āśv. – author of *ŚS* and *GS*; difference of opinion re. his authorship of fourth ch. *AitĀ*. (tho' Ṣaḍguruśiṣya attributes it to him).. teacher-disciple relationship bet. Śaunaka and Āśv. discussed..

15. AITHAL, K. P. *Prayogaratna* of Narasimhayajvan, *SP*, 4 WSC, 1979, p. 187.

..*P.*, a work on *śrauta* by N., describes, mostly in *anuṣṭubh* vss., the duties of Hotṛ in various *śrauta* sacrifices acc. to the school of Āśv. .. 15 mss. are known to exist; author has used a ms. from Leipzig Univ. Library and other sources..

16. AITHAL, K. P. (ed.). *Āśvalāyana-Gṛhyasūtrabhāṣyam by Devasvāmin*. Adyar Library Series 111, 1980; xxxix + 324.

..crit. ed. with introd.; based on 4 southern mss.; appendix : *Āśv.-Gṛhyapariśiṣṭa*; date of D. circa 1000 A. D. .. (Northern

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. 21]

recension of only first *adh.*, ed. by C. KUNHAN RAJA and RAVI TIRTH, Adyar Lib. Series 44, 1944)..

Rev.: H. W. BODEWITZ, *IIJ* 24 (4), 305–06; Babu MISHRA, *Rev. Projector* (*India*) 1 (7), 15; P. D. NAWATHE, *ABORI* 63, 323–25; V. S. VENKATA RAGHAVACHARYA, *ALB* 44–45 (Suppl.), 18–19; J. C. WRIGHT, *BSOAS* 44 (3), 643.

17. *Āśvalāyanasūtraprayogadīpikā of Bhaṭṭamañjana.* Chowkhamba, Varanasi.

18. CHAKRABARTI, Samiran Chandra. The texts of Āśvalāyana School. *SP*, 5 WSC, 1981, 15–16.

..*Āśv. śākhā* is taken to be a *Sūtracaraṇa*, i. e. a school having only its own *sūtra* texts but not *Saṁ.* and *Br.* of its own; but there are grounds to believe that Āśv. formed a full-fledged Vedic school; internal evidence in *ĀśvŚS* supports this..

19. CHAKRABARTI, Samiran Chandra. On the source of the *Āśvalāyana Śrautasūtra. 30 PAIOC*, 1982, 195–196. (Also in *SP*, 30 AIOC, Part I, Santiniketan, 1980, 10–11).

..*Ait. Br.* not to be accepted as the source of *ĀśvŚS*; the latter bears close affinity to the texts of the *Taitt.* school (cf. *Iṣṭihautra*); this may be due to the geographical proximity of the Āśvalāyanas and the Taittirīyas; yet *TB* can't be regarded as the direct source of *ĀśvŚS*; the direct source was older then even *TS*, because *ĀśvŚS* 1. 4. 10 is mentioned by *TS* 2. 5. 9. 5 as *pūrvapakṣa* and is rejected by it..

20. CHAKRABARTI, Samiran Chandra. The expiation rites in the Āśvalāyana Śrautasūtra. *SP*, 31 AIOC, Jaipur, 1982, p. 16.

..discusses expiation rites in *ĀśvŚS* III in relation to the *mantras* prescribed for them.. compares *ĀśvŚS* with allied texts on this subject..

21. JOG, K. P. The Vṛttikāra in the Āśvalāyana Gṛhya Kārikā. *JOIB* 23 (4), 1974, 283–287.

..(cf. *VBD* III. 24. 16).. *ĀGK* ascribed to Kumārila Bhatta; K. ref. to a Vṛttikāra who seems to be other than Nārāyaṇa who has written a *Vṛtti* on *ĀGS*.. probably N. followed the lead of an earlier Vṛttikāra who belonged to a trad. of Āśv. wh. ran from Agniśarman to Nārāyaṇa and wh. stood in contrast with another trad. wh. began with Jayanta..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. JOG, K. P. (ed.). *The Vimalodayamālā of Jayantasvāmin.* (A Gṛhya-Prayoga text of the Āśvalāyana tradition). Publ. CASS – Class C – No. 8, 1974; XXIII + 232.

..J. assigned to 8th cent. A. D. ..

Rev.: H. W. BODEWITZ, *OLZ* 73, 392–94: G. V. DEVASTHALI, *ABORI* 60, 266–68; A. A. R., *ALB* 38 (Suppl.), 6–7; N. TSUJI, *IIJ* 18, 274–76: S. VENKITASUBRAMONIA IYER, *JIH* 52, 538–40.

23. MOHANTY, S. S. Some observations on Āśvalāyanagṛhyasūtra 1. 5. 11. *SP*, 31 AIOC, Jaipur, 1982, p. 42.

..the rite wh. a father performs when he returns home from a journey and meets his newly born son; commentators connect this rite with the one described at *ĀśvŚS* 2. 5. 17.. author suggests a popular origin of the rite wh. is enriched with elements of symbolic and mystic imp. ..

24. RAMACHANDRA SASTRY, A.; MADHAVAN UNNI, M. (ed.). *Kriyākrama* (or) *Āśvalāyana-Kriyākrama* of Nārāyaṇabhaṭṭa. *JKUORIML* 19.

..*gṛhyaprayoga* of Kerala Brāhmaṇas of the *Āśvalāyana-śākhā* of *ṚV*..

25. RANADE, H. G. Āśvalāyana Śrautasūtra: some problems. *SP*, 5 WSC, 1981, p. 79.

..discusses the terms *dakṣiṇāvṛt* (1. 1), *abhihṛtatara* (1. 1), and *aṅkadhāraṇā* (1. 3).. also discusses interpretation of certain *sūtras*..

26. RANADE, H. G. (ed.). *Āśvalāyana-Śrautasūtra.* Part I. Ranade Publ. Series 2, Poona, 1981; iv + 198 + iv.

..English transl. of first six *adhyāyas*..

Rev.: P. D. NAVATHE, *ABORI* 63, 316–23.

27. SAMBASIVA SASTRI, K. (ed.). *Āśvalāyanagṛhyamantravyākhyā of Haradattamiśra.* PVG 5, Mehr. Lachh., New Delhi, 1982; 296.

..(reprint).. crit. ed. Sk. text with *mantra-index*, etc.

28. SHARMA, N. N. (ed.). *Āśvalāyana-Gṛhyasūtram.* Eastern Book Linkers, Delhi, 1976; xvi + 225.

..text; Nārāyaṇa's Sk. comm.; English transl.; introd.; index..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24.37]

29. VENKATA RAGHAVACHARYA, V. S. (ed.). *Āśvalāyana-gṛhyakarma-prayoga*. Madras, 1979; xiv + 343.

..(Part I).. collection of manuals of domestic rites, e.g., *saṁkalpa*, *snāna*, *sandhyāvandana*, etc... text in Devanāgarī; explanation and notes in Tamil..

Rev.: K. S. SARMA, *ALB* 44–45 (suppl.), 20.

30. SURYAKANTA (ed.). *Kāṭhaka-saṁkalana*. Mehr. Lachh. Publ., New Delhi, 1981; liii + 142 + 46.

..see 16.1 above..

31. ARKASOMAYAJI, D. On Khadilkar's English translation of Kātyāyana Śulba sūtra. *SV* 2 (2), Dec. 1974, 102–106.

..rev. article on 35 below..

32. BHIDE, V. V. Employment of Mīmāṁsā-technique in the Kātyāyana-Śrautasūtra. *SP*, 29 AIOC, Poona, 1978, 279–280.

33. *Kātyāyana-Gṛhyasūtra*. Vedavāṇī Kāryālaya, Bahalgarh, 1983.

..text only..

34. *Kātyāyana-Śulbasūtra*. Achyut Granthamala, Chowkhamba, Varanasi.

..with *Vṛtti* by VIDYADHAR SHARMA..

35. KHADILKAR, S. D. (ed.). *Kātyāyana Śulba Sūtra*. VSM, Poona, 1974; xvi + 120.

..text; English transl.; explanatory notes; diagrams.. (see 31 above)..

36. KHADILKAR, S. D. *Kātyāyana Śulbasūtra*. (Marathi). Sahitya Samskriti Mandal, Bombay, 1974; 17 + 166.

..Marathi transl. of *KātŚulbaS*, chh, 1–7.. general information re. the text, its date, etc... discussion of certain theories occurring in *Śulbasūtras*..

37. MYLIUS, Klaus. *Probe einer annotierten Übersetzung des Kātyāyana-Śrautasūtra: Die Cāturmāsyāni nach Adhyāya V*. Acta Universitatis Wratislaviensis, No. 582, Classica Wratisl. IX, Wroclaw, 1981; 7–41.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. NENE, Gopal Sastri; DONGRE, Anant Ram (ed.). *Kātyāyana-Śulbasūtra*. Kashi Sk. Series 120, Chowkhamba, Varanasi.

..with *bhāṣya* of Karka and *vṛtti* of Mahīdhara..

39. RANADE, H. G. *Kātyāyana-Śrautasūtra*. Ranade Publ. Series 1, Poona, 1978; xvi + 656 + x.

..Introd.; Sk. text; English transl. with explanatory notes; plates..

Rev.: A. N., *BJ* 27 (10), 79; P. D. NAVATHE, *ABORI* 63, 316–23; H. C. PATYAL, *BDCRI* 40, 275–78; K. K. RAJA, *ALB* 44–45 (suppl.), 109.

40. RANADE, H. G. A propos of the relationship of the Kātyāyana Śrauta Sūtra with the Kāṇva tradition. *IIJ* 23 (2), 1981, 97–103.

..(ref. 42 below : some *sūtras* of *KātŚS* are based on the Kāṇva *Saṁ.* and *Br.*; the latter works are closer to the *Sūtra* than *Vāj. Saṁ. Mādh.* and *ŚPB Mādh.*).. this view requires modification.. attitude of *KātŚS* is one of *Śākhopasaṁhāra* (combination and compilation of diff. views and ritual practices).. author mentions some details to support this.. the view rejected by the *Br.* (Mādh. and/or Kāṇva) have been accepted by *KātŚS* thro the device of *vibhāṣā* (as against *upadeśa*)..

41. THITE, G. U. Interpretation of Kātyāyana-Śrauta-sūtra XVII. 7. 13–14. *BSSS* 2, 4 (1–2), 1974, 15–17.

..*sūtra* 13 to be understood as a *sūtra* describing the procedure of building the fire-altar in the sacrifices with one year *upasad*-rites; it is a general rule, while *sūtra* 14 refers to a particular sacrifice, viz., *Tāpaścita*..

42. THITE, Ganesh U. Kātyāyana-Śrautasūtra and the Kāṇva tradition. *IIJ* 21 (3), 1979, 171–179.

..*KātŚS* based mainly on *VS* (*M*) and *ŚPB* (*M*); sometimes it gives the application of formulas found in *VS* (*K*); in some cases, *KātŚS* is closer to *ŚPB* (*K*) than to *ŚPB* (*M*).. author studies the relation of *KātŚS* with Kāṇva-trad. in general.. *KātŚS* derives formulas from *VS* (*K*), because *VS* (*M*) has no formulas relevant to the particular ritual actions.. gives examples; *VS* (*K*) formulas; *ŚPB* (*K*) practices.. see 40 above..

43. THITE, G. U. Language and style of the Kātyāyana-Śrautasūtra. *SP*, 5 WSC, 1981, p. 109.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*sūtra*-style; archaisms; use of absolutives; *ṇamul*; vocabulary; use of *yathāsaṁkhyam*; compounds; ref. to other texts..

44. WEBER, A. (ed.) *Çrautasūtra of Kātyāyana*. Chowkhamba Sk. Series 104, Varanasi, 1972; 7+785+16+332.

..with extracts from comm. of Karka and Yājñikadeva.. (reprint of Berlin 1856)..

45. BAHULKAR, S. S. Traces of medical science in the Kauśika-sūtra. *CASS Stud* 2, 1974, 155–159.

..removing poison from the body; retention of urine and constipation; excessive cough and pain in the head; scrofula..

46. BAHULKAR, S. S. The *Prayogadīpa* of Devabhadra: a brief study. *JUPHS* No. 43, 1978, 31–35.

..(diff. bet. *Prayoga* and *Paddhati* [*sūtrānusāriṇī*])..mainly based on *Dārilabhāṣya* and *Keśavapaddhati*..

47. BLOOMFIELD, M. (ed.). *Kauśika Sūtra of Atharva-Veda. With extracts from the commentaries of Dārila and Keśava*. AOS 14, 1972; 68+422.

..(reprint of New Haven 1889)..

48. DIWEKAR, H. R. *et al.* (ed.). *Kauśikasūtra-Dārilabhāṣya*.

..*VBD* III. 24. 27..

Rev.: H. KRICK, *WZKSA* 18, 213; M. A. M., *JASBom* 47–48, 174–75; M. A. MEHENDALE, *ABORI* 54, 296–97; Klaus MYLIUS, *AALA* 1 (2), 196–198; V. R., *Sam. Pr.* 10 (1), 77; K. K. RAJA, *ALB* 37, 213–14; Ludo ROCHER, *JAOS* 97, 369; K. V. SARMA, *VIJ* 10, 157–59.

49. GONDA, J. The mantras of Kauśika-Sūtra 10–52. *Studia Orientalia* 47 (*Aalto Fel. Vol.*), 1977, 71–81.

50. LIMAYE, V. P. Pāṇini in Dārila on Kauśikasūtra. *K. A. S. Iyer Fel. Vol.*, Lucknow, 1976, 335–352.

..culls together references to P. occurring in *DB*.. see 25. 183 below..

51. PATYAL, H. C. Remarks on the Kauśikasūtra with Dārilabhāṣya. *BDCRI* 34, 1974, 134–142.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..suggests emendations in several passages (in TMV ed.)..

52. VEDALANKAR, Ram Nath. Atharvaveda ke Kauśikakṛta viniyogon para dṛṣṭi. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Publ., Delhi, 1981, 199–210.

..*abhicāra* - aspect of *AV* is overstated due to influence of K. .. description of *AV* as Veda of magical charms is wrong..

53. CHINTAMANI, T. R. (ed.). *Kauṣītaka-Gṛhyasūtra.* PVG 7, Mehr. Lachh., New Delhi, 1982; lxxi+246.

..crit. ed. with comm. of Bhavatrāta and indices.. (reprint)..

54. BHATTACHARYA, Chintamani (ed.). *Gobhila-Gṛhyasūtram.* Mun. Man., New Delhi, 1982; 976.

..crit. ed. with Bhaṭṭa Nārāyaṇa's comm., notes, and indices; introd. by Vanamali VEDANTATIRTHA.. (reprint of Bharatiya Publ. House 1946)..

55. JHA BAKSHI, Mukund (ed.). *Gobhila-Gṛhyasūtram.* Kashi Sk. Series 118, Chowkhamba, Varanasi.

..ed. with an original Sk. comm...

56. MOGHE, S. G. Haradatta and Maskari as the interpreters of the Gautama-Dharma-Sūtra. *JGJKSV* 33 (2), 1977, 65–84.

57. ROCHER, Ludo. The introduction of the Gautamadharmasūtra. *ALB* 39, 1975, 90–100.

..new interpretation of *GDS* I. 1–4.. nothing to do with G.'s concept of the world ages (only sources of law)..

58. TRIPATHI, Ram Govind. Varṇāśramāścetyādigautamadharmasūtram adhikṛtya kaścana vicāraḥ. *Śrīpaṇḍitaḥ* 1 (3), 1974, p. 16.

59. VEDAMITRA (ed.). *Gautama-Dharmasūtram.* New Delhi, 1969; 60+456.

..crit. ed. of *GDS* in 28 chh. ..detailed introd. ..

60. PARPOLA, Asko (ed.). Jaiminīya-Śrautasūtra with Bhavatrāta's commentary. Helsinki, 1981.

..crit. ed.; first vol. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61. *Drāhyāyaṇa-Gṛhyasūtra.* Chowkhamba, Varanasi.

..with the *Vṛtti* of Rudraskanda and Hindi *ṭīkā*..

62. BAKRE, M. G. (ed.). *Pāraskara-Gṛhyasūtram.* Mun. Man., Delhi, 1982; 556.

..with the comm. of Karka, Jayarāma, Harihara, Gadādhara, and Viśvanātha; *Vāpyādipratiṣṭhā-Kaṇḍikā* with Kāmadeva's *bhāṣya*; *Śaucasūtra* and *Snānasūtra* with Harihara's *bhāṣya*; *Śrāddha-sūtra* with the comm. of Karka, Gadādhara, and Kṛṣṇamitra; *Bhojanasūtra*.. (reprint)..

63. HARIDATTA SHASTRI (ed.). *Pāraskara-Gṛhyasūtra.* Bharatiya Vidya Prakashan, Varanasi, 1970–1972.

..two vols... comm. by Harihara.. Hindi transl. by ed...

64. MALAVIYA, Maya (ed.). *Pāraskara-Gṛhyasūtra.* GJKSV, Allahabad.

..crit. ed. with comm. of Bhāskara and Gaṅgādhara..

65. NENE, Gopala Sastri (ed.). *Pāraskara-Gṛhyasūtram.* Kashi Sk. Series 17, Chowkhamba, Varanasi, 1980.

..comm. of Harihara and Gadādhara on two *kāṇḍas*; of Harihara and Jayarāma on third *kāṇḍa*; introd., notes, index by ed.; Hindi rendering of first *kāṇḍa* by S. MALAVIYA..

66. *Sārtha Pāraskara-Gṛhyasūtra.* (Marathi). B. V. Purandare, Poona.

67. PUNATAMAKARA, Mukund Pant (ed.). *Pāraskara-Gṛhyasūtram.* Kashi Sk. Series 11, Chowkhamba, Varanasi, 1978.

..*Kātyāyanasūtrīya-śrāddha-śauca-snāna-bhojana-kalpasūtra-sahitam*..

68. BHATT, Subray Ganesh. Baudhāyanasūtron men sadācāra nirūpaṇa. (Hindi). *Kalyāṇa* 52 (1), 1978, 147–148.

69. BHATTACHARYA, Ram Shankar. A corrupt reading in the Bhāṣya on Baudhāyanadharmasūtra II. 2. 78. *JGJKSV* 35 (3–4), 1979, 207–209.

..Govindasvāmin's comm.: *yāciṣṇutā* to be read for *vāviṣṇunā*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

70. BHATTACHARYA, Vibhuti Bhushan. *Baudhāyana-Śulba-sūtra*. Sarasvatibhavana Granthamala, SSVV, Varanasi, 1979; *jha* + 3 + 166 + 8 + 73.

..with *Bodhāyanaśulbamīmāṁsā* of Vyaṅkaṭeśvara Dīkṣita and *Śulbadīpikā* of Dvārakānātha Yajvan.. *BŚulS* contains 3 chh... ch. 1 (83 *sūtras*): various measures, geometrical propositions suitable for the construction of various altars; ch. 2 (43 *sūtras*): describes spatial relation in the construction of diff. fire-altars; ch. 3 (146 *sūtras*): describes construction of diff. fire-altars for the attainment of diff. results.. two comm. in Sanskrit; introd., charts, etc...

71. CALAND, W. (ed.). *Baudhāyana-Śrautasūtram*. Mun. Man., New Delhi, 1982; 1372.

..crit. ed. text with new appendix containing many text-improvements.. reprint.. 3 vols. bound in 2..

72. CHINNASWAMI SASTRI, A. (ed.). *Baudhāyana-Dharma-sūtram*. Kashi Sk. Series 104, Chowkhamba, Varanasi, 1972.

..with *Vivaraṇa* by Śrī Govindasvāmin; notes, introd., index by C. S.; Hindi comm. by Umesha Chandra PANDEYA..

73. GONDA, J. The Baudhāyana-gṛhya-paribhāṣā-sūtra. *Waldschmidt Fel. Vol.*, 1977, 169–190.

..a survey of the contents..

74. IKARI, Yasuke. Notes on the Vāyavyapaśu (BaudhŚS X. 9–11). (Jap.). *JIBS* 24 (2), No. 48, 1976, 951–943.

75. SATYAPRAKASH; SHARMA, Ram Swarup (ed.). *Baudhāyana-Śulbasūtra*. Dr. Ratna Kumari Publ. Series 4, 1980; II + 207 + 8.

..2nd ed. repr. of *VBD* III. 24. 46.. Sk. text; Sk. comm. by Dvārakānātha Yajvan; English transl. and crit. notes by G. THIBAUT..

76. SHAMASASTRI, R. (ed.). *Baudhāyana-Gṛhyasūtra*. PVG 3, Mehr. Lachh., New Delhi, 1982; 532.

..(reprint).. crit. ed. text with index..

77. KASHIKAR, C. G. Trikāṇḍamaṇḍana and the Bhāradvāja school. *CASS Stud* 2, 1974, 13–21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..studies ref. made by Tri. Bhāskaramiśra (c. 1000 A. D.), in his *Āpastambasūtradhvanitārthakārikā*, to the sacrificial rituals of the Bhār. school.. Tri. had a direct knowledge of the complete text of *BhŚS* with its *bhāṣya*..

78. KASHIKAR, C. G. On the Bhāradvāja-Gṛhyasūtra and its commentary. *BDCRI* 35 (1–2), 1975, 65–75. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 1–2).

..1. *BhGS* first ed. with a Telugu comm. by Inguva VENKATARAMA SASTRI in 1897); 2. another ed. in Grantha script with a Sk. comm. published at Kumbhakonam; 3. ed., 1913, by H. J. W. SALOMONS, Leiden; (see 80 below) 4. Devanāgarī ed. by Vedadharmaśāstraparipālanasabhā, Kumbhakonam, in 1966.. comp. study of these 4 ed... commentator was a Vaiṣṇava.. influence of Bodhāyana..

79. EINO, Shingo. Über die Methode der Zitierung der Mantras im Bhāradvāja-Śrautasūtra. *JIBS* 23 (2), 44–51.

80. SALOMONS, H. J. W. (ed.). *Bhāradvāja-Gṛhyasūtra*. Mehr. Lachh., New Delhi, 1981; 25+129.

..reprint of 1913.. see 78 above..

81. DHARMADHIKARI, T. N. Some conjectural emendations in the Mānava-Śrautasūtra (GELDER's ed., 1961). *VIJ* 12 (1–2), 1974, 103–105.

..(ref. *VBD* III. 24. 52).. considers 9 passages..

82. SARMA, Vidya. The Mānava-Śrautasūtra and the Maitrāyaṇī-Saṁhitā. *SP*, 29 AIOC, Poona, 1978, p. 269.

..declension, conjugation, vocabulary.. limited to portions dealing with *prāksomīya* rites..

83. SASTRI, R. H. (ed.). *Mānava-Gṛhyasūtra of the Maitrāyaṇīya Śākhā*. PVG 6, Mehr. Lachh., Delhi, 1982; 286.

..with the comm. of Aṣṭāvakra..

84. JHA BAKSHI, Mukund (ed.). *Lāṭyāyana-Śrautasūtram*. Kashi Sk. Series 97, Chowkhamba, Varanasi.

..ends with *Agniṣṭoma*.. with comm. *Saralā* and notes..

85. ANANDA CHANDRA VEDANTAVAGISHA (ed.). *Lāṭyāyana-Śrautasūtram*. Muṇ. Man., New Delhi, 1982; 930.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(reprint of ASB ed.).. comm. of Agnisvāmin.. appendix containing corrections and emendations of text by C. G. KASHIKAR..

86. CHATTOPADHYAYA, Aparna. Some studies in Vasiṣṭha-Dharmasūtra. *JOIB* 26 (1), 1976, 42–49.

..(*VDS* seeks to create a sober and orderly society consisting of virtuous individuals irrespective of their castes).. author considers, among others, following pts.: social imp. of *śiṣṭa*; *ācārya-upādhyāya*; rational attitude re. rules for hospitality; *gārhasthya*, most imp., but not a compulsory stage; only six types of marriage; legal status of *kānīna* son..

87. MOGHE, S. G. Quotations from the Vasiṣṭha-Dharmasūtra in the commentaries of Haradatta and Maskari on the Gautama-Dharma-Sūtra. *ABORI* 55, 1974, 232–238.

88. WITZEL, Michael. Eine fünfte Mitteilung über das Vādhūlasūtra. *StII* 1, 1975, 75–108.

..(ref. CALAND's four earlier announcements re. *VādhulaS* 1923–28).. *VādhŚS*, a part of *VādhBr.* (*anvākhyāna*), *VādhGS*, *Vadh-Smṛti*, and several commentaries of this little known branch of the *Taitt.* school still remain unpublished even 50 yrs. after their discovery in Kerala.. in this paper, the materials for an ed. of these texts accessible now or known of are described and discussed.. author attempts to trace the origin of this ancient Vedic school..

Rev.: N. TSUJI, *AORS* 12/13, 196.

89. EINOO, Shingo. Textkritische Bemerkungen zum Cāturmāsya-Abschnitt des Vārāha-Śrautasūtra. *SP*, 4 WSC, 1979, 192–193.

..main ritualistic *sūtra* of *Maitrāyaṇī śākhā*.. author suggests new readings in the text of Caland-Raghuvira ed...

90. KASHIKAR, C. G. A text-critical study of the Vārāha-Śrautasūtra I. 6: The Animal Sacrifice. *VIJ* 12 (1–2), 1974, 162–167.

..K. takes into account two mss. (in addition to the one Devanāgarī ms. used by CALAND-RAGHUVIRA)—one, OIB–No. 680; and the other, N. described by him in *Kavirāja Abhinandana Grantha*, Lucknow, 1967, pp. 14–16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. 98]

91. KASHIKAR, C. G. Further notes on the Vārāha-Śrauta-sūtra I. 1-3. *V. Raghavan Fel. Vol.*, Mot. Ban., Delhi, 1975, 193-198.

..K. uses a ms. discovered by himself; this ms. is not much diff. from the Baroda ms., but gives some good readings..

92. RAGHUVIRA (ed.). *Vārāha-Gṛhyasūtra.* PVG 2, Mehr. Lachh., New Delhi, 1982; 21 + 64.

..crit. ed. Sk. text with short extracts from the *Paddhatis* of Gaṅgādhara and Vasiṣṭha.. (reprint)..

93. ROLLAND, P. *Un rituel domestique védique : le Vārāha-Gṛhyasūtra.*

..*VBD* III. 24. 66..

Rev.: A. BAREAU, *RHR* 183.

94. ROLLAND, P. Le boeuf et la roue (a propos de Dhammapada 1 et Vārāhagṛhyasūtra XV, 22). *IIJ* 15, 1973, 40-42.

95. ROLLAND, P. Dhammapadavārāhagṛhyasūtrayoḥ anadvān cakraṁ ca. *Viśvasaṁskṛtam* 9, 1973, 179-181.

..Sk. version of the above..

96. ROLLAND, P. *La Vārāhagṛhyapuruṣa : et autres extraits des Vārāhapariśiṣṭa à caractère domestique.* Ophys (Univ. de Provence, Aix-en. Provence, Et. Ind. -3), Paris, 1975; 218. (Also, VVRI, Hoshiarpur, in preparation).

..see *VBD* III. 24. 65..

97. JOLLY, J. (ed.). *Viṣṇudharmasūtra.* Varanasi, 1962.

..reprint..

98. CHAKRABARTI, Samiran Chandra. Is the Vaikhānasa Śrauta Sūtra a revised text? *SP*, 28 AIOC, Dharwar, 1976, p. 230.

..possibly yes.. *VaikhŚS* presupposes *VāikhGS*.. school of Vaikh. very old; trad. partly disappeared; reconstructed by a later author (not quite competent).. present *VaikhŚS* : author's sectarian tendency; imperfect knowledge of Sk. grammar; frequent borrowings from other principal *Śrautasūtras*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

99. EINO, S. Wie steht das Vaikhānasa Śrautasūtra in der Taittirīya-School? *JIBS* 25 (2), 50, 1977, 993–988.

..Vaikh. is always dependent on Hir., and occasionally dependent on Baudh. ..

100. GARBE, Richard. *Vaitāna Sūtra: The Ritual of the Atharvaveda*. Mahalakshmi Publ. House, New Delhi, 1982; viii + 119.

..reprint..

101. PATYAL, H. C. Text-critical notes on the Vaitāna Śrautasūtra XI-XXIV. *JOIB* 26 (1), 1976, 32–41.

..see also *ABORI* 51, 123–134: *VaitŚS* I–X; *JOIB* 19, 319–330: *VaitŚS* XXV–XLIII.. *VBD* III. 24.74, 73..

102. CALAND, W. *Śāṅkhāyana-Śrautasūtra*. Mot. Ban., Delhi, 1980; xxiv + 483.

..English transl. by W. C.; introd. by LOKESH CHANDRA.. (reprint)..

Rev.: A. A. R., *ALB* 44–45 (Suppl.), 20–21.

103. GONDA, J. *The Haviryajñāḥ Somāḥ*. The interrelations of the Vedic solemn sacrifices. Śāṅkhāyana Śrautasūtra 14, 1–13. Translation and Notes. North-Holland Publ. Co., Amsterdam, VKNAW-Afd. Lett. – N. R – Deel 113, 1982; 125.

..Part I: The interrelations of the Vedic solemn sacrifices. Ch. 1: Introd.: the three main classes of sacrifice; ch. 2: Relations bet. the main classes of sacrifice; ch. 3: Departure from strict rules; ch. 4: Offerings; ch. 5: Simultaneous performance of rites; ch. 6: combination and amalgamation of rites; ch. 7: *abhicaraṇīyāḥ somāḥ, pratikarma-somāḥ, haviryajñāḥ somāḥ*.. Part II: Transl., with notes, of *ŚŚS* 14. 1–13..

104. HILLEBRANDT, A. (ed.). *Śāṅkhāyana-Śrautasūtra*. Mehr. Lachh., New Delhi, 1982; 2 vols.: 502 + 866.

..with Sk. comm. of Varadattasuta Ānartīya and Govinda.. Index and appendices.. (reprint)..

105. KARANDIKAR, Ranjana. Mātṛdatta's treatment of Satyāṣāḍha Gṛhya ritual of Upanayana. *CASS Stud* 4, 1978, 59–64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..M. enjoins certain modifications particularly under the influence of the school of Bodhāyana and also that of Kauṣītaki with wh. he was closely acquainted..

106. AYACHIT, S. M. Mahādeva Dīkṣita Somayājin and Hiraṇyakeśi-śākhā. *VSMV* 1965, 1966, 116–137.

..M.'s comm. on *Hir.-Kalpasūtras*.

General Study :

107. AITHAL, P. On the *Cāturmāsya-Prayoga* of Anantadeva. *ALB* 44–45, 1980–1981, 486–505.

..for Āśv. school performing Cāturmāsya acc. to Baudh. with regard to *ūdhvaryava*.. presents views of various authorities and gives his own decisions..

108. BHATTACHARYA, Bhabani Prasad. *Āśvalāyanāpastambaśrautasūtravimarśaḥ* (Studies in the Śrauta-sūtras of Āśvalāyana and Āpastamba). Sk. Pustak Bhandar, Calcutta, 1978; xiv + 180.

..Vol. I : *Agnyādhāna, Agnihotra, Darśapūrṇamāsa, Piṇḍapitṛyajña*..

Rev : K. D. SHASTRI, *Prācī-Jyoti* 14–15, 373–74.

109. MEHRA, Baldev Singh. Relationship of the Vaitāna-Śrauta-Sūtra with the Kauśika-Sūtra. *SP*, 29 AIOC, Poona, 1978, 20–21.

..*KS* not dependent on *VS*; *VS* is later than *KS* and is dependent on it; but *VS* not composed by Kauśika..

110. OLDENBERG, H.; MAX MÜLLER, F. *Gṛhyasūtras*, English translation. SBE 29, 30, 1973.

..3rd ed...

111. PARPOLA, A. *The Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa and their Commentaries.*

..*VBD* III. 24. 58..

Rev. : Egon BRUCKER, *AO* 35, 267–69; T. BURROW, *JRAS* 1972, 157; J. E. B. GRAY, *JRAS* 1971, 84–85; E. MERHAUTOVÁ, *ArchOr* 41, 289.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

112. PARPOLA, A. On the quotations of ritualistic teachers in the Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa. (in) *Studies in South, East, and Central Asia* (ed. D. SINOR), Śata-Piṭaka 74, New Delhi, 1973, 69–85.

113. SATHE, Jayashree. About the SV Gṛhya-Pariśiṣṭas of Khādira, Drāhyāyaṇa, and Gautama. *SP*, 31 AIOC, Jaipur, 1982, p. 56.

..see 8.23 above...

114. SATYAPRAKASH ; JYOTISHMATI, Usha (ed.). *Śulba Sūtras : Text of the Vedic Geometry – the Baudhāyana, Āpastamba, Kātyāyana and Mānava Śulba Sūtras.* Dr. Ratna Kumari Swadhyaya Sansthana, Allahabad, 1979 ; 87 + 156 + iv.

115. SHARMA, Sriram (ed.). *Gṛhyasūtrasaṁgraha.* Bareli, 1972.

..*Āśv.*, *Śāṅ.*, *Gobhila*, *Pār.*, *etc.* ..

116. CHAKRABARTI, Samiran Chandra. On the transition of Vedic sacrificial lore. *IIJ* 21 (3), 1979, 181–188.

..*Śrautasūtras* composed when people failed to determine the sacrificial procedure from the Veda proper; the eclectic tendency of some *Śrautasūtras* does not indicate that the authors had lost mastery over the Vedic ritual, but that the mutual impact was growing too much to be ignored.. no *Paddhatis* or *Prayogas* composed before *Śrautasūtras*.. *Śrautasūtras* represent an age when the reasons for the rites were ignored and only the performance was deemed necessary..

117. CHAKRABARTI, Samiran Chandra. The paribhāṣās in the Śrautasūtras – a survey. *JOIB* 30 (1–2), 1980, 1–7.

..1. the import of the term *paribhāṣā* (subservience *pārārthya* is the main characteristic of *paribhāṣās*; *par.*, dissociated from the injunction, serve no purpose of their own); 2. functions of *par.* (*par.* subserve the injunctions, give clues to abbreviations in *Śrautasūtras*, supply details not mentioned in *ŚS*; *atideśa*; 3. classification of *par.* ..

118. CHAKRABARTI, Samiran Chandra. *The Paribhāṣās in the Śrautasūtraś.* 1980 ; xviii + 213.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

119. CHAUBE, Vraja Vihari. Dharmasūtrasāhitya kā aitihāsika vivecana. (Hindi). *VJ* 23 (1–2), 1974, 49–56.

..(on the basis of internal evidence) *DS* are the oldest of the *Kalpasūtras* (then *GS*, and then *ŚS*).. three kinds of *dharma* described in *DS* : *varṇa*, *āśrama*. *naimittika*..

120. DANGE, Sindhu S. Gṛhyasūtrātīla nāmakaraṇasaṁketa. (Marathi). *VSMV* 1978, 1979, 33–39.

121. DANGE, Sindhu S. Gṛhyasūtrātīla nakṣatranirdeśa āṇi tyātīla saṁketa. (Marathi). *VSMV* 1981, 1982, 1–13.

..some ref. to *nakṣatras* in the context of *GS*–rites are merely trad., but the conventions implied by them are clear..

122. DAVE, Jaswanti. Dharmasūtrāṇi. *Gīrvāṇasudhā* 3 (8–9), 1982, 22–25.

..also included in 145 below..

123. DEVASTHALI, G. V. Gṛhyasūtrāṇām adyatve 'pi upayuktatā. *Gīrvāṇasudhā* 3 (8–9), 1982, 19–22.

..also included in 145 below..

124. DHARMADHIKARI, T. N. Śrautasūtrāṇāṁ paricayaḥ. *Gīrvāṇasudhā* 3 (8–9), 1982, 17–19.

..also included in 145 below..

125. EINOO, Shingo. On the relation between the Brāhmaṇas and the Śrautasūtras of the Taittirīya school. (Jap.). M. A. Thesis : Kyoto Univ., 1973.

126. KASHIKAR, C. G. *A Survey of the Śrautasūtras.*

..*VBD* III. 24. 97 ..

Rev. : A. PARPOLA, *AO* 36, 502–04.

127. KASHIKAR, C. G. The idea of ultimate reality and meaning according to the Kalpa Sūtras. (in) *Ultimate Reality and Meaning*, Toronto, 1979, 172–187.

..*Ś* (and *G*) *S* : sacrifice affecting human life in fulfilling worldly desires as well as in reaching heaven, the highest eternal bliss; *DS* : stress on ethics..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

128. KRISHNA LAL. *Gṛhya-mantra aura unakā viniyoga*. (Hindi).

..*VBD* III. 24. 102..

Rev. : V. M. APTE, *Ṛtam* 7 (1–2), 197–201.

129. KRISHNA LAL. Upaniṣad aura Gṛhyasūtra. (Hindi). *VJ* 22 (1–2), 1973, 103–106, 114.

..see 22. 109 above..

130. *Kṛtyaratnāvalī*. *JKUORIML* 21, 1978.

..serially.. manual on *gṛhya* rites..

131. KULKARNI, R. P. *Cāra Śulbasūtre*. (Marathi). Sahitya Sanskriti Mandal, Bombay, 1978; 235.

..introd.; *Baudhāyana-Śulba*.; *Mānava-Śulba*.; *Āpastamba-Śulba*.; *Kātyāyana-Śulba*. ..

132. KULKARNI, R. P. *Geometry according to Śulba Sūtra*. VSM, Poona, 1983; 138.

133. MICHAELS, Axel. *Beweisverfahren in der vedischen Sakral-geometrie : ein Beitrag zur Entstehungsgeschichte von Wissenschaft*. Franz Steiner (Alt- und Neu-Indische Studien, Hamburg Univ., 20), Wiesbaden, 1978; xiv + 209.

..[a conception of standard measurements does emerge in Vedic texts; it is possible to attest a consistent geometrical theory deemed to have general validity].. a concordance of the 4 main *Śulbasūtras*; a synoptic table of contents based on *Baudh.-Śulba*; relationship bet. the specifically geometric texts and *Śrauta* lit. in general..

Rev. : J. C. WRIGHT, *BSOAS* 44, 179–80.

134. NANDI, R. N. Some social aspects of the Gṛhyasūtras. *38 PIHC*, 1978, 167–177.

..emphasis of *GS* is on the performance of a series of domestic rituals centering round a permanent family dwelling house and covering the entire range of man's activities from marriage to death.. developmental char. of *gṛhya* rituals seems to represent a crisis for the surplus-sharing priestly class and attempts to get over it.. ref. to organized civic life and prosperous urban clients.. ritual as mode of subsistence; emphasis on gifts.. smaller *gṛhya* ritual substituted for older complex Vedic ritual..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24.143]

135. PANDEYA, Nanda Kisore. Gṛhyasūtrāṇāṁ racanākālaḥ. *Sūr.* 49 (7), 1973, 153–155.

..5000 or 5100 yrs. before now; a period of 200 yrs. for the production of *GS*..

136. PARADKAR, M. D. Sūtrasāhityam. *Gīrvāṇasudhā* 3 (8-9), 1982, 14–16.

..also included in 145 below..

137. RANADE, H. G. Analysis of the Śrauta Paribhāṣā-Sūtras. *BDCRI* 38, 1978–79, 116–122. (*SP*, 29 AIOC, Poona, 1978, 32–33).

..(1) nature of sacrifice; (2) general principles; (3) statements about persons involved; (4) *paribhāṣās* in respect of utterances; (5) *paribhāṣās* relating to individual rites and materials..

138. RAM GOPAL. The role of the Gṛhyasūtras in Vedic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 4–5.

..ritual application of a *mantra* in *GS* provides a key to the interpret. of a passage or hymn only in a few cases.. (against BLOOMFIELD and WINTERNITZ)..

139. SAHGAL, Sitaram. Vaidika gṛhyasūtron men saṁskārīya sadācāra. (Hindi). *Kalyāṇa* 52 (1), 1978, 145–146.

140. SHARMA, Kundan Lal. *Kalpasūtra*. (Hindi). Vishveshvarananda Pustak Bhandar, Hoshiarpur, 1982; 26+670.

..7th vol. of the proposed *Comprehensive History of Vedic Literature... śrauta, gṛhya, dharma, śulba, pitṛmedha*..

141. SHARMA, Rajendranath. Political life in the Śrautasūtras. *SP*, 28 AIOC, Dharwar, 1976, p. 108.

..discusses words like *rājya, rājan*..

142. SHARMA, Vijay Kumar. Śrautasūtron men gṛhyakarma. (Hindi). *VJ* 29 (6), 1980, 27–28.

..*pākayajña; vṛṣotsarga; pārvaṇa sthālīpāka; paśukalpa; ātithya; pitryāṇi*..

143. UPADHYE, P. M. Ancient convocation address. *Bh. Vid.* 38 (3-4), 1978, 77–80.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

144. VARNEKAR, S. B. Sūtravāṅmayam. *Gīrvāṇasudhā* 3 (8-9), 1982, 11-13.

..also included in 145 below..

145. VELANKAR, S. B. (ed.). *Sūtravāṅmayadarśanam*. Bh. Or. Series 17, BORI, Poona, 1982; 78.

..Foreword (in Sk. and English) by R. N. DANDEKAR ("Origin of *Sūtra*-lit.")..collection of brief articles in Sanskrit on various *Sūtras*..

146. YANO, Michio. On the relation between the *Śulba-sūtra* and the *Gaṇita-śāstra* in regard to the quadrature of the circle and the circulature of the square. *JIBS* 28 (2), 56, 1980, 93-96.

25. VYĀKARAṆA : PĀṆINI.

1. ACHARYA, Mrityunjay. The Uṇādi-sūtras and Śākaṭāyana. *SP*, 27 AIOC, Kurukshetra, 1974, 326-327.

.."*Uṇādi* section, as we have it at present, is not entirely the work of Ś.; it must have evolved thro ages..

2. ACHARYA, Mrityunjay. Importance of the suffixes and anubandhas of the Uṇādisūtras and their influence on Pāṇini. *SP*, 29 AIOC, Poona, 1978, p. 229.

..*Uṇādisūtras* formulated by Sakaṭāyana long before Pāṇini.. P. accepted the *anubandhas* of *U*. ..

3. ACHARYA, Ramkumar. Vedāṅgeṣu pradhānaṁ vyākaraṇam. *Viśva-Saṁskṛtam* 7 (4), 1971, 290-291.

4. ADHIKARI, Rabindranath. Society of Pāṇini as reflected in the Kāraka and Samāsa Prakaraṇas of his Aṣṭādhyāyī. *SP*, 27 AIOC, Kurukshetra, 1974, p. 192.

5. AKLUJKAR, Ashok. The Aṣṭādhyāyī as a case in textual criticism. (part 2), *PISP*, CASS, 1983, 1-10. (*SP*, ISP, CASS, 1981, 1-2).

..careful utilization of word-indices of P.'s work, coupled with an awareness of the factors wh. are likely to have played a role in the transmission of that work, will aid a crit. student of P. con-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

siderably in solving textual puzzles..corroborative evidence from *Bhāṣya* and *Kāśikā*..

6. AL-GEORGE, Sergiu. Grammaire et logique dans le perspective de Pāṇini. *SP*, 29 ICO, Sect. 7, 1973, 76–77.

6A. AL-GEORGE, Sergiu. Are Pāṇini's sūtras descriptive or prescriptive sentences? *ABORI*, DJ Vol., 1978, 27–36.

..['prescriptive '– THIEME, RENOU; 'descriptive' – J. STAAL].. acc. to A., normativeness in P.'s system can no longer be considered as unscientific.. P. appears relevant to contemporary linguistics and philosophy, his work being the first semiotic codification conceived with an unparalleled rigour and complexity..

6B. AL-GEORGE, Sergiu. On negative compounds ; a parallel between Pāṇini and Aristotle. *PISP*, CASS, 1983, 137–140.

7. ANANTHANARAYANA, H. S. A syntactic classification of verbs in Pāṇini's grammar. *AICL* 3, 1972; 30.

8. ANANTHANARAYANA, H. S. *Four Lectures on Pāṇini's Aṣṭādhyāyī*. Annamali Univ., Dept. of Linguistics Publ., No. 43, 1976; viii + 92.

..(1) A brief account of Ind. gramm. trad.; (2) P.'s technique of description; (3) Topical treatment in P.'s grammar; (4) P. and modern linguistics.. App. : Pāṇ. *sūtras* and two *paribhāṣās* ref. to and discussed in the lectures..

Rev. : G. CARDONA, *IIJ* 24 (4), 301–02; Hartmut SCHARFE, *Lg* 57, 493.

9. ANANTASUBRAHMANYAM, T. G. Pāṇineḥ vyākaraṇa-śāstre sthānam. *Gairvāṇī* 14 (4), 1976, 4–6.

..serially.. 65 predecessors of P...

10. ARJUNWADKAR, K. S. Some problems in Pāṇinian phonetics. *SP*, ISP, CASS, 1981, p. 12.

..P. is silent about the phonetic system implied in his work.. author considers *saṁvṛta* (related to short *a*); also considers inclusion of *ṛ*, *ḷ*, *ai*, *au* and non-inclusion of *a* and *visarga* in *Śivasūtras*..

11. ARORA, Sudarsana. Vārttikakārabhāṣyakārābhyāṁ pratyākhyātāni sūtrāṇi. *SP*, 27 AIOC, Kurukshetra, 1974, p. 252.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. ATHALEKAR, S. L. Pāṇini's way of mentioning roots. *SP*, 28 AIOC, Dharwar, 1976, p. 135.

..cf. *VBD* III. 25. 8..

13. AVANINDRA KUMAR. *Archaic Words in Pāṇini's Aṣṭādhyāyī*. Parimal Publications, Delhi, 1981; xviii + 168.

14. AYYANGAR, Krishnaswami. Pāṇinīya padavidhāna kī samīkṣā. (Hindi). *Gaveṣaṇā* 11 (21), 1973, 33–71.

..brief introduction to Pāṇ. morphology.. *prātipadika* and *dhātu*..

15. AYYANGAR, V. Śabdavyūtpatti para Pāṇini ke vicāra. (Hindi). *Hindustani Traimāsika* 34 (2), 1973, 3–34.

..so far as P.'s system is concerned, all words can't be treated as derivable; the underivable words have crept in probably from other lgg., and P. accepted them as such..

16. BAHULIKAR, Saudamini. *Some Criteria for determining the Insertions in the Aṣṭādhyāyī*. Ph. D. diss., Harvard Univ., 1972; iii + 270.

17. BAHULIKAR, Saudamini. Concerning the structure of Pāṇini's Aṣṭādhyāyī. *IL* 34 (2), 1973, 75–99.

18. BAHULIKAR, Saudamini. Use of the particle *ca* in the Aṣṭādhyāyī. *CASS Stud* 2, 1974, 67–82.

..(a ch. in 16 above).. *ca* in its primary meaning as a copulative particle..

19. BAKELAL MISHRA. Pāṇinīyavyākaraṇasya vaiśiṣṭyāni. *Paramārthasudhā* 5 (3), 1982, 38–48.

20. BALADEVASIMHA. Pāṇineḥ prathamā-cintā. *Charudeva Shastri Fel. Vol.*, 1973, Sk 79–83.

..Pāṇini and Pāṇinīyas on nominative.. suggests *abhihite kartari karmaṇi prathamā* for *prātipadikārthaliṅgaparimāṇavacanamātre prathamā*..

21. BALASUBRAHMANYAM, M. D. Pāṇini 5.2. 28–29. *JGJKSV* 28 (3–4), 1972, 79–99.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25.29]

22. BALASUBRAHMANYAM, M. D. Pāṇinian system of *kṛt*-suffixation and accentuation. *JGJKSV* 29, 1973, 85–98.

..cf. *VBD* III. 25. 13A..

23. BALASUBRAHMANYAM, M. D. Pāṇini 6. 1. 209–210, *juṣṭārpite ca chandasi* and *nityaṁ mantre*. *Charudeva Shastri Fel. Vol.*, 1974, E 189–193.

..difficult to reconcile *chandasi* with *mantre*..

24. BALASUBRAHMANYAM, M. D. Pāṇini 3. 4. 10 and the Vedic facts. *SVUOJ* 19 (1-2), 1976, 5–9.

..*nipātana* may be regarded as one of the potent tools utilized by P. for explaining some of the anomalous vedisms..

25. BALASUBRAHMANYAM, M. D. *Ase*-words in Pāṇini and the Veda. *Ind. Taur.* 7, 1979, 65–74.

..P. 3. 4. 9; 1. 3; 6. 1. 197.. across the diversity of syntactic functions of the *ase*-words in *ṚV*, one may discern the coherence of an accentual structure well established in *ṚV*; from the Pāṇinian pt. of view, it is possible to show the infinitival char. of some 15 *ase*- words in *ṚV*..

26. BALASUBRAHMANYAM, M. D. Accent IT-s in the kṛt suffixes. *ALB* 44–45, 1980–81, 543–555.

..a brief structural study..

27. BALASUBRAHMANYAM, M. D. Pāṇini's treatment of some Vedic infinitive words, based on accentuation. *Prajñā-Bhāratī* 1 (1–3), Patna, 1981, 57–61.

..see 24 above.. P. 3. 4. 10..

28. BALASUBRAHMANYAM, M. D. *The System of Kṛt Accentuation in Pāṇini and the Veda*. KSV, Tirupati, 1981; xxxviii + xliv + 515.

29. BANERJEE, Satya Ranjan. Morphophonemic alterations in Pāṇini's Śiva-Sūtras. *SP*, ISP, CASS, 1981, 27–28.

..what is sound value of *a* mentioned first in *ŚS*? What is the significance of two *ha-kāras*? — unvoiced *h* = *visarga*; voiced *h* = voiced aspirates.. all *h*-s not equal in phonetic value..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. BARE, James Stanton. *Phonetics and Phonology in Pāṇini; the system of features implicit in the Aṣṭādhyāyī.* Phonetics Laboratory, Univ. of Michigan, Natural Language Studies, 21, Ann Arbor, 1976; viii + 212.

Rev.: Rosane ROCHER, *JAOS* 98, 329–30; *Lg* 53 (4), 918–20.

31. BEDELL, G. Morpheme structure conditions in Pāṇini. Descriptive and applied linguistics. *Bull. of ICU Summer Inst. in Linguistics*, International Christian Univ.–7, Tokyo, 1974, 1–24.

32. BHAGWAT, V. B. On Pāṇini 7.7.66. *SP*, 27 AIOC, Kurukshetra, 1974, p. 355.

..in Sk. ..

33. BHAGWAT, V. B. On Pāṇini 1.4.23. *SP*, 28 AIOC, PP, Dharwar, 1976, 3–4.

..in Sk. ..

34. BHAGWAT, V. B. Pāṇini : eka vāstava darśana. (Marathi). *Parāmarśa* 3 (3), 1981, 49–58.

35. BHAT, M. S. The Vedic imperatives in *-si* and Pāṇini. *VIJ* 12, (1–2), 1974, 22–25.

..(a propos of CARDONA, *Lg* 41, 1–18; PALSULE, *K. C. Chattopadhyaya Fel. Vol.*, 443–53; NARTEN, *Die sigmatischen Aoriste*)..

36. BHATE, Saroja. Treatment of roots *dīdhī* and *vevī* in Pāṇini's grammar. *JUPHS* 43, 1978, 71–76. (Also, *CASS Stud* 5, 1980, 7–12).

37. BHATE, Saroja. The character of the middle voice in Pāṇini's grammar. *CASS Stud* 5, 1980, 81–87.

38. BHATE, Saroja. Pāṇini and Yāska : principles of derivation. *ABORI* 62, 1981, 235–241. (*SP*, 28 AIOC, Dharwar, 1976, p. 136).

..(out of 1158 etymologies given by Y., at least 200 formations can be shown to be acceptable to P.; 55 formations explicitly treated by P. and Y. – similar process of derivation).. (1) it is the phonic similarity as well as the similarity of meaning wh. is of greater significance to Y. who attaches the least imp. to regular

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gramm. formation; it is the other way round in P.'s grammar; (2) acc. to Y., any noun can be traced back to a root similar in form and meaning, and, therefore, all words constitute the subject-matter of *Nirukta*; P. has left untouched the absolutely irregular formations..

39. BHATE, Saroja. A sūtra apropos of the Aṣṭādhyāyī. *SP*, 31 AIOC, Jaipur, 1982, 363–365.

..(P.'s *sūtras* distinguishable from the *sūtras* of other disciplines).. P. gives his *sūtras* in the *saṁhitā* (continuous text) style; the division of the text into individual *sūtras* is a later development, intended by P. himself.. author investigates the conventions governing such division..

40. BHATE, Saroja. The place of P. 1. 2. 22 and P. 7. 2. 51 in the Aṣṭādhyāyī. *ABORI* 63, 1982, 227–232.

..these two *sūtras* probably did not exist in the original text of *A*...

41. BHATT, Gangadhar. Ācārya Pāṇini kā bhāṣāśāstra ko avadāna. (Hindi). *SP*, 29 AIOC, Poona, 1978, 51–52.

42. BHATT, Vasant Kumar. Liṅgaviśiṣṭaparibhāṣā pāṇinyabhipretā "sīn na vā. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 130.

..*abhipretā āsīd eva*..

43. BHATTACHARYA, Biswanath. A proposed emendation in the Tibetan translation of Pāṇini's Aṣṭādhyāyī 1. 1. 7. *ABORI*, DJ Vol., 1978, 511–512. (*SP*, 30 ICO, Mexico, 1976, p. 5).

44. BHATTACHARYA, Rama Shankar. *Pāṇinīya vyākaraṇa kā anuśīlana*. (Hindi). Indological Book House, Varanasi, 1966; 15+438.

..*VBD* III. 25. 26.. a collection of 36 papers on diff. aspects of P.'s grammar.. (some already published in journals)..

45. BHAVE, S. S.; JANI, A. N. Pāṇinīya vyākaraṇa: eka abhyāsa. (Guj.). *Svādhyāya* 16 (2), 1978, 105–116.

..(reprinted from *Manīṣā*, 1961. 4)..

46. BHIMASEN SASTRI, Vaidya. Pāṇinīya prakriyāmārga men eka grantha aura usakā samādhāna. (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 134.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers P. 8. 2.-39 and 8. 4. 56; also 1. 1. 24 and 6. 1. 6..

47. BHIMASIMHA, Vedalankara. Prayojana kī dṛṣṭise Pāṇini ke cāra sūtron kī samīkṣā. (Hindi). *BSSS* 7 (1–2), 1977.

48. BHISE, Usha R. The implications of Aṣṭādhyāyī 1. 2. 54. *SP*, ISP, CASS, 1981, 20–21.

..*lopa* as a variety of substitution; but 1. 2. 54 strikes a discordant note..

49. BÖHTLINGK, O. *Pāṇinis Grammatik*. George Olms Verlag, Hildesheim. 1971; xx + 837.

..(also, 1977; reprint of 1871)..

50. BRAHMADATTA JIJNASU (ed.). *Aṣṭādhyāyī-sūtrapāṭhaḥ*. Ramlal Kapur Trust, Sonipat, 1971; 88.

51. BRONKHORST, Johannes. The role of meanings in Pāṇini's grammar. *IL* 40, 1979/80, 146–157.

..meanings play an essential role in P.'s gr.; this role consists in their being the input of gr.; consequently, P.'s gr. cannot as a rule, generate single words; the smallest utterance that can be produced is, in general, the sentence..

52. BRONKHORST, Jahannes. Asiddha in the Aṣṭādhyāyī: a misunderstanding among the traditional commentators. *JIP* 8, 1980, 69–85.

53. BRONKHORST, J. *Theoretical Aspects of Pāṇini's Grammar*. Ph. D. diss., Leiden Univ., 1980.

54. BRONKHORST, Johannes. Meaning entries in Pāṇini's Dhātupāṭha. *JIP* 9 (4), 1981.

54A. BRONKHORST, Johannes. Nirukta and Aṣṭādhyāyī: their shared presuppositions. *IIJ* 23 (1), 1981, 1–14.

..see 26. 8 below..

55. BRONKHORST, Johannes. The orthoepic diaskeuasis of the Ṛgveda and the date of Pāṇini.

..see 1. 20 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. 65]

56. BRONKHORST, Johannes. The variationist Pāṇini and Vedic: a review article. *IIJ* 24 (4), 1982, 273-282.

..apropos of KIPARSKY (see 170 below).. specially with ref. to K.'s view that Pāṇini lived after the completion of Vedic lit... acc. to B., in P.'s time *Br.* or other Vedic works were still being composed; Vedic and the earliest cl. Sk. existed for a while side by side.. (P.'s work is based on, and is in a way the product of, magical thinking)..

57. BRONKHORST, Johannes. On the history of Pāṇinian grammar in the early centuries following Patañjali. *JIP.*

58. CARDONA, G. *Studies in Indian Grammarians 1: the Śivasūtras.*

..*VBD* III. 25. 41..

Rev.: Hermann BERGER, *Linguistics* 107, 38-40; H. MILLONIG, *ZDMG* 123 (2), 424-27.

59. CARDONA, G. [Bhāva and kriyā]. *Lingua* 25, 1970, 213-219.

..controverts R. ROCHER's view..

60. CARDONA, G. Cause and causal agent. *Tartu Oriental Stud.* 2, 1973, 354-381.

..cf. *VBD* III. 25. 44..

61. CARDONA, G. On the interpretation of Pāṇini 1. 4. 105-8. *ALB* 37, 1973, 1-47.

..two possible interpretations..

62. CARDONA, G. Pāṇini's kārakas: agency, animation and identity. *JIP* 2, 1974, 231-306.

63. CARDONA, G. On Pāṇini's metalinguistic use of cases. *Charudeva Shastri Fel. Vol.*, 1974, E 305-326.

64. CARDONA, G. A note on the formulation of Pāṇini 6. 1. 67. *AORM*, S. J. Vol., 1975, 11-20.

65. CARDONA, G. On rules of Pāṇini's grammar said to expatiate on other rules. *JOIB* 25 (3-4), 1976, 241-251.

..no such rules were formulated by P... (P. is obviously not a case grammarian or a generative semanticist)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66. CARDONA, G. Some features of Pāṇinian derivations. (in) *History of Linguistic Thought and Contemporary Linguistics* (ed. Herman PARRET), Walter de Gruyter, Berlin, 1976, 137–158.

67. CARDONA, G. On the Pāṇinian view regarding agency and animation. *K. A. S. Iyer Fel. Vol.* (*Ṛtam* 2–4), 1976, 135–145.

..nowhere in his gr. does P. specify that an agent (*kartṛ*) is necessarily an animate, sentient being; nevertheless, he does distinguish bet. true agents (wh. are animate, sentient beings) and things merely treated as agents..

68. CARDONA, G. On the paribhāṣā *upapadavibhakteḥ kārakavibhaktir balīyasī*. *SII* 5–6, 1980, 27–48.

..(ref. syntax of *namasyati-* and *namaskaroti-* constructions)..

69. CARDONA, G. On the domain of Pāṇini's metarule I. 3. 10: *yathāsaṁkhyam anudeśaḥ samānām*. *ALB* 44–45, 1980–81, 394–409.

70. CARDONA, G. On the paribhāṣā *anirdiṣṭārthāḥ pratyayāḥ svārthe*. *SP*, 5 WSC, 1981, 14–15.

71. CARDONA, G. *Pāṇini: A Survey of Rasearch*. Mouton (Trends in Linguistics, State-of-the Art Reports 6), The Hague, 1976; xvi+384. (First Indian ed., Mot. Ban., Delhi, 1980; reprint, 1982).

..bibliography; subjectwise survey: digest of views and counter-views; notes and index.. (first vol. of a projected larger work).. Rev.: G. B., *ZDMG* 133, 214; Rosane ROCHER, *JAOS* 100, 59–60; H. SCHARFE, *OLZ* 77 (1), 75; N. TSUJI, *AORS* 14, 114.

72. *Caturdaśasūtrīvimarśaḥ*. *Śripaṇḍitaḥ* 1 (6), Dec. 1974, 9–12.

..serially..

73. CHATTOPADHYAYA, Kshetresh Chandra. Thieme and Pāṇini. *IC* 5, 1938, 95–98.

..(rejoinder to 124 below)..

74. CHATTOPADHYAYA, Kshetresh Chandra. Did Pāṇini envisage *a* as a close (*saṁvṛta*) vowel? *Charudeva Shastri Fel. Vol.*, 1974, E 194–205.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. 85]

..short *a*, like long *ā* and extralong *ā3* was a (*vivṛta*) sound for P.; this is not properly understood by *Vārttika* and *Bhāṣya*; closed *a* may be due to Dravidian influence on old Sk... see 92 below..

75. CHATTOPADHYAYA SASTRI, Asok. Pāṇini-hbuitni-samālocanam. *Naimiṣīyam* 1 (1), 1980, 23–29.

..a critique of WHITNEY's crit. of Pāṇini.. deficiencies in W,'s work..

76. CHATURVEDI, S. P. Need for rewriting Pāṇini's grammar. *NUJ* 1, 1935, 5–10.

77. CHATURVEDI, S. P. On the original text of the Aṣṭādhyāyī. *NIA* 1, 1938, 562–569.

78. DANDEKAR, R. N. Inauguration and benediction. *PISP*, CASS, 1983, xxi–xxiii.

79. DAS, Karuna Sindhu. On concept of loss as a grammatical phenomenon in Pāṇini. *SP*, 5 WSC, 1981, p. 21.

..four classes of loss treated by P., viz., *lopa*, *luk*, *lup*, *ślu*; are they mutually exclusive ?..

80. DAS, Karuna Sindhu. On Pāṇini's scheme of total replacement and partial elision of word. *SP*, 31 AIOC, Jaipur, 1982, p. 368.

81. DAS GUPTA, Nalini Nath. Pāṇini and the Yavanas. *IC* 2, 1935, 356–358.

82. D'AVINO, Rita. *Pāṇini e il composto nominale*. Ist. di Glottologia, Univ. di Roma, 1974; x + 50.

83. DESHPANDE, G. T. Justification of ārṣa prayogas by Pāṇinian rules. *VSMV* 1961, 1962, 84–98.

84. DESHPANDE, G. T. Pāṇinian concept of pragṛhya. *VSMV* 1965, 1966, 74–84.

..(while framing rules re. *pragṛhya*, P. had before him the Vedic Padapāṭha; *pragṛhya* concept already developed in *Prātiśākhyas*..

85. DESHPANDE, G. T. Pāṇinian treatment of krama-sandhi. *VSMV* 1966, 1967, 136–151.

...14

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*VBD* III, 25.56..

86. DESHPANDE, G. T. 'Bhūvādayo dhātavaḥ' (Pāṇini 1.3.1) yā sūtrāvarīla kāhī vicāra. (Marathi). *VSMV* 1975, 1976, 47–61.

87. DESHPANDE, G. T. Aṣṭādhyāyītīla saṁhitādhikārā-baddala thoḍese. (Marathi). *VSMV* 1980, 1981, 134–143.

..all the three *saṁhitādhikāras* in *A*. have to remain as they are; their allocation in three places is not an exception to P.'s systematic construction..

88. DESHPANDE, G. T. Vedaḥ pāṇinīyaṁ ca. *Saṁskṛta-Bhavitavyam*.

89. DESHPANDE, Madhav. Pāṇini and Pāṇinīyas on dialectal variation in Sanskrit. *JORM* 40–41, 1970–72, 49–73.

90. DESHPANDE, Madhav. Pāṇinian procedure of taparakaraṇa : a historical investigation. *KZ* 86 (2), 1972, 207–254.

91. DESHPANDE, Madhav. Phonetics of *v* in Pāṇini. *ABORI* 56, 1975, 45–65.

..the aim of this paper is *not* to prove that for P. *v* did not involve teeth in any capacity or that it was a pure bi-labial sound; it cd. have been bi-labial, but we have no positive proof to that effect..

92. DESHPANDE, Madhav. Phonetics of short *a* in Sanskrit. *IIJ* 17, 1975, 195–207.

..ref. 74 above.. it is more probable that *a* has been a closed sound from early times, and that it became an open sound only in a province like Bengal and in some of the Jaina traditions..

93. DESHPANDE, Madhav. The scope of homogeneous representation in Pāṇini. *AORM*, S. J. Vol., 1975, 271–291.

..(apropos of C. KUNHAN RAJA, "The Sivasūtras of Pāṇini", *AORM* 1957)..

94. DESHPANDE, Madhav. Pāṇini and the Vedic evidence: a peep into the past. *GJV*, VSM, Poona, 1978, 52–65.

..P. made a clear distinction bet. the use of the varieties of past tense in early *Saṁhitās* and their use in his own current Sk. wh. is very close to the prose of the *Brāhmaṇas*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

95. DESHPANDE, Madhav. Pāṇini and Pāṇinīyas on dialectal variation in Sanskrit. *JORM*, KSRI S. J. Vol., 1981, 49–73.

..the dialectal specifications in P. are insufficient for a detailed study of the dialects – yet the available dialectal specifications are certainly imp. and have bearing on the hist. develop. of Sk. thro centuries.. in becoming the cl. lg., Sk. became more and more fossilized – *Vārttika* and *Bhāṣya* mark the beginning of this process of fossilization.. rejection of the dialectal imp. of forms tended to the preservation of most of them in cl. Sk... (distinction bet. *lakṣyaikacakṣuṣaḥ* – gr. followed lg... and *lakṣaṇaikacakṣuṣaḥ*- lg. followed gr.).. see 89 above..

96. DESHPANDE, Madhav. Linguistic presuppositions of Pāṇini 8. 3. 26–27. *PISP*, CASS, 1983, 23–42. (*SP*, ISP, CASS, 1981, 2–3).

..very much like the current pronunciation of Sk., the pronunciation of Sk, in P.'s days was influenced by the vernacular lgg., e. g., Prakrits..

97. DESHPANDE, Prajna. Kārakāṁcyā aṣṭādhyāyītīla kramāsambaṁdhī eka vicāra. (Marathi). *VSMV* 1978, 1979, 68–72.

98. DESHPANDE, Prajna. Kārakāṁcyā aṣṭādhyāyītīla kramāsaṁbaṁdhī āṇakhī eka vicāra. (Marathi). *VSMV* 1979, 1980, 193–200.

99. DEVASTHALI, G. V. *Anubandhas of Pāṇini.*

..*VBD* III, 25. 59..

Rev.: P. S. FILLIOZAT, *JA* 262, 479–80.

100. DEVASTHALI, G. V. Pāṇini as an aid to Ṛgvedic interpretation. *H. D. Velankar Fel. Vol.*, 1965, 20–26.

101. DEVASTHALI, G. V. A propos *ardhamātrālāghava* Paribhāṣā. *VIJ* 12 (1–2), 1974, 96–102.

102. DEVASTHALI, G. V. Pāṇini and Ṛgvedic exegesis. *V. R. Fel. Vol.*, Mot. Ban., Delhi, 1975, 97–104.

103. DEVASTHALI, G. V. Vedic hiatus nasalization and Pāṇini. *V. G. Paranjpe Comm. Vol.*, 1977, 38–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..P. 8. 4. 57.. all cases of nasalization in *ṚV*, especially those treated under *vivṛtti* in *ṚVPr*, can be accounted for by two rules of P.: *āṇo 'nunāsikaś chandasi* explains cases of the nasalization of the monosyllabic particle *ā*; all others fall within the purview of *āṇo 'pragṛhyasyā 'nunāsikāḥ*.. (both these rules of P. are optional)..

104. DEVASTHALI, G. V. Pāṇini's kāraka-theory. (in) *Proc. Winter Inst. Mar. 1979*, Publ. CASS - E. 6, 1980, 47-56.

105. DEVASTHALI, G. V. Pāṇini and Ṛgvedic interpretation (*ajuryamuḥ* in *ṚV* 5. 6. 10). *JORM*, KSRI S. J. Vol., 1981, 41-48.

..earlier interpretations considered.. acc. to D.: *afuḥ* and *yamuḥ* (implying repetition in the sense 'to drive') form one compound word, a compound finite verb; this is supported by P.'s rules..

106. DEVASTHALI, G. V. Pāṇini and the Aṣṭādhyāyī - a critique. *ABORI* 62, 1981, 193-212.

..apropos of 170 below..

106A. DEVASTHALI, G. V. Pāṇini and Vedic - a critique. *ABORI* 64, 1983, 137-148.

..apropos of 170 below..

107. DEVASTHALI, G. V. Apropos of *vibhāṣā*. *PISP*, CASS, 1983, 157-165.

..KIPARSKY's hypothesis (see 170 below) not beyond doubt..

108. DHARMADHIKARI, T. N. Pāṇini and Vedic rituals. *SP*, ISP, CASS, 1981, 21-22.

..P.'s rules show that he was conversant with the various details of ritual practice (e. g. use of *pluta* in sacrificial performance; replacement of *ti* by *om*; *praiṣa*; sources of Dakṣiṇāgni; etc.)..

109. DIMRI, Dz. P. [Pāṇini and his Aṣṭādhyāyī]. (Russian). *VJa* 1976 (5), 74-80. (Also, *NAA* 1973/76, 96-103).

110. DIVAKARAN, K. N. M. 'Enaḥ padāntādati' iti sūtrārthavicāraḥ. *Śāradā* 18 (6-8), Feb. 1977, p. 35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

111. DUTT, Nomita. Yāska's Nirukta and Uṇādisūtras. *SVUOJ* 19 (1-2), 1976, 1-4.

..see 26. 16 below..

112. DVIVEDA, Janaki Prasad. *Pāṇinīya vyākaraṇe śāstrīyasaṁjñānāṁ tātparyavimarśaḥ*. Ph. D. diss., SSVV, Varanasi, 1967.

..unpublished..

113. DVIVEDI, Brahmadatta. Bhagavataḥ Pāṇiner ādimaṁ sūtram. *Māgadham* 6, Arrah, 1973, 63-65.

114. DVIVEDI, H. P. The svārthika secondary affixes in Sanskrit according to Pāṇini. *IL* 36 (2), 1975, 152-156.

..*svārthika* suffixes constitute the smaller and less characteristic subclass of *taddhita* suffixes in Pāṇini; further division into *svārthika* and *atyantasvārthika* (P. 4. 1. 82)..

115. DVIVEDI, H. P. *Studies in Pāṇini: Technical Terms in Aṣṭādhyāyī*. Inter-India Publications, Delhi, 1978; vi+208.

..8 chh.: (1) *saṁjñā* in *A.*; (2) classification of technical terms in *A.*; (3) Pāṇ. and pre-Pāṇ. technical terms; (4) technical terms in non-tech. senses; (5) arrangement of technical terms in *A.* plan; (6) *asaṁjñāka vyākaraṇa* and *A.*; (7) principles of *yathoddeśa* and *kāryakāla*; (8) char. of *saṁjñā-śāstra*..
Rev.: S. A. D., *JASBom* 52/53, 387-89; MAAN SINGH, *JGJKSV* 34 (3-4), 198-202; B. P. MAZUMDAR, *JBRS* 62, 269-70; J. M. SHUKLA, *Sambodhi* 8, 176-78.

116. DVIVEDI, H. P. A rethinking into the meaning-character of some of the secondary affixes of the Aṣṭādhyāyī. *SP*, 5 WSC, 1981, p. 29.

117. DVIVEDI, Manchharam Sastri. Pāṇinīya-vyākaraṇasyā 'tiśāyitvam. *Saṁvid* 13 (2), 1976, 47-59.

118. DWIVIKADESA SASTRI, Swami. (ed.). *Bhāṣāvṛttiḥ, Pāṇinīyāṣṭādhyāyīvyākhyā śrīmat-puruṣottamadevaviracitā*. Tara Publ., Varanasi, 1971; 14+538.

119. FILLIOZAT, Pierre. Śivarāmendra Sarasvatī's interpretation of "*sthānivad ādeśaḥ*" Pāṇini 1. 1. 56. *ABORI*, DJ Vol., 1978, 619-626.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

120. FILLIOZAT, P. The Pāṇinian conception of *karmakartṛ*. *PISP*, CASS, 1983, 11–16. (*SP*, ISP, CASS, 1981, p. 13).

..P. 3. 1. 87 and 1. 3. 67 discussed.. *karmakartṛ* rather means "an agent treated morphologically like object" and not "agent-object"..

121. FOWLER, Murray. Pāṇini's primary accent-rules. *Tartu Oriental Studies* 2 (2), 1973, 322–325.

122. GANAPATI MISHRA. Pradhānaṁ hi śrutiṣaḍaṅgeṣu pāṇinīyavyākaraṇam. *Sūr*. 51 (5), 1975, 105–112.

123. GHATAGE, A. M. Systematics of Pāṇini's Aṣṭādhyāyī. *PISP*, CASS, 1983, 17–21. (*SP*, ISP, CASS, 1981, 16–17).

..systematics of P.'s gr. is not only due to consolidation of the works of earlier grammarians but is also the effect of a reworking of his text by later scholars.. P. 6. 2. 42 considered..

124. GHOSH, Batakrishna. Thieme and Pāṇini. *IC* 4, 1938, 387–399.

..(apropos of P. THIEME, "Pāṇini and the Ṛkprātiśākhya-I", *IHQ* 13, 329–343).. see 73 above..

125. GHOSAL, S. N. Pāṇini and the Sanskrit drama. *JASB* 18, 1976, 1–6.

..P.'s ref. to *Naṭasūtras* of Śilālin and Kṛśāśva.. P. was acquainted with the real drama (and not merely with crude pantomimes as surmised by some)..

126. GODSE, B. S. Concept of vipratiṣedha in Pāṇinian grammar. *ABORI* 54, 1973, 250–256.

..the term *param* in *vipratiṣedhe paraṁ kāryam* (P. 1. 4. 2) connotes the sense of *iṣṭa* only (and not 'later in order'), so as to allow *pūrva-* or *para-pratiṣedha* as the case may be..

127. GODSE, B. S.; DESHPANDE, G. T. Pāṇinīya vyākaraṇātīla kāhī śaṁkāsthale āṇi tyāṁce samādhāna. (Marathi). *VSMV* 1973, 1974, 239–252; 1974, 1975, 224–230.

128. GOKHALE, Pratibha P. A note on the Paribhāṣā *śtipā śapānubandhena*. *27 PAIOC*, 1976, 377–378.

..principle of free variation employed while naming the roots in the *Aṣṭādhyāyī*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. 138]

129. GOKHALE, Pratibha P. Various ways of naming a verbal root in the *Aṣṭādhyāyī*. *CASS Stud* 3, 1976, 101–111.

..see 128 above.. mentions 7 ways..

130. GOKHALE, Pratibha P. Use of number in the Aṣṭādhyāyī. *CASS Stud* 4, 1978, 51–57. (*SP*, 28 AIOC, Dharwar, 1976, p. 132).

..the plural no. serves various functions – it regulates the meaning of the word or it extends it or it shows some hidden sense of the word..

131. GOLDSTÜCKER, T. *Pāṇini, his place in Sanskrit literature*. Chowkhamba Sk. Series 48, 1965; 330.

..*VBD* III. 25. 71.. reprint of London 1861.. with introd. by S. N. SHASTRI..

132. GONDA, Jan. Pāṇini and modern linguistics. *Tartu Oriental Studies* 2 (2), 1973, 337–352. (Also, *S. Paranavitana Comm. Vol.*, E. J. Brill, Studies in South Asian Culture VII, 1978).

133. GOPALAKRISHNA, K. Nākārasya guṇo bhavati. *Sam. Vim.* 1 (2), 1974, 89–92.

..purpose of *ka anubandha* in *ātonupasarge kaḥ* (P. 3. 2. 3)..

134. HAZRA, R. C. Vāsudeva worship as known to Pāṇini. *OH* 18, 1970, 1–45; 95–124.

135. HEJIB, Alaka; SHARMA, Aravind. A note on Pāṇini 6. 1. 87. *ALB* 44–45, 1980–81, 635–638.

136. HOFFMANN, Karl. Pāṇini VII. 2. 69 *saniṃ sasanivāṃsam*. *MSS* 32, 1974, 73–80.

..*saniṃ sasanivāṃsam* found in *MānavaŚS* I. 3. 4. 2 and *VārāhaŚS*; H. argues that P. lived in the older *sūtra*-period, i. e., after *MānavaŚS* and *VārāhaŚS*..

137. HOFFMANN, Karl. Pāṇini V. 4. 61 *ativyathane*. *MSS* 33, 1975, 45–50.

..acc. to H., perhaps *ativyadhane* is intended ('durchbohren')..

138. HOFFMANN, Karl. Das Verbaladjektiv von *hvṛ* bei Pāṇini. *SII* 5/6, 1980, 87–98.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..VII. 2. 31–33 : *dhruta* 'nicht fehlgegangen, nicht schwankend, unverkrümmt', etc... (note p. 95 : *dhru* 'sich täuschen' is a separate root; cf, M. SCHWARTZ, *JRAS* 1966, 119 ff.)

139. HOOK, Peter Edwin. Aṣṭādhyāyī 3. 4. 21 and the role of semantics in Pāṇinian linguistics. *PCLS* (12th regional meeting), 1976, 302–312.

140. JAISWAL, Manju Rani. Katipaya sandhi sūtra : supadma. vyākaraṇa evaṁ Pāṇini – eka tulanātmaka vivecana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 374–375.

141. JHA, K. N. Tathāyuktañcānīpsitam : a bundle of contradictions. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 102–104.

142. JHA, Lakshmishwar. Matvarthīya-taddhita-ini-pratyayasya bhāṣāśāstrīyādhyayanam. *SP*, 5 WSC, 1981, 36–37.

143. JHA, Satish Chandra. 'Nañsnañīkakkhyuṁstaruṇatalunānāmupasaṁkhyānam' iti vārttikasya viśleṣaṇātmakaṁ vivecanam. *SP*, 31 AIOC, Jaipur, 1982, 378–379.

144. JHA, TULAKRISHNA. Lohitādiḍājbyaḥ kyaṣ (Aṣṭ. 3. 1. 13) – eka vivecana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 379.

145. JHA, V. N. Śākalya and Pāṇini.

..see 1. 50 above..

146. JOSHI, D. M. Economizing in the Dictionary entries for the secondary derivatives : a help from Pāṇini. (in) *Studies in Hist. Sk. Lexicography*, Poona, 1973, 40–44.

..see 35. 43 below..

147. JOSHI, D. M. Sentence and transformation in Pāṇini. *S. K. Chatterji Fel. Vol.* : *IJL*.

148. JOSHI, K. R. Aṣṭādhyāyīsthānāṁ kārakasūtrāṇāṁ krame vimarśaḥ. *SP*, ISP, CASS, 1981, 38–39.

..order of *kārakasūtras*.. P. has introduced two diff. orders (1. 4. 2 ff. and 2. 3) with a deliberate purpose..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25.156]

149. JOSHI, S. D. Pāṇini's treatment of kāraka-relations. *Charudeva Shastri Fel. Vol.*, 1974, E 258–270.

..(ref. *VBD* III. 25. 103: P. KIPARSKY and J. F. STAAL, "Syntactic and semantic relations in Pāṇini", *FL* 5, 1969, 83–117).. what CHOMSKY calls the deeper level of grammatical relation appears in Pāṇini's analysis of *kāraka*-relation in terms of role relations..

150. JOSHI, S. D. Pāṇini's rules 1. 4. 49, 1. 4. 50, and 1. 4. 51. *CASS Stud* 3, 1976, 59–71. (*SP*, 27 AIOC, Kurukshetra, 1974, 242–43).

..new interpret. suggested..

151. JOSHI, S. D. The ordering of the rules in Pāṇini's grammar. *ABORI*, DJ Vol., 1978, 667–674. (*SP*, 29 AIOC, Poona, 1978, 237–238).

..discusses *vipratiṣedha*; *utsargāpavāda*; *ābhād asiddhatva*; *pūrvatrāsiddham*.. conjunctive ordering of rules.. significance of later *paribhāṣās*..

152. JOSHI, S. D.; KIPARSKY, Paul. *Siddha* and *asiddha* in Pāṇinian phonology. (in) *Current Approaches in Phonological Theory* (ed. D. A. DINNSEN), Indiana Univ. Press, 1979, 233–236.

153. JOSHI, S. D. The *siddha* theory and its implication in interpreting the Aṣṭādhyāyī. *SP*, 5 WSC, 1981, p. 42.

..the *siddha*-theory implies that the environment-changing rule prevails over the other rule wh. is similarly applicable..

154. JOSHI, S. D. Pāṇini's rules: 2. 2. 11 and 2. 4. 2. *GJV*, VSM, 1982, 123–128.

155. JOSHI, S. D. Presidential address: Indian Linguistics Section. *30 PAIOC*, 1982, 91–111.

..renewal of interest in P. on account of the recent development in the West of generative grammar..

156. JOSHI, S. D. The functions of *asiddhatva* and *sthānivadbhāva* in Pāṇini's Aṣṭādhyāyī. *CASS Stud* 6, 1982, 153–168.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

157. JOSHI, S. D. The reflexive constructions in Pāṇini. *CASS Stud* 6, 1982, 199–216.

158. JOSHI, S. D.; BHATE, Saroja. *The Role of the Particle* ca *in the Interpretation of the Aṣṭādhyāyī*. Publ. CASS, Cl. B, No. 8, 1983; 80 (with various indices).

..(also, without indices, in *PISP*, CASS, 1983, 167–227).. particle *ca*, like *anuvṛtti*, plays a major part in indicating the connection bet. individual rules; *ca* can perform several other jobs wh. *anuvṛtti* can't; e. g., in addition to giving rise to abbrevative interpret., *ca* offers clue for resolving ambiguity; *ca* indicates grouping and breaks; it marks the boundary of the preceding statement.. all these functions treated in detail..

Rev.: G. V. DEVASTHALI, *ABORI* 64, 275–80.

159. JOSHI, S. D.; LADDU, S. D. (ed.). *Proceedings of the International Seminar on Studies in the Aṣṭādhyāyī of Pāṇini*. Publ. CASS, Cl. E, No. 9, 1983; xxiii + 232.

..*PISP*.. collection of some of the papers presented at ISP held at CASS in 1981..

160. JOSHI, S. D.; ROODBERGEN, J. A. F. The structure of the Aṣṭādhyāyī in historical perspective. *PISP*, CASS, 1983, 59–95.

..authors argue, on the basis of internal evidence, that the *taddhita* and *samāsa* sections of *A*. stem from an author diff. from the one who worked out the *kāraka*-system and phrased the original text of *A*... (P. – c. 550 B. C.; his post- Buddha ed. – c. 450 B. C.; Kātyāyana – c. 150 B. C.; Patañjali – c. 50 A. D.)..

161. JOSHI, Venkatesha Sastri. The significance of the word *bhāṣā* in the Aṣṭādhyāyī. *ABORI* 56, 1975, 212–218.

..*bhāṣā* = colloquial lg. (lg. spoken at P.'s time).. P. gives some peculiar forms in the colloquial lg. wh. were not found in the literary works of his time..

162. JUNNARKAR, P. B. *Introduction to Pāṇini*: Book I. Publ. Shanti S. Dighe, Baroda, 1977; ix + 157.

..Foreword by CARDONA..

Rev.: H. S. ANANTHANARAYANA, *IL* 41, 58–60; Dipak BHATTACHARYA, *VIJ* 16 (1), 155–157; S. A. D., *JASBom* 49–51, 231–32; G. B. PALSULE, *ABORI* 60, 328–29; Rosane ROCHER,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25.170]

JAOS 101, 468; Rama N. SHARMA, *IIJ* 22 (1), 56–58; Albrecht WEZLER, *ZDMG* 130 (3), 612–13.

163. JUNNARKAR, P. B. *Introduction to Pāṇini*: Book II. Publ. Shanti S. Dighe, Baroda, 1980; 278.

164. KAR, Dinabandhu. Concept of *jāti* in the Aṣṭādhyāyī. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 104.

165. KAR, Dinabandhu. Semantic basis of the parts of speech in the Aṣṭādhyāyī. *SP*, ISP, CASS, 1981, p. 33.

..in *subanta* and *tiṅanta* classification, P. makes no ref. to semantic criteria; this classification based on formal considerations alone; therefore, it may not be regarded as involving parts of speech.. the classification– *jāti*, *guṇa*, *bhāva*, *karman*, etc, – is determined not by morphosyntactic features but by semantic considerations..

166. KAR, Dinabandhu. Concept of dravya in Pāṇini's Aṣṭādhyāyī. *SP*, 31 AIOC, Jaipur, 1982, 454–455.

..*dravya* = concrete individual object whose physical features can be observed or counted.. *dravya*, *sattva*, *adhikaraṇa*, *bandhu* – not synonymous..

167. KATRE, S. M. *Pāṇinian Studies I.*

..*VBD* III. 25. 101..

Rev.: M. S. BHAT, *JBomU* No. 79, 213–17.

168. KATRE, S. M. On some accent rules of Pāṇini. *Archibald A. Hill Fel. Vol.* III, Mouton, The Hague, 1978, 107–116.

169. KHARWANDIKAR, D. K. Haradatta on the remodelling of the Pāṇinian sūtras. *SP*, ISP, CASS, 1981, p. 8.

..H. suggests a new order of *sūtras*..

170. KIPARSKY, Paul. *Pāṇini as a Variationist.* Publ. CASS, Cl. B, No. 6, 1979; xiii + 304.

..ed. by S. D. JOSHI.. Introduction: P. makes a systematic distinction bet. 3 degrees of optionality– *vā* (= or rather, usually, preferably); *vibhāṣā* (= or rather not, rarely, preferably not, marginally); *anyatarasyām* (= either way, sometimes, optionally, alternatively); Ch. II: P. and the *Aṣṭādhyāyī*; Ch. III: P. and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vedic (P. probably did not think of Vedas as representing an older stage of Sk., but he was well aware of their special features); Ch. IV : P. and Sk.; Ch. V : Minor devices for expressing optionality; Ch. VI : The *saṁjñā* system; Ch. VII : P. and the trad. ..

Rev. : G. B. PALSULE, *ABORI* 63, 340–42; Hartmut SCHARFE, *IF* 86, 351–54; John D. SMITH, *BSOAS* 45 (1), 185–86.

171. KIPARSKY, Paul. *Some Theoretical Problems in Pāṇini's Grammar*. BORI; KVA Mem. Lect. II, 1982; iv+121 (separate bibliography for each lecture).

..Lect. I : Case, control, and ellipsis; II : The Vedic and Pāṇinian accent systems; III : The ordering of rules in P.'s gr. ..

172. KIPARSKY, P.; JOSHI, S. D. The word-building rules in Pāṇini's grammar.

173. KRISHNAMACHARYA, K. A. Technical terms of Pāṇini – concept of brevity. *SP*, 29 AIOC, Poona, 1978, p. 238.

..significance of P.'s use of *gurusaṁjñās* or *mahāsaṁjñās* (multisyllabic terms)..

174. KRISHNAMACHARYA, K. A. Pāṇinipatañjalyor matabhedāḥ. *SP*, 5 WSC, 1981, p. 43.

175. KRISHNAMACHARYA, K. A. Pāṇinīyasaṁjñānāṁ sābhiprāyavaividhyam. *SP*, 31 AIOC, Jaipur, 1982, 380–381.

..6 kinds of *saṁjñās* acc. to P. ..

176. KRISHNASWAMI AIYANGAR, V. Pāṇinīyaṁ vyākaraṇaṁ prayogānusāry eva. *Saṁvid* 9, 1972–73, 88–90.

177. KRISHNASWAMI AIYANGAR, V. *Pāṇinīya vyākaraṇa kī bhūmikā*. (Hindi). Delhi, 1983 ; 178.

178. KSHATRI, Kiranalata. Vyākaraṇa — vyutpatti evaṁ utpatti. (Hindi). *SP*, 27 AIOC, Kurukshetra, 1974, p. 242.

..Veda as source of *vyākaraṇa*; the original nature of *vyākaraṇa* indicated in *yasya te sapta sindhavaḥ*..

179. KSHIRSAGAR, V. K. Some thoughts on the different dialects reflected in Pāṇini's Aṣṭādhyāyī. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 118.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..P. quotes views of ten other grammarians (in about 18 *sūtras*); these grammarians must have written separate grammars of the dialects of the regions to wh. they belonged; the differences in these grammars usually relate to pronunciation and accentuation; P. attempts to rationalise these differences with a view to evolving a common universal grammar..

180. KUNJUNNI RAJA, K. Pāṇini's concept of a sentence. *ALB* 40, 1976, 165–170.

..(ref. MATILAL, *FL* 2, p. 377, f.n. 1; G. V. DEVASTHALI, *Charudeva Shastri Fel. Vol.*, 206–15).. K. supports the view that P. and Kāt. differ in their views re. the nature of sentence..

181. LADDU, S. D. *Evolution of the Sanskrit Language from Pāṇini to Patañjali : primary formations (Pāṇini 3.1.91–3.2.83)*. Univ. of Poona, 1974; xvi+291.

..also see section 42 below..

Rev.: G. CARDONA, *Lg* 53 (1), 221–224.

182. LADDU, S. D. Pāṇini's *nipātana* and the factor of accent. *PISP*, CASS, 1983, 229–232. (*SP*, 28 AIOC, Dharwar, 1976, 138–139, *SP*, ISP, CASS, 1981, 32–33).

..examines the correctness or otherwise of including accent among the factors of *nipātana*..

183. LIMAYE, V. P. Pāṇini in Dārila on Kauśika-sūtra. *K. S. A. Iyer Fel. Vol.* (*Ṛtam* 2–4), 1970–75, 335–352.

..see 24 above..

184. LIMAYE, V. P. P. 6.1.121 : *avapathāsi ca* or *apavathāsi ca*? *SP*, ISP, CASS, 1981, p. 25.

..correct reading must be *apavathāsi ca*.. *Kāṭhaka-Saṁ.* passage wrongly quoted by *Kāśikā*.. reading *apavathāsi ca* supported by evidence from *ṚV* and *ŚS*..

185. MAHASHABDE, M. V. Meaning of the word *anupadeśa* in P. 1.4.70. *SP*, ISP, CASS, 1981, p. 14.

..*anupadeśa* = contemplating or thinking oneself in wh. *parasya kathana* is absent..

186. MAHAVIR. Some anomalies regarding Aṣṭādhyāyī. *SP*, 27 AIOC, Kurukshetra, 1974, p. 392.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..controverts I. S. PAWATE's views (*VBD* I. 75. 38), namely, (1) that P. was mere *pravaktṛ* and not *kartṛ* of *A.*; (2) that P. received from his predecessors the various aspects of *vyākaraṇa* (wh. are therefore called *upadeśa*)..

187. MAHAVIR. *Pāṇini as Grammarian.* Indological Book House, Delhi, 1978; 105.

..with special ref. to compound formations..

188. MAHAVIR. *Anabhihite* in Pāṇini. *SP*, ISP, CASS, 1981, 13–14.

..P. 2.3.1.. the paper discusses the entire framework of *la.* endings..

189. MAHAVIR. Concept of *śabda* in Pāṇini. *SP*, 5 WSC, 1981, 48–49.

..P. recognises various grades of *śabda*; of these *varṇa* (phoneme) is the first and the smallest one, and *vākya* (sentence) the last and the largest one; *vākya* being *śabda* is the ultimate goal of P.'s *Śabdānuśāsana*..

190. MAHAVIR. Samartha theory in Pāṇini. *SP*, 31 AIOC, Jaipur, 1982, 382–383.

..(P. wrongly regarded as a mere *pada*-grammarian; but actually he is also a *vākya*-grammarian).. *samartha*=immediate syntactic relation..

191. MAKKAI, A.; CHRISTIE, JR., William M. Whose intellectual ancestor was Pāṇini – really? *S. K. Chatterji Fel. Vol., IJL.*

192. MANASIMHA. Pāṇini para pūrvavarti vaiyākaraṇon kā dāya. (Hindi). *Ṛtandharā* 7 (2), 1972, 9–22.

..contd. from previous issue..

193. MATILAL, B. K. Some comments of Patañjali under 1. 2. 64. *PISP*, CASS, 1983, 119–126.

..P. 1. 2. 64 can be justified by interpreting it as a rule that concerns the homonyms such as *akṣa* or *rāma*..

194. MEHENDALE, M. A. On the Vārttika 2 on Pāṇini 6. 1. 83. *BDCRI* 33, 1973, 249–252.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..two irregular Vedic forms: *bhayya* (=to be feared) and *pravayyā* (=to be impregnated); Kātyāyana adds one more form: *hradayyāḥ* (=existing in pond); Patañjali suggests two more forms: *hradavyā* and *śaravyā*.. M. tries to determine the meaning of *śaravyā*..

195. MEHENDALE, M. A. On Pāṇini 1.3.41. *ABORI* 63, 1982, 225–226.

..meaning of *pādaviharaṇa*..

196. MISHRA, Hari Mohan. Pāṇini ke "nabhrāṇnapānna-vedā..." sūtra kā bhāṣāśāstrīya adhyayana. (Hindi). *Parameshwarananda Sastri Comm. Vol.*, LBS-KSV, New Delhi, 1973–74, 30–32.

197. MISHRA, Hari Mohan. A reappraisal of Pāṇini. *Ind. Taur.* 3–4, 1975–76, 317–320.

..concludes that P. has not paid proper attention to the process of hist. develop. of Sk. lg...

198. MISHRA, Hari Mohan. Rules for arbitrary derivations in the Aṣṭādhyāyī. *SP*, ISP, CASS, 1981, 6–7.

..(1) derivation of non-Aryan words from Sk. sources (e. g. *cipiṭa*, *cikin*, *nakra*); (2) derivation of Prakrit words (e. g. *vikaṭa*, *kṣullaka*, *ōḍhya*); (3) derivation of Sk. words (base is wrongly conceived, e. g., *śrotriya*, *kṣetriya*; or *pratyaya* is artificially created, e. g. *vidvatkalpa*, *paṭujātīya*..

199. MISHRA, Jayamanta. Maharṣipāṇiner utsūtraprayogaḥ. *Saṁ. Vim.* 1 (2), 1974, 85–88.

..there are instances in *Aṣṭādhyāyī* where P. himself seems to disregard his prescriptions, e. g. there is no vowel-*sandhi* in the last *sūtra* of *A*... acc. to author, this disregard is purposeful and justifiable in all cases..

200. MISHRA, Jayamanta. Maharṣivālmīkipāṇinyoḥ paurvāparyam. *SP*, 27 AIOC, Kurukshetra, 1974, p. 68.

..V. is much prior to P...

201. MISHRA, Jayamanta. Maharṣipāṇiner madhyamamārgaḥ. *SP*, 28 AIOC, Dharwar, 1976, Dev. 30.

202. MISHRA, Jayamanta. Maharṣipāṇineḥ samaye saṁskṛtaṁ lokabhāṣā. *Saṁ. Vim.* 4 (1–2), 1976, 25–27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

203. MISHRA, Saligram. Dvirvacane'ci. *Śāradā* 18 (6–8), 1977, 35–36.

204. MISRA, Narayana (ed.). *Aṣṭādhyāyīsūtrapāṭhaḥ*. Chowkhamba, Varanasi, 1977.

..with Hindi comm., *Ābhā*; and with *Pāṇinīya-śikṣā*, *Gaṇapāṭha*, and *Liṅgānuśāsana*..

205. MISRA, Vama Deva. *Pāṇinīya Svaraprakriyā: a critical study*. Ph. D. diss., BHU, 1968.

206. MISRA, Vidhata. Ancient Indian linguists referred to in the Prātiśākhyas and the Vyākaraṇas.

..see 23. 28 above..

207. MISRA, Vidya Niwas. *The Descriptive Technique of Pāṇini: an Introduction*.

..*VBD* III. 25. 121..

Rev.: V. MILTNER, *Linguistics* 57, 103–05; Rosane ROCHER, *JAOS* 90, 357–59; Sunil SENGUPTA, *ZPhon* 24, 450–52.

208. MISRA, Vir Bhadra. Meaning of *īpsita* in Pāṇini's kārakas. *29 PAIOC*, 1980, 422–423. (*SP*, 29 AIOC, Poona, 1978, p. 243).

209. NAGARAJAN, V. Brahma jagato nimittakāraṇam ity atra Pāṇinisaṁmatiḥ. *AORM* 29 (1–2), 1980, Sk. 1–4.

210. NAMPUTIRI, P. Narayanan. Bho bhago agho apūrvasya yo 'si. *Śāradā* 18 (6–8), 1977, 37–39.

211. NAPUTIRIPPAL, Sankaran. Halas taddhitasya. *Śāradā* 18 (6–8), 1977, p. 37.

212. NARADEVA SASTRI. *Śabdārthasambandhe pāṇinīya-siddhāntaḥ*. Ph. D. diss., VSVV, 1968.

213. NARAYANA MURTI, M. S. Bhartṛhari on viśeṣaṇānāṁ cājateḥ of Pāṇini. *SVUOJ* 15 (1), 1972, 49–62.

214. VAN NOOTEN, Barend A. Pāṇini's theory of verbal meaning. *27 PICO*, 1969, p. 322.

,,cf. *VBD* III. 25. 133,,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

215. OAK, M. P. *Bhāratīhṛdayam*. Poona, 1976; 20+56.

..*kāvyamayī pāṇinīyāṣṭādhyāyī*..

216. OJIHARA, Yutaka. Un chapitre de la saddanīti compare aux donnees pāṇiniennes : note preliminaire de Colette Caillat. *JA* 259 (1-2), 1970-71, 83-97.

217. OJIHARA, Yutaka. Qu'on ne confonde pas un vārttika avec un sūtra ! *Ind. Taur.* 7, 1979, 333-337.

..ref. P. 6. 3. 34-45..

218. OJIHARA, Yutaka. Causerie Vyakaranique (V): "*pūrvatra siddham*" contrairement à 8. 2. 1. *JIBS* 28 (1), No. 55, 1979, 1-6.

219. OZA, Kedarnath. Pāṇinīyaṁ vyākaraṇam. *SS* 31 (1-2), 1976.

220. PAHI, Biswambhar. Remarks on Pāṇini's defining-techniques in Aṣṭādhyāyī. *SP*, 31 AIOC, Jaipur, 1982, p. 389.

221. PAIK, T. S. *Pāṇini's treatment of the augment* i *in Sanskrit*. Doctoral diss., Calif. Univ., Berkeley, 1973.

222. PALSULE, G. B. Some views of Pāṇini and his followers on object-language and metalanguage. *Tartu Oriental Studies* 2 (2), 1973, 310-320.

..*VBD* III. 25. 145..

223. PALSULE, G. B. Pāṇini's treatment of the periphrastic future in Sanskrit. *JUPHS*, No. 41, 1974, 145-152.

224. PALSULE, G. B. Adbhutā khalu kṛtiḥ sūtrakārasya Pāṇineḥ. *Gīrvāṇasudhā* 3 (8-9), 1982, 25-30.

..also included in 24. 145 ..

225. PALSULE, G. B. Two Vedic rules of Pāṇini : 8. 3. 47 and 8. 3. 10. *GJV*, VSM, 1982, 185-188.

..these two rules deal with a particular phonological feature of the Vedic Sk., viz., the appearance or otherwise of the *visarga* before a following *p*- in a restricted no. of cases.. P. 8. 3. 47 not included by P. in the Vedic section, tho' examples to illustrate it are found

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only in Vedic lit... author suggests some reasons as to why this shd. have occurred.. P. 8. 3. 10 is a purely Vedic rule; the optionality of the rule seems to be a later idea meant to explain the retention of *n* in some Vedic passages and in the cl. Sk...

226. PANDEY, A. N. A note on the Pāṇini-sūtra 2. 1. 32: *kartṛkaraṇe kṛtā bahulam*. *SP*, 29 AIOC, Poona, 1978, 116–117.

227. PANDIT, M. D. Pāṇini : a statistical picture of Sanskrit sounds – II. *IA* (III) 5 (3–4), 1971/1974, 154–171.

..with 11 tables.. lists together all the 190 sounds derived from the 42 phonemes and describes each of them phonetically.. (for Part I, see *VBD* III. 93. 26)..

228. PANDIT, M. D. Formal and non-formal in Pāṇini. *ABORI* 54, 1973, 179–192.

..(five non-formal aspects : meaning, gender, number, tense, and person).. (1) if the non-formal category brings about any difference in the formal structure, it shd. be considered in the formal analysis; (2) non-formal category must be suitably represented in the grammatical procedure, and, if possible, must be given a place in it; (3) the non-formal category must be reflected in some formal counterpart in the form usable in the lg. ..

229. PANDYA, C. J. Sūtre liṅgavacanam atantram. (Guj.). *Svādhyāya* 14 (1), 1976, 1–3.

229A. PANT, Nayaraj. Pāṇinīya vyākaraṇako jñānale vedāṅgajyautiṣako artha garna sahāyatā milcha. (Nepali). *Pūrṇimā* 9 (2), No. 34, 123–128.

..see 28. 6 below..

230. PARANJPE, Vinayak W. Pragṛhya rules in Ṛk-Prātiśākhya and Pāṇini.

..see 23. 33 above..

231. PARASHURAM SASTRI. Pāṇiner mahatī sūkṣmekṣikā. *SP*, ISP, CASS, 1981, p. 39.

232. PARIBOK, A. Pāṇini's "Pratyāhāra-sūtras" in the light of modern phonology. *SP* (USSR scholars), 5 WSC, 1981, p. 218.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..compared with the modern phonological distinctive features theory, the *Śivasūtras* present an adequate phonological method, wh. can be qualified as an immanent one..

233. PATANJALI SASTRI, Deo Prakash. *Aṣṭādhyāyī-Prakāśikā*. Patanjal Publications, New Delhi, 1965 ; 549.

..Sk. text of most of *A*, with Sk. paraphrases and Hindi explanations..

234. PAVOLINI, P. E. La grammatica di Pāṇini. *Asiatica* 3 (1), Rome, 1938, 1–9.

235. PEDDA VENKATAYYA, M. Pāṇinīyam. *Gairvāṇī* 15 (1), 1977, 13–15.

236. PISANI, Vittore. Pāṇini 1. 2. 23. *RSO* 14, 1934, p. 84.

237. PISANI, Vittore. Multa renascentur. *Paideia* 34, 1979, 90–91.

..ref. to P.'s *A*. ..

238. RAMACHANDRA RAO, S. K. Specimens of Pāṇini's poetry. *QJMS* 50, 1959, 115–127.

239. RAMACHARI, C. Pratyāhāras in the Pāṇinian system of grammar. *SP*, 29 AIOC, Poona, 1978, p. 127.

240. RAMAMURTI, K. S. Vyākaraṇa. *SVUOJ* 16, 1973, 25–35.

241. RAMAMURTI, Rajam. Impact of Pāṇini on the Tamil grammatical tradition of the post-Tolkāppiyam period. *SP*, ISP, CASS, 1981, p. 3.

242. RAMANUJA TATACHARYA, N. S. Uṇādi-prakaraṇaṁ pāṇinīyavyākaraṇaṁ ca. *SVUOJ* 15 (2), 1972–73, Sk. 19–30.

..most of the *Uṇādisūtras* prior to P.; not all available *Uṇādisūtras* are the work of Śākaṭāyana; (*uṇādayaḥ* = *avyutpannāni prātipadikāni* ?)..

243. RAMANUJA TATACHARYA, N. S. Liṅarthaviṣaye matabhedāḥ. *JSA* 2, Osmania Univ., 1980, Sk. 13–20.

..P. 3.3.161..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

244. RAMANUJA TATACHARYA, N. S. Kiṁ Pāṇineḥ vyaktiśaktau tātparyam, atha vā jātiśaktau? *SP*, ISP, CASS, 1981, 35–36.

..Paṇineḥ vyaktiśaktau eva tātparyam..

245. RAMA SARAN, Sastri. *Pāṇinivyākaraṇaśāstre vaiśeṣikatattvamīmāṁsā*, Delhi, 1976.

Rev.: C. V. S. ACHARYA, *Sam.Pr.* 11, 138.

246. RAMA SHARMA. Pāṇini's Catvāriṁśa-Brāhmaṇa. *P. B. Desai Fel. Vol.*, 1971, 436–440.

..*Cat. Br.* = not *Tāṇḍya-Mahā-Br.*, but *Ait. Br.*.. (see 18. 15 above)..

247. RANGANATHA SARMA, N. Saṁskṛtabhāṣāyā vyāvahārikītve pāṇinīyaśāstre gamakāni. *SP*, 28 AIOC, PP 18, Dharwar, 1976, 9–10.

..words like *pātresamitaḥ*, *gehenardī*, *mātaripuruṣa*, are so indicative..

248. RISHI, R. M. *The Nipātana-Sūtras in the Aṣṭādhyāyī*. Ph. D. diss., Univ. of Poona, 1975.

249. RISHI, R. M. Aṣṭādhyāyīsūtreṣu kāścana visaṁgatayas truṭayaś ca. *SP*, 28 AIOC, Dharwar, 1976, p. 145.

250. ROCHER, Rosane. *La théorie des voix*...

..*VBD* III. 25. 183..

Rev.: Pentii AALTO, *AO* 36, 472–77; A. LUGOWSKI, *Rocz. Or.* 34 (2), 115–16; B. A. VAN NOOTEN, *FL* 7, 592–601; J. C. WRIGHT, *BSOAS* 32, 457.

251. ROCHER, Rosane. Concept of verbal root: a propos of Pāṇini 1. 3. 1. *27 PICO*, 1969, 312–313.

..cf. *VBD* III. 25. 184..

252. ROGERS, David Ellis. *Pāṇini's Context of Kārakas*. Doctoral diss., Univ. Michigan, 1969.

253. ROGERS, D. E. Context-sensitivity in the verbal root set of Pāṇini's grammar. (in) *Towards Tomorrow's Linguistics*,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ed. R. W. SHUY and Ch. J. BAILEY, Georgetown Univ. Press, 1974, 343-351.

254. ROY, S. B. Pāṇini and Kātyāyana : a chronological analysis. *JAHRS* 35, 1975-76, 117-144.

255. SANKARA RAMA SASTRI. *Bhagavatpāṇinimunipraṇītaḥ aṣṭādhyāyīsūtrapāṭhaḥ*. Sri Balamanorama Series 2, Sri Balamanorama Press, Madras, 1937 ; 276.

256. SARANGI, A. C. An enquiry into Pāṇini's placement of the *tācchīlika* suffixes within the present suffixes section. *CASS Stud* 3, 1976, 121-129. (*SP*, 27 AIOC, Kurukshetra, 1974, p. 239).

..the word *śīla* stands for the notion of habit; restriction of *tācchīlika* forms to the Present is not warranted..

257. SARANGI, A. C. Implication of the use of *iti* in the Aṣṭādhyāyī. *SP*, ISP, CASS, 1981, p. 30.

..investigates whether P. has used *iti* as a meta-word to indicate an equivalent of quotation mark, or a word-pattern, or a meaning-pattern, or whether it stands for either *saṃjñā* or *ādi*..

258. SARANGI, A. C. Pāṇini and Pāṇinīyas on the *śeṣa*-device. *SP*, 31 AIOC, Jaipur, 1982, p. 396.

..*śeṣa* device used by P. to lump together instances wh. have not been covered by the earlier rules..

259. SATAPATHI, Ladukeshwar. Māheśvarasūtreśvanubandhacayanamīmāṁsā. *SP*, ISP, CASS, 1981, p. 34.

260. SATAPATHI SARMA, T. Pāṇinīyavyākaraṇe guṇavṛddhitattvam. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 132.

261. SATYANARAYANA SARMA. Pāṇiniyuge lipijñānam uddiśya pratīcye jagati paryālocanam. *Paramārthasudhā* 3 (3), 1980, 1 ff.

..(WEBER-MAX MÜLLER vs GOLDSTÜCKER).. without knowledge of *lipi*, P.'s gr. wd. have been impossible..

262. SATYA VRAT. Thoughts on onomatopoeia. *JGJKSV* 29, 1973, 439-445.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..P.'s approach to onomatopoeia similar to that of WUNDT (*Die Sprache*, 1928, 338)..

263. SATYA VRAT. Pāṇini's regard for usage. *SP*, ISP, CASS, 1981, 25–26.

264. SCHARFE, Hartmut. *Pāṇini's Metalanguage.*

..*VBD* III. 25. 192..

Rev.: A. AKLUJKAR, *OLZ* 72 (3), 300–309; G. CARDONA, *IIJ* 15, 207–221; T. S. PAIK, *FL* 10, 581–88; Rosane ROCHER, *JAOS* 93, 112–14; Jochem SCHINDLER, *WZKSA* 18, 213–14; Albrecht WEZLER, *Kratylos* 18, 22–32.

265. SCHARFE, Hartmut. How much freedom for Pāṇinīyas? *OLZ* 74 (6), 1979, 517–522.

..Rev. article on M. DESHPANDE, *Critical Studies in Indian Grammarians I*, Ann Arbor, 1974 (see section 43)..

266. SCHARFE, Hartmut. Overinterpretation versus redundancy. *ALB* 44–45, 1980–81, 352–357.

..ref. P. 1. 4. 96.. (*api*)..

267. SCHARFE, Hartmut. Secondary noun formation in Pāṇini's grammar – what was the great option? *PISP*, CASS, 1983, 53–57. (*SP*, ISP, CASS, 1981, p. 29).

..P. 2. 1. 82..

268. SEN, Sukumar. *Pāṇinica*. Calcutta Sk. College Res. Series 75, Studies 50, 1970; 45.

..three lectures: (1) The lg.-style described by P.; (2) On some words from P.; (3) The tenses in P...

269. SHARMA, Krishna Kumar. Pāṇinian concepts of morphophonemics. *SP*, 27 AIOC, Kurukshetra, 1974, p. 392.

270. SHARMA, M. D. Aṣṭādhyāyyāḥ sūtravyākhyāne vyākhyātṛṇāṁ bhedaḥ. *SP*, ISP, 1981, p. 43.

..in respect of *anuvṛtti*, *apakarṣa*, *iva*, *iti*..

271. SHARMA, M. D. *Siṁhāvalokitanyāya* in explaining Pāṇini. *SP*, 5 WSC, 1981, 92–93.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. 280]

272. SHARMA, Mudrika. Auṇādikapadadvayasya pāṇinivyākaraṇena samīkṣaṇam. *Saṁ. Vim.* 1 (1), 1973, 18–22.

..derivation of *īśvara* and *sāraṅga*..

273. SHARMA, Nandakishor. Bhāṣāvijñānadṛṣṭir eva pāṇiner ādhārabhūtā. *SP*, 28 AIOC, Dharwar, 1976, 145–146.

274. SHARMA, Rama Nath. Referential indices in Pāṇini. *IIJ* 17 (1–2), 1975, 31–39. (*AICL* 3, 1972, 19–20).

..occurrences of technical terms in various rules of gr. perform the functions of a triggering device wh. causes recourse to the process of ref...

275. SHARMA, Rama Nath. Word derivation in Pāṇini. *FL* 9, 1976, 215–229.

276. SHARMA, Rama Nath. Deletion rules in Pāṇini. *SP*, ISP, CASS, 1981, p. 4.

..seeks to establish the domain of *lopa*, *luk*, *ślu*, *lup*..

277. SHASTRI, A. D. Māheśvara Sūtras. *BCGVB* 51, 1976–77, 34–38.

..before P., two diff. arrangements of Sk. alphabet; P. edited and revised *Māheśvara Sūtras* with suitable changes while retaining their basic structure.. (the sole purpose of *M. S.* – forming of *pratyāhāras*)..

278. SHASTRI, Kalicharan. On the Śiva-sūtras: a short study. *IJL* 2 (2), 1975, 99–106.

..these *sūtras* represent the Sk. alphabet wh. contains the trad. enumeration of phonetically individual and independent letters (43); arrangement of *Śivasūtras* purely structural – it is more in consonance with the structural framework of *Aṣṭādhyāyī* than with phonetic criteria..

279. SHASTRI, K. D. *The Gaṇapāṭha ascribed to Pāṇini*. Kurukshetra Univ.

280 SHASTRI, Shrinivas. Saṁskṛtabhāṣāyāṁ niṣedhātmakaprayogāḥ pāṇinivyākaraṇaṁ ca. *Viśva-Saṁskṛtam* 9 (3–4), 1972, 251–267.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

281. SHUKLA, J. M. *Pāṇinīya saṁskṛta vyākaraṇaśāstra-paraṁparāno itihāsa.* (Guj.). Univ. Book Production Board, Ahmedabad, 1975; xxiv + 520.

Rev.: S. G. KANTAWALA, *VIJ* 17, 308; K. B. VYAS, *Bh. Vid.* 40, 55–58.

282. SHUKLA, J. M. The *ṇatva*-rules in the Aṣṭādhyāyī (VIII. 4. 1–39). *PISP*, CASS, 1983, 109–118. (*SP*, ISP, CASS, 1981, p. 9).

..these rules include injunctive rules, optional rules, lists of retroflexed words, exceptions, and Vedic rules.. possible to re-arrange some of them..

283. SINGH, J. D. Pāṇini's theory of language. *KURJ* 5, 73–86.

..*VBD* III. 25. 207..

284. SINGH, J. D. Derived constructions in Pāṇini. *SP*, 27 AIOC, Kurukshetra, 1974, 233–234. (*SP*, 29 IOC, Section 7, 1973, p. 78).

..P.'s *A.* is a near exhaustive and comprehensive account of the surface phenomenon of Sk. lg.; *vākya* is treated as unit of description for all practical purposes.. (five *vṛttis*)..

285. SINGH, J. D.; DORASWAMY, K. The case: Tolkāppiyam and Pāṇini. *VIJ* 12 (1–2), 1974, 412–424. (Also, *KURJ* 4, 119–129).

286. SINGH, J. D. Phonologic component in Pāṇini. *PAICL* 2, 1974, 7–46.

287. SINGH, J. D. Pāṇini's theory of Kārakas. *IJDL* 3 (2), 1974, 287–320. (*SP*, 28 IOC, 2. 65).

..cf. *VBD* III. 25. 206.. (1) definition and bases of *k.*; (2) linguistic representation; (3) motivation; (4) theoretical implications..

288. SINGH, J. D. Pāṇini's technique of description. *Charudeva Shastri Fel. Vol.*, 1974, E 279–293.

..*VBD* III. 25, 208..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

289. SINGH, J. D. Pāṇini and goals of linguistic description. *SP*, 30 ICHSANA, Mexico, 1976, 47–48.

..(1) P. builds up his theory of lg. and linguistic description from facts of Sk. lg.; (2) P. presents only the formal analysis of sentence structure; (3) P. asserts that lg. use is not amenable to systematization; (4) acc. to P., semantic interpretation of utterances or assigning meanings to other linguistic elements is not the concern of a grammarian; (5) P. examines linguistic phenomena in the broader context of totality of environs in wh. it is employed..

290. SINGH, J. D. Technical terms in Pāṇini. *IJDL* 8 (1), 1979, 7–16.

291. SINGH, J. D. Pāṇini's description of Saṇskrit and his concept of language. *SP*, ISP, CASS, 1981, p. 10.

..lg. for P. is a system of units wh. are a blend of oral sounds and mental concepts; it functions in the environment in wh. its speakers move about; no clear-cut demarcation of levels in its organization..

292. SINGH, J. D. Phonological change in Pāṇini : his theoretical assumptions. *IJDL* 10 (1), 1981, 58–81.

293. SINGH, R. S.; VASAVA DUTTA, K. M. On the botanical identity and critical appraisal of Doḍī of the Pāṇinian flora (P. IV. 3. 167). *SP*, 31 AIOC, Jaipur, 1982, 525–526.

294. SINHA, Anil C. Generative semantics and Pāṇini's kārakas. *JOIB* 23 (1–2), 1973, 27–39.

..a crit. examination of CARDONA's contention that P.'s *kārakas* are syntactic categories (*JOIB* 16, 201–215).. to the author, they are the most striking semantic categories in his grammar..

295. SIVARAMAKRISHNA SASTRI, K. A. Some anomalous sūtras in the Aṣṭādhyāyī. *BDCRI* 35 (3–4), 1976, 132–136.

..(1) *yoga-vibhāga*; (2) incomplete construction; (3) usage of some unusual terms; (4) lack of proper arrangement; (5) misleading construction; (6) brevity thrown to the winds..

296. SRINIVASA IYENGAR, N. T. Varṇasamavāyaḥ pāṇinikartṛkaḥ — laghuvimarśasāraḥ. *SP*, 28 AIOC, Dharwar, 1976, p. 12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

297. SRINIVASA AIYANGAR, N. T. 'Anupasarjanāt' — sūtra-bhāṣya-vicāraḥ. *Śaradā* 18 (6–8), 1977, 31–34.

298. STAAL, J. F. Syntax and semantics in Pāṇini. *PICO*, 1969, 311–312.

299. STAAL, J. F. Syntactic and semantic relations in Pāṇini. *FL* 5, 1969, 83–117.

..see 298 above..

300. SUBRAHMANYAM, P. S. Deep structure and surface structure in Pāṇini. *IL* 36 (4), 1975, 346–366. (*3 AICL*, 1972, 20–21).

..principles that underlie the compilation of P.'s *A.* are closely analogous to the theory of modern transformational-generative gr.; P. considers the semantic structure of an utterance to be basic and derives the phonological form of it thro' his rules..

301. SUBRAHMANYAM, P. S. Pāṇini's use of semantics. *PISP*, CASS, 1983, 127–136. (*SP*, ISP, CASS, 1981, 15–16).

..P. used semantics in three main ways: (1) semantic concepts (e.g. *vartamāna, bahutva*) used as the starting pt. in his gr. to derive the corresponding phonological forms by a series of replacement rules; (2) semantic concepts used for grouping words and stems into form-classes; (3) shades of meaning conveyed by the whole derived word or compound taken into account to assign a particular affix or compounding process..

302. SUBRAHMANYA SASTRI, P. S. Yasya ca bhāvena bhāvalakṣaṇam (2.3.37), ṣaṣṭhī cānādare (2.3.38). *Aditya Nath Jha Fel. Vol.* 1, 1969, p. 247.

303. SUKLA, Sitarama. *Pāṇinīya vyākaraṇa men avyaya prakaraṇa.* (Hindi). Doctoral diss., VSVV, 1966.

304. SURENDRA KUMAR, Brahmachari. A note on Pāṇini's rule *akathitaṁ ca*. *SP*, 29 AIOC, Poona, 1978, p. 253.

305. SURYANARAYANA SASTRI, Peri. "Prātipadikārthaliṅga-parimāṇavacanamātre prathamā" iti sūtre vārttikakārasya āśayaḥ. *Śāradā* 18 (6–8), 1977, 40–41.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25.315]

306. THATTE, Narahari Sastri. Pāṇinivyākaraṇam. *Surabhāratī* 15, 1977, 9–19.

307. THATTE, Narahari Sastri. Pāṇinīye tumun. *Surabhāratī* 17, 1980, 14–19.

308. THIEME, P. Zur Datierung des Pāṇini. *ZDMG* 89, 1935, *21–*24.

309. THIEME, P. A few remarks on Indian Culture 4 (pp. 387 ff.). *IC* 5, 1939, 363–66.

..ref. 124 above..

310. THIEME P. [Aṣṭādhyāyī]. (in) *India, Pakistan, Ceylon* (ed. W. Norman BROWN), 1960, 70 ff.

..P.'s *A.* is not a school grammar nor an academy gr., but a theoretical explanation of the word formation of Sk. ..

311. THIEME, P. Meaning and form of the "grammar" of Pāṇini. *SII* 8/9, 1982/83, 3–34.

..P.'s work is *vyākaraṇa* in the sense: *vividhena prakāreṇa* (or *viśeṣeṇa*) *ākṛtayaḥ kriyante yena*.. P.'s gr. is *sūtra*, because it shows acc. to wh. rules the eternal elements of lg. are sewn together (*siv*) and formed (*vi* + *ā* + *kṛ*) into words and utterances, the passing units of speech.. *Saṁskṛta* = (in the literal sense) 'put together (elements)' and (in the derived sense) 'made fit for, prepared for ritual purity'.. P.'s gr. signifies the birth of science out of magic..

312. TIWARY, K. M. A meta-rule of rule ordering in Pāṇini's grammar. *1 PCDL*, 115–131.

313. TRIPATHI, Bhagirath Prasad. Pāṇinīya dhātupāṭha aura āryon kā abhijana. (Hindi). *Āj*, 22. 2. 1970.

314. TRIPATHI, Bhagirath Prasad. Pāṇinīyāḥ 'abhyāsaḥ', 'āmreḍitam', 'abhyastam' ceti śabdāḥ. *JGJKSV* 18 (1–2), 1972, 697–699.

315. TRIPATHI, Bhagirath Prasad. Some Pāṇinian roots which are used only in European and Persian langnages. *SP*, 4 WSC, 1979, p. 184.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..WHITNEY : only 900 roots in *Dhātupāṭha* are authentic; this view not acceptable; some Pāṇinian roots used in Persian and European lgg.; this can't have been accidental..

316. TRIPATHI, Chandrakumar. Kārakasvarūpavicāraḥ. *Paramārthasudhā* 3 (3), 1979.

317. TRIPATHI, Jayaprakash. Aṣṭādhyāyīsaṁgativimarśaḥ. *SS* 33 (3-4), 1978.

318. TRIPATHI, Kailas Pati. Presupposition of Pāṇini. *SP*, 27 AIOC, Kurukshetra, 1974, 232-233.

..P. 1.2.58, 1.2.64, 1.1.68 : P. seems to have expressed his opinion about the meaning of a word as *jāti*, *vyakti*, and *rūpa*; this is the base of his philosophy..

319. TRIPATHI, Kailas Pati. Curse in Pāṇini. *Saṁ. Vim.* 4 (1-2), 1976, 149-156.

320. TRIPATHI, K. R. Interpretation of some Vaidika usages according to Pāṇini and his commentators. *SP*, Winter Inst. (Vedic Interptet.), CASS, 1980, 29-30.

..*svārthikatva* hypothesis (non-change of meaning of the stem even after adding the secondary affixes) is not acceptable to P.; this is illustrated on the basis of Vedic examples..

321. TRIPATHI, K. R. Pāṇini and his commentators vis-á-vis svārthika secondary affixes. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 124-125.

322. TRIPATHI, K. R. An examination of P. 1. 4. 2. *SP*, 31 AIOC, Jaipur, 1982, p. 404.

..examines the *sūtra* from the pt. of view of (1) P.'s tactics in *A.*; (2) interpret. by Patañjali; (3) *antaraṅga-bahiraṅga* theory of Pāṇinīyas; and (4) *siddha-asiddha* principle of P...

323. TRIPATHI, Rama Prasad. *Pāṇinīyavyākaraṇe pramāṇasamīkṣā*. Sarasvati Bhavan Adhyayana-Mala 20, VSVV, 1972.

..doctoral diss...

324. TRIPATHI, Rama Prasad. Caturdaśasūtrīvimarśaḥ. *A. N. Jha Fel. Vol.* 1, 1969, 248-262. (Also, *Śrīpaṇḍitaḥ*, 1974, 1 (4), 9-11; 1 (5), 15-18).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. 335]

325. TRIPATHI, Rama Prasad. Pāṇinīyavyākaraṇaṁ bhāṣā-vijñānaṁ ca. *SS* 27 (1), 1973.

326. TRIPATHI, Rama Saran. Pāṇiniḥ paśyatoharaḥ. *JGJKSV* 34 (1-2), 1978, 153-156.

..discusses words and roots connected with various forms of the act of stealing in *A*...

327. TRIPATHI, Rama Shankar. Vyākaraṇaśāstrasyotpattiḥ. *Saṁvid* 18 (4), 1982, 52-55.

..Vedic evidence..

328. TULPULE, S. G. Rajavāḍe āṇī pāṇinī. (Marathi). *BISMQ* 58, 1979, 105-108.

329. UDAYAVIRA SASTRI. Pāṇini. (Hindi). *Gaganāñcala* 3 (2), 1980, 21-34.

..Pāṇini from pāṇin or pāṇina; P. not post-Buddha; P. composed his gr. to stem the tide of vulgarization of Sk. soon after the conclusion of MBh. war; in 5th-4th cent. B. C., Sk. was not the lg. of common *vyavahāra* – how cd. it be *bhāṣā*?..

330. UPADHYAYA, Krishnadeva. New verses of Pāṇini. *IHQ* 13, 1937, 167-171.

331. UPADHYAYA, Ved Prakash. Yaṇ-sandhāna-vimarśaḥ. *Viśva-Saṁskṛtam* 8 (1-2), 1970-71, 93-97.

332. VARMA, K. C. Saṁskṛta, Pāli, and Pāṇini. *Meerut Univ. Sk. Res. Journal* 5, 1980, 153-164.

333. VARMA, Satyakam. Pāṇinīye vyākaraṇe saṁjñā. *Viśva-Saṁskṛtam* 9 (1-2), 1971-72, 126-137.

334. VARMA, Satyakam. Importance of Māheśvara sūtras. *SP*, 27 AIOC, Kurukshetra, 1974, p. 229.

..two established systems of phonetic arrangement before P.: (1) *Prātiśākhya*-system, (2) Māheśvara-system; P. follows the latter.. Māheśvara generated the most scientific phonetic division-ing known as *pratyāhāras*..

335. VARMA, Satyakam. Technical terms of Pāṇini. *SP*, 27 AIOC, Kurukshetra, 1974, p. 230.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..P. borrowed many of his terms from his predecessors; to some of them he has given new definitions and implications..

336. VARMA, Siddheshwar. *Pāṇini and Elision*, being an analytical study of Pāṇini's sūtras on *lopa* (elision) in Sanskrit. Panjab Univ. Indolog. Series 12, Hoshiarpur, 1978; xii + 69.

Rev.: S. D. LADDU, *VIJ* 17, 302-05.

337. VASU, S. C. (ed.). *Aṣṭādhyāyī of Pāṇini*. Mot. Ban., Delhi; Vol. I, 1980, 850; Vol. II, 1981, 851-1681 + 106.

..with English transl... *VBD* III. 25. 231.. reprint of 1976..

338. VENKATACHARYA, T. The significance of the dictum: *yata evakāras tato 'nyatra niyamaḥ*. *VIJ* 18 (1-2), 1980, 80-87.

339. VENKITASUBRAMONIA IYER, S. Variants in Pāṇini-sūtras affecting accent. *SP*, 5 WSC, 1981, p. 115.

..considers about ten sūtras..

340. VENKITASUBRAMONIA IYER, S. On variants in the Aṣṭādhyāyī. *PISP*, CASS, 1983, 141-155. (*SP*, ISP, CASS, 1981, 4-5).

..(1) some variants do not affect form or meaning; (2) some affect form, but not meaning; (3) some affect both form and meaning; (4) some affect only accent.. considers causes of variants, e. g., changes in the lg.; *sūtras* read as *saṁhitāpāṭha*; regional differences in pronunciation; orthographic similarity of letters; *vārttikas* regarded as alternative form of *sūtras*; etc...

341. VARNEKAR, S. B. Asiddhaṁ jñāpakatvaṁ pāṇinimatena. *SP*, ISP, CASS, 1981, p. 37.

342. VHATKAR, Ashok. Significance of *ha* letters in the Śivasūtras. *SP*, 31 AIOC, Jaipur, 1982, 404-405.

..14th *sūtra*, *hal*, acts as purifier of 13th *sūtra*, *śaṣasar*; *h* of 14th *sūtra* has nothing to do with *h* of 5th *sūtra*..

343. VIJAYAPAL. *Aṣṭādhyāyī-śuklayajurvedaprātiśākhyayor matavimarśaḥ*. Vedavani Kāryālaya, Bahalgarh, 1983.

..see 23. 58 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

344. VISHVA BANDHU; MUNISHWAR DEO. *New Vārttikas to Pāṇini's grammar: A specimen.* VIS 57, Hoshiarpur, 1972; 28.

345. WAKANKAR, L. S. *Pāṇini and phonetic graphics.* Inst. of Typographical Research, Poona, 1981; 3.

346. WEZLER, Albrecht. *Paribhāṣā IV, V, XV.*

..*VBD* III. 25. 235..

Rev.: Rosane ROCHER, *IIJ* 13, 130–32; *JAOS* 91, 314–15; H. SCHARFE, *ZDMG* 125 (2), 443–45.

347. WEZLER, Albrecht. Marginalien zu Pāṇini's Aṣṭādhyāyī I. *sthānin.* *KZ* 86, 1972, 7–20.

..discusses *ādeśa-*, *sthānin-*..

348. WEZLER, Albrecht. *Bestimmung und Angabe der Funktion von Sekundär-Suffixen durch Pāṇini.* Steiner, Wiesbaden, 1975; xiii + 155.

..study of P. 5. 1. 119.. study of the principle of free interchangeability (*mahāvibhāṣā*).. *bhāva*..

Rev.: T. BURROW, *BSOAS* 41 (1), 221; H. K., *ZDMG* 128, 421; Rosane ROCHER, *JAOS* 99, 352–53; Ch. WERBA, *WZKSA* 22, 189–90.

349. WEZLER, Albrecht. Some observations on the grammatical terminology of Pāṇini (Marginalia to Pāṇini's Aṣṭādhyāyī II. (in) *German Scholars on India II*, 1976, 361–379.

..see 347 above..

350. WEZLER, Albrecht. Zum Problem der "negativen Appositionen" bei Pāṇini (Marginalien zu Pāṇinis Aṣṭādhyāyī III). *SII* 3, 1977, 35–70.

..(English summary).. examination and rebuttal of the transl. by H. SCHARFE of P. 1. 1. 68 (in *Logic in the Mahābhāṣya*, Berlin, 1961, p. 99)..

351. WUJASTYK, Dominik. Do Paribhāṣās wrongly immunize Pāṇini's theory against criticism? *PISP*, CASS, 1983, 97–103. (*SP*, ISP, CASS, 1981, 7–8).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*Paribhāṣās* are auxiliary hypotheses wh. seek to improve P.'s grammar; they do solve many problems; some add to our knowledge, while some are merely cosmetic measures..

352. YAGI, Toru; OJIHARA, Yutaka. Le Bhāṣya liminaire ad Pāṇini 6.4.1. *JIBS* 25 (1), No. 49, 1976, 524–517.

353. YAGI, Toru. Pāṇini-sūtra 6.4.3 "nami". (French). *JIBS* 30 (1), 1981, 485–482.

354. YAJAN VEER. Brevity and order in Pāṇini. *BSSS* 5 (3–4), II, 1976/1979, 13–22.

..6 categories of P.'s *sūtras* : (1) definitions, (2) rules of interpretation, (3) injunctions, (4) restrictive rules, (5) rules indicating extended applications by analogy, (6) governing rules.. P. uses 3 more key words : *anuvṛtti*, *apakarṣa*, *maṇḍukapluti*..

354A. YAJAN VEER. An examination of P. Kiparsky's book. *SP*, ISP, CASS, 1981, 31–32.

..a propos of 170 above.. P. fully utilised the terms used by his predecessors to show respect to them; *vā* and *vibhāṣā* frequently used in *Prātiśākhyas*; P. was aware of dialects and sub-dialects prevalent in his time; therefore, *anyatarasyām* may refer to some such dialect.. K.'s hypothesis is not supported by facts.. see 355 below..

355. YAJAN VEER. A tale of three terms (*vā*, *vibhāṣā*, and *anyatarasyām*), *SP*, 5 WSC, 1981, 116–118.

..ref. 170 above.. P. uses *vā* and *vibhāṣā* wh. have been frequently used by *Prātiśākhyas* (*pūrvācāryāṇāṁ saṁjñā*).. *anyatarasyām* (*bhāṣāyām*).. see 354A above..

356. YUDHISTHIRA, Mimamsaka. Viluptānāṁ paraḥsahasrāṇāṁ saṁskṛtaśabdānāṁ samuddhāre aṣṭādhyāyyāḥ sāhāyyam. *SP*, ISP, CASS, 1981, p. 42.

..(also printed text of the paper, Ramlal Kapur Trust, Bahalgarh, 1981; 13).. gradual decline in the extent of Sk. lg.; P.'s and other grammars give us a hint re. thousands of lost words..

26. *Nirukta* : *Nighāṇṭu* : YĀSKA.

1. BHAT, G. N. The authorship of the Nighaṇṭu. *SP*, 31 AIOC, Jaipur, 1982, 9–10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26, 8]

..Yāska is the author of the extant *Nighaṇṭu*; he recompiled to a certain extent and modified the then available *Nighaṇṭus*..

2. BHATE, Saroja. *Viparyaya* apropos of Yāska. *ABORI* 56, 1975, 208–211. (*SP*, 27 AIOC, Kurukshetra, 1974, 239–40).

..*viparyaya* as a technical term in *Nir*. has only one meaning: metathesis; *viparyaya* and *vyāpatti* don't represent two specific kinds of *sandhi*..

3. BHATE, Saroja. Yāskācī pratyayaviṣayaka kalpanā. (Marathi). *Jñāneśvara* 11 (3), 1979, 7–9.

..Y. does not consistently follow the grammar-concept of *pratyaya*..

4. BHATE, Saroja. The concept of suffix in the *Nirukta*. *ABORI* 60, 1979, 237–239.

..see 3 above.. Y. adopts the concept of suffix from grammar in his scheme of derivation, but has exploited it at the cost of the uniformity of underlying structure..

5. BHATE, Saroja. Pāṇini and Yāska : principles of derivation.

..see 25, 38 above..

6. BHATTACHARYA, Nitish. Yāska and Sāyaṇa : a comparative study. *SP*, 31 AIOC, Jaipur, 1982, p. 12.

..Y. was more scientific than other *ṚV*-commentators, especially Sāyaṇa..

7. BRONKHORST, Johannes. Yāska's classification of *nipātas*. *ABORI* 60, 1979, 137–149.

..*Nir*., when correctly interpreted, brings about a fourfold classification of particles – first three classes contain meaningful particles, the fourth meaningless ones..

8. BRONKHORST, Johannes. Nirukta and Aṣṭādhyāyī : their shared presuppositions. *IIJ* 23 (1), 1981, 1–14.

(etymologies of *Nir*. are not diachronic; acc. to *Nir*., several etymologies of one word in one meaning can be simultaneously correct).. *Nir*. is primarily concerned with the meanings of words; etymologies are simply part of this semantic elucidation.. two presuppositions of *Nir*. : (1) meaning of a nominal word is the result of a combination of the meanings of its parts; (2) meanings of these parts are not assigned to them by convention; they intimately belong to them.. these two presuppositions underlie *A*.;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Nir. and *A.* can be looked upon as rational elaborations of the same (or closely similar) set of presuppositions.. (see 25. 54A above)..

9. CARDONA, G. On Yāska's etymology of *daṇḍa*. *JORM*, G. J. Vol.

10. CHAJJURAM SASTRI (ed.). *Niruktapañcādhyāyī* (1, 2, 3, 4, 7). Mehr. Lachh., Delhi, 1973; 28 + 7 + 278.

..(3rd ed.).. *Nighaṇṭusahitā mantrasūciḥ; bhūmikā*; Hindi comm. by BHAGIRATHA SASTRI..

11. CHAKRAVARTY, Haripada. Yāska on women. *Bharata Manisha Quarterly* 4 (1), Varanasi, 1978, 62–70.

..*Nir.* III. 4. 2 : daughter is as good as son – both equally entitled to inherit patrimony (Y. also mentions other views); III. 4. 15 : only brotherless daughters entitled to inherit; brotherless girls not fit for marriage (III. 4. 17; II. 5. 15); disposal of son by gift, sale, etc., possible; VI. 9 : Y. implies that, in the south, girls were sold to persons who were deficient as bridegrooms; II. 5. 3 : ref. to a southern custom whereby a woman devoid of husband or sons climbs upon a *garta* for acquisition of wealth..

12. CHAUDHARI, Rama Vilas. Niruktācāryās teṣāṁ ca matasamīkṣaṇam. *Paramārthasudhā* 3 (3), 1980, 19–22.

13. DANGE, Sindhu S. Yāska on widow's share. *VIJ* 18 (1–2), 1980, 385–387.

..Y. (*Nir.* III. 5) on *ṚV* I. 124. 7.. general custom prevailed (may be in Y.'s time) acc. to wh. claims were to be decided by the throwing of dice against a person..

14. DEVASTHALI, G. V. Nighaṇṭu (adhyāya 1–3) : eka cintana. (Marathi). *Shete Fel. Vol.* (2nd ed.), 1977, 270–281.

..*Nighaṇṭu* = a collection of words selected from the Veda; Yāska uses the word in plural; *Nigh.* much earlier than Y. ..

15. DHADPHALE, M. G. Nirukta : its precise purpose. *GJV*, VSM, 1982, 94–102.

..*Nighaṇṭus* were the syllabi of the then Vedic exegetical studies, while *Vedāṅga Nir.* was always intended to be a specimen of exegesis (i. e. specimen comm. on the Veda).. *Nir.* in the available form was something like Vedic hermeneutics – to set forth a method for comm. on Veda.. *nighaṇṭus* = (lists of) difficult words made simple; *nighaṇṭu* = 'disentangled'..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26.22]

16. DUTT, Nomita. Yāska's Nirukta and Uṇādi-sūtras. *SVUOJ* 19 (1-2), 1976, 1-4.

..marked similarity bet. *Nir.* and *US*; *US* believe in the *Nir.*-doctrine that all nouns are derived from verbs; *Nir.* looks to the meaning first and then derives the word; *US* trace the formation of the word first and then determine its meaning.. some common words discussed.. see 25.111 above..

17. DUTT, Nomita. Yāska as quoted by Sāyaṇācārya. *SVUOJ* 21-22, 1978-79, 129-139.

..S. was familiar with some other recension of *Nir*...

18. FALK, Harry. The three groups of particle in the Nirukta. *BSOAS* 45 (2), 1982, 260-270.

..Y. is not advocating a threefold classification of all existing particles (as suggested by Durga, ROTH, SARUP, MEHENDALE, SCHARFE) nor a fourfold (BRONKHORST); he presents three kinds of irregular usages wh. have to be kept in mind while explaining the Vedic lore.. Y. never intended to give a complete list nor to enumerate all regular usages and meanings..

19. GUPTA, S. K. Skandabhāṣya men prayukta nighaṇṭu. (Hindi). *BSSS* 2 (1-2), 1972, 45-51.

..*Nigh.* mentioned in *Skandabh.* not found in Yāskīya *Nigh*...

20. JHA BAKSHI, Mukund (ed.). *Niruktam*. Mehr. Lachh., New Delhi, 1982; 4+530+24.

..crit. ed. with comm. *Nirukta-Vivṛti* following Durga; exhaustive notes..

21. KAHRS, Eivind. *Bidrag til interpretasjonen av Nirukta*. Univ. Oslo, 1980.

22. KAHRS, Eivind. Yāska's use of *kasmāt*. *IIJ* 25 (4), 1983, 231-237.

..(*kasmāt* usually interpreted as *kasmād dhātoḥ* "from what root is ... derived?")..K. does not agree; the view that Y.'s *Nir.* is a work mainly seeking the etymology or hist. of a given word is far-fetched; Y.'s intention was to analyse the semantic content of a given word, even with regard to the context, by means of the linguistic insights of his time; K., therefore, suggests: *kasmāt*= "why?" "for what reason?"; this interpretation is supported by *Bṛ.* and by commentators of *Nir*...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. KARP, Artur. Über Yāskas Nirukta und seine Bedeutung für die Erforschung der Anfänge des mittelindoarischen Sprachstadiums. (Czech). *Prz. Or.* 1968 (2), 165–168.

24. KRISHNASWAMI AYYANGAR, V. Nirukta men vyutpatti vicāra. (Hindi). *Gaveṣaṇā* 8 (16), 1970, 7–12.

25. KUNWARLAL VYASASISYA. *Niruktasāranidarśana.* (Hindi). Itihasa Vidya Prakashan, Delhi, 1978; 196.

...age of Y.; *Nigh.* and Y.; Y.'s contribution to science of lg., etc.; Hindi summary of various chb. in *Nir*...

26. LADDU, S. D. An aspect of Nirukta-Mīmāṁsā-accord. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 36–37.

..ref. to the polemic on the meaningfulness or otherwise of Vedic *mantras* presented in the *Pūrvapakṣa-Uttarapakṣa* framework by Yāska and Jaimini (and represented later by Sāyaṇa) with different degrees of refinement..

27. MAHAVIR. Definition of upasargas in Yāska. *SP*, 28 AIOC, Dharwar, 1976, p. 16.

..discusses the views of Sākaṭāyana and Gārgya (whom latter Y. follows)...

28. MAAN SINGH. Yāska on upamā. *VIJ* 10 (1–2), 1972, 29–35.

..very accurate def. of *upamā* in *Nir.*; five kinds of *upamā* mentioned by Y.; denotative of comparison, acc. to Y., are *tva*, *na*, *cit*, *yathā*, etc...

29. MAAN SINGH. Nirukta men nirdiṣṭa veda-bhāṣya-paddhati. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Publ., 1981, 141–162.

30. MANTRINI PRASAD. *Language of the Nirukta.* D. K. Publishing House, Delhi, 1975; xiii + 436.

..(1) nominal stems; (2) verbal bases; (3) morphology (together with *upasargas* and *nipātas*).. place of lg. of *Nir.* vis-à-vis Vedic.. Yāska's lg. represents the extreme end of the Vedic period, on the threshold of cl. Sk.; it is more or less akin to *bhāṣā* described by Pāṇini..

Rev.: Rosane ROCHER, *JAOS* 100, 321.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. 37]

31. MANUDEVA "BANDHU". Ācārya Yāska aura Veda. (Hindi). *VJ* 30 (10), 1982, 12–14.

32. MEHENDALE, M. A. Nirukta notes XVI: *sattvanāma* and *karmanāma*. *P. K. Narayana Pillai Fel. Vol.*, Trivandrum, 1970, 41–44.

..[M. has discussed *pūrvā prakṛti* (*IL* 25, 23); *ardhanāma* (*IL* 26, 203–06); *upajana* (*BDCRI* 28, 200–01); *siddha* (*Nir. Notes*, Series I, 31–34); *aikapadika* (*IL* 29, 90–96)].. *sattvanāman* = such words, derived from verbs, wh. expressed action (*bhāva*) but wh. functioned grammatically as *sattva*; *karmanāman* = such words wh. also expressed some action (*karma*), since they were likewise to be derived from verbs but wh. ref. to concrete objects..

33. MEHENDALE, M. A. Nirukta note XVII: technical terms used by Yāska in the Nirukta II. 1 and 2. *BDCRI* 31 (1-2), 1970–72 (1973), 13–19.

..*ādilopa*, *antalopa*, *upadhāvikāra*, *varṇalopa*, *dvivarṇalopa*, *ādiviparyaya*, *ādyantaviparyaya*, *antavyāpatti*, *varṇopajana*, etc...

34. MEHENDALE, M. A. Nirukta note XVIII: *ādityá*: *āditeyá*. *ABORI*, DJ Vol., 1977-78, 757-760.

35. MEHENDALE, M. A. *Nirukta Notes*, Series II. DCRI, Poona, 1978; 80.

..contains 11 notes and an article on "Sience of etymology" (translated from original Marathi).. (Series I containing 9 notes published by DCRI in 1965 = *VBD* III. 26. 37)..

Rev.: Rosane ROCHER, *JAOS* 101, 469–70; A. D. SHASTRI, *JOIB* 29, 267–68; R. L. TURNER, *IL* 40, 212.

36. MEHENDALE, M. A. Nirukta notes – XIX: Yāska's definition of the *karmopasaṁgraha nipāta*. *IL* 39, 1978, 90–94.

..earlier explanations (Durga, Skanda-maheśvara, ROTH, GUNE, SARUP) not satisfactory.. M. suggests two different explanations..

37. MEHENDALE, M. A. Nirukta note XXI: Once again *ratharyati* and *saṁtavītvat*. *ALB* 44–45, 1980–81, 96–103.

..(*VBD* III. 26. 37).. apropos of 47 below.. M. upholds his original interpret...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. *Niruktakāra Yāska 'veda men itihāsa mānate the yā nahi?'* Ramlal Kapur Trust, Bahalgarh, 1975; 98. (Also, serially in *Vedāvāṇi* 26. 7 ff.).

..'' Did Yāska think that there was history in the Veda ? '' – report of a symposium on the subject of Aryasamaj scholars.. three possibilities : (1) Y. accepts hist. in Veda; (2) Y. presents the view of Aitihāsikas, but does not accept it; (3) what Y. calls *itihāsa* is not *itihāsa* as normally understood, but it is *nitya-itihāsa*.. acc. to Aryasamaj, *Nir.* has *parataḥ-prāmāṇya*; so whether it accepts hist. in Veda or not does not affect the position of Aryasamaj wh. does not accept *itihāsa* in Veda..

39. *Niruktaśāstraṁ Yāskaviracitam.* Chowkhamba, Varanasi.

..with BHAGAVADDATTA's Hindi comm...

40. *Niruktasamuccaya of Vararuci.* Vedavāṇī Karyalaya, Bahalgarh, 1983.

..rev. enlarged ed...

41. *Niruktasaṁmarśaḥ.* Chowkhamba, Varanasi.

..with comm. *Śailyānusāri* by Swami BRAHMAMUNI..

42. PANDEYA, Ramashish. Vedāṅgeṣu niruktasya sthānam. *Paramārthasudhā* 2 (1), 1977, 45–48.

43. PANDEYA, Ramashish. Niruktaṁ dhvaniparivartanañca. *Paramārthasudhā* 5 (2), 1981, 33–42. (*SP*, 5 WSC, 1981, p. 61).

..*varṇāgama*; *varṇaviparyaya*; *varṇavikāra*; *varṇanāśa*; *dhātūnām arthātiśayena yogaḥ* – five ways of *varṇaparivartana*..

44. PANDEYA, Ramashish. Nirukte śabdatattvam. *SP*, 31 AIOC, Jaipur, 1982, 45–46.

45. PANDEYA, Shiv Nath. Śabda kā mahattva. (Hindi). *Prajñā* 17 (2), 1972, 51–53.

..discusses imp. of *śabda* on the basis of Yāska's *Nirukta* and Bhartṛhari's *Vākyapadīya*.. *śabdabrahma* or the subtle word is the origin of all knowledge..

46. PRADHAN, S. S. Some textual problems in the Nirukta. *ABORI* 55, 1974, 83–91.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. 53]

..*ṚV*-quotations in *Nir.* – three categories: (1) wh. are absolutely corrupt; (2) wh. need to be interpreted scientifically; (3) wh. can be improved upon.. author considers passages of the third category..

47. PRADHAN, S. S. Some objections to Mehendale's Nirukta notes. *1 PAPOC*, 1979, 10–17. (*SP*, 1 APOC, 1977, p. 11).

..ref. *VBD* III. 26. 37 and H. P. SCHMIDT's rev. on it.. discusses *ratharyati* (*N.* VI. 28) and *anusantavītvat* (*N.* II. 28).. for MEHENDALE's rejoinder see 37 above..

48. PRADHAN, S. S. Some textual problems in the Nirukta. *ABORI* 63, 1982, 157–170.

..see 46 above.. discusses 24 passages of the second category mentioned in 46 above..

49. PUSHPAVATI. Vedārtha aura Nirukta. (Hindi). (in) *Śabdaśakti*, Satsahitya Prakashan Grantha Mala, Itawa, 1981.

50. RAMANUJA TATACHARYA, A. *Nirukta and Nighaṇṭu*: Tamil translation, Part I. Sarasvati Mahal, Tanjore, 1973.

Rev.: V. R., *Sam. Pr.* 11, 123.

51. RAM GOPAL. On anti-Vedic Kautsa quoted in the Nirukta. *SP*, 29 AIOC, Poona, 1978, 31–32.

..two Kautsas – one a descendant of Kutsa Āṅgirasa and the other a descendant of Kutsa Aukha (*JB*); Kautsa mentioned in *ŚS* as a Soma vendor and as a decrier of Veda must be the latter..

52. RAM GOPAL. Durga's indebtedness to Udgītha, Skanda, and Uvaṭa. *30 PAIOC*, 1982, 175–178. (*SP*, 30 AIOC, Part I, Santiniketan, 1980, 5–6).

..[lower limit of Durga's date supplied by a Bodleian Library Oxford ms of his comm. dated 1387 A. D.].. D. borrows interpretations and phraseology from the comm. of Udgītha and Skanda; also close and striking agreements bet. D.'s comm. and *VS-bhāṣya* of Uvaṭa..

53. ROTH, R. *Yāska*: *Nirukta. Mit den Nighaṇṭavas.* 1976; vi+lxxii+458.

..reprint of 1852; 2 vols in one..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. SARAF, R. K. Yāskasya cintane maulikatvam. *SP*, 5 WSC, 1981, p. 86.

55. SARUP, Lakshman (ed.). *Niruktam*. PVG 11, Mehr. Lachh., New Delhi, 1982; 1694.

..(reprint: 3 vols bound in 2).. crit. ed. text; comm. of Skandasvāmin and Maheśvara; introd., notes.. revised with additions and corrections by V. P. LIMAYE.. [also, Chowkhamba ed. with Hindi transl. by SATYABHUSHANA YOGI]..

56. SASTRI, Kapil Deva. Yāska para Śaunaka dvārā kie gae ākṣepa aura unakā samādhāna. (Hindi). *Meerut Univ. Sk. Res. Journal* (Kundana Lal Sharma Fel. Vol.), 1977.

57. SASTRY, B. R. Theory of personification (*puruṣa-vidhatā*) in Yāska's Nirukta. *SP*, 28 AIOC, Dharwar, 1976, p. 11.

58. SASTRY, B. R. Schools of Vedic interpretation as represented in Yāska's Nirukta. *SP*, 29 AIOC, Poona, 1978, 33–34.

..as many as 16 mentioned by author..

59. SCHARFE, Hartmut. Forms of speech and thought. *V. G. Paranjpe Comm. Vol.*, 1977, 126–131.

..ref. to Yāska's list in *Nir.* VII. 3 of eight different manners and intentions found in Vedic *mantras – stuti*, benediction, oath, curse, etc. – with suitable illustrations.. *Bṛhaddevatā* I. 34–39; 44–60 gives detailed list of 36 terms with Vedic illustrations..

60. SHARMA, Radhe Shyam. *Treatment of Vedic Deities in the Nirukta of Yāska*. Ph. D. diss., Panjab Univ., 1982.

61. SHASTRI, A. D. *Nirukta: eka adhyayana*. (Guj.). CGV Studies 15, Surat.

62. SHASTRI, A. D.; NANAVATI, R. I. *Nighaṇṭu ane Nirukta*. (Guj.). CGV Studies 23, Surat.

63. SIVANARAYANA SASTRI. Yāskīya vedavyākhyā paddhati. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Publ., Delhi, 1981, 163–172.

..Y. interprets Veda from the pt. of view of the *puruṣārtha-dharma* and, to a certain extent, of *mokṣa*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64. SUBRAHMANYAM, V. Nirukta text – its name. *SP*, 31 AIOC, Jaipur, 1982, 64–65.

..is it apt to call the text *Nighaṇṭu*?.. did Yāska give any name to his work?.. why did the work come to be known as *Nirukta*?..

65. TRIPATHI, Kailash Chandra. Ṛksaṁhitā evaṁ nighaṇṭu – eka adhyayana. (Hindi). *Hindustani Traimāsika* 29 (1–4), 1968, 198–202.

..see 4. 71 above.. present *Nigh.* is result of long trad.; not a *kośa* on scientific lines..

66. UMASHANKARA SHARMA (ed.). *Niruktam*. Chowkhamba, Varanasi.

..*adhyāyas* 1–7; Hindi comm. by ed...

67. VIJAY PAL. *Nirukta-Ślokavārttikam*. Calcutta, 1982; 54+581.

27. CHANDAS.

1. BANERJI, S. C. New light on Chandoviciti. *JOIB* 21, 1972, p. 324.

..C. seems to have been the name of a work; it does not denote metrics in general..

2. *Chandaḥśāstram*. Parimal Sk. Grantha Mala 6, Delhi, 1981; 76+11+28+4+196.

3. PARANJAPE, V. V. Chandaḥsūtram. *Gīrvāṇasudhā* 3 (8–9), 1982, 48–49.

..also included in 24. 145..

4. PATHAK, Ramanath. Pāṭaliputre parīkṣitaḥ śāstrakāraḥ ācārya-Piṅgalaḥ, tadīyaṁ chandaḥsūtraṁ ca. *Māgadham* 6, Arrah, 1973, 85–91.

5. POLLOCK, Sheldon Ivan. *Aspects of Versification in Sanskrit Lyric Poetry*. AO Series 61, 1977; x+335.

..ref. to Piṅgala's *Chandaḥsūtra*..

6. SHARMA, Bhudeva Prasad. *Saṁskṛta men chandaḥśāstra kī utpatti aura vikāsa*. (Hindi). Ph. D. diss., Agra Univ., 1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. VELANKAR, S. B. Chandaḥsūtrāṇi. *Sūtravāṅmya-darśanam*, 71–73.

..see 24.145 above..

8. VIRENDRA SASTRI. *Vedāṅga-Chandaḥ-Paricaya*. (Hindi). Vishva-Veda-Parisad, Paricaya Granthamala 1, Lucknow, 1978; 40.

..*Vaidika-Chandaḥśāstra* by Piṅgala : Hindi transl. with illustrations..

9. WEBER, A. *Über die Metrik der Inder*. Ind. Stud. 8, 1973; 484.

..reprint of 2 monographs, Berlin 1863 : (1) *Vedische Angaben über Metrik*; (2) *Das Chandaḥsūtram des Piṅgala*..

28. JYOTIṢA.

1. *Atharvavedīya-Jyautiṣam*. Chowkhamba, Varanasi.

..with Hindi comm. .. *Kāśyapa-Prajāpati-saṁvāda*..

2. BHATTACHARYA, Sitesh Chandra (ed.). *Vedāṅga-Jyautiṣam*. *OH* 19 (2), 20 (1), 1971–72, 1–26 and 27–60.

..Sk. text and Bengali transl. and exposition..

3. JANI, H. M. Yājuṣa-Jyotiṣa-Bhāṣyakāra Somākaranā samaya ane sthaḷa. (Guj.). *Svādhyāya* 13 (1), 1976, 29–42.

..Karnataka as the region and c. 1000 A. D. as the date..

4. KUPPANNA SASTRI, T. S. (ed.). *Vedāṅga-Jyotiṣa*. Madras, 1977.

..revised ed. .. elaborate interpret. .. discusses the basic system of Vedic astronomical computation..

5. PANT, Maheshraj. Vedāṅgajyautiṣakā vyākhyātāharūkā dṛṣṭimā vedāṅgajyautiṣa. (Nepali). *Pūrṇimā* 9 (2), No. 34, 102–111.

..views of S. B. DIKSHIT, Sudhakara DVIVEDI, Murlidhar JHA, B. G. TILAK, SAMASASTRI..

6. PANT, Maheshraj. Vedāṅgajyautiṣako kālamānako aṣṭādhyāyī, suśrutasaṁhitā ra kauṭalīya arthaśāstramā pareko prabhāva. (Nepali). *Pūrṇimā* 9 (3), No. 35, 151–154.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29.3]

7. PANT, Nayaraja. Pāṇinīya vyākaraṇako jñānale vedāṅga-jyautiṣako artha garna sahayatā milcha. (Nepali). *Pūrṇimā* 9 (2), No. 34, 123–128.

..see 25.229A above..

8. PANT, Nayaraja. Atharvavedajyautiṣa anusārakā tithi. (Nepali). *Pūrṇimā* 10 (1), No. 37, 1–9.

9. SWAMIJI MAHARAJ. *Atharvaveda-Jyotiṣam* (*Vedāṅgam*). Peetambra Peeth, Datia.

..160 Sk. vss. (mainly in the form of dialogue bet. Kaśyapa and Prajāpati) with Hindi comm. .. (cf. *VBD* III. 28.3)..

10. UPADHYAYA, B. L. *Prācīna bhāratīya gaṇita : Vedāṅga-Jyotiṣa tathā Āryabhaṭīya mūlasahita.* (Hindi). New Delhi, 1971.

29. GENERAL STUDY.

1. AMIR CHANDRA. Sāhityasya vedāṅgatā. *Saṁ. Vim.* 2 (1), 1974, 30–41.

..see 38.3 below..

2. BHAT, M. S. A short account of the vidhāna literature. *JGJKSV* 35 (1–2), 1979, 75–83.

..*vidhāna*- lit. intimately connected with the *vedāṅgas*; yet a distinct class of lit. (like *anukramaṇīs*).. *Ṛgvidhāna* (*kaniṣṭha* and *jyeṣṭha* or *bṛhat*; *kaniṣṭha* ascribed to Śaunaka); *Sāmavidhāna-brāhmaṇa*; *Śuklayajurvidhānasūtra* of Kātyāyana.. comm. on *Vidhānas* : *Ṛgvidhānapadapañcikā* by Mātṛsūnu; *Sāmavidhāna-brāhmaṇabhāṣya* by Sāyaṇa; *Yajurmañjarī* by Mahārāja Mahī-bhuja.. some chh. devoted to *Ṛg-Sāma - Atharva - vidhānas* in *Viṣṇudharmottara P.* and *Agni-P.* .. all *Vidhāna*- texts begin with description of various penances, expiatory rites, etc.; they strictly relate to Vedic *Saṁ.* from wh. they derive their *mantra*-material in the form of *pratīkas*.. *Vidhāna*-lit. tends to prove the efficacy of Vedic *mantras* for the attainment of various material benefits..

3. BHATTACHARJI, Sukumari. The Vedāṅgas as a literature of transition. *SP*, 5 WSC, 1981, 8–10.

..*Vedāṅgas* (c. 400 B. C. – 200 A. D.) contain much that is not properly Vedic in char.; *Kalpasūtras* reflect a break with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

older rel. trad. and the rise of a new social order; e. g. *Kalpāhoma*; Little Trad. gained admittance into Great Trad. ..

4. DAYANANDA SARASVATI, Swami. *Vedāṅga-prakāśaḥ*. Vedic Yantralaya, Ajmer, 1949–1970.

5. SHARMA, Kundan Mal. *Vedāṅga*. (Hindi). Vishveshvarananda Pustak Bhandar, Hoshiarpur, 1982; 700.

..Vol. 6 of the *Comprehensive History of Vedic Literature*..

6. SHASTRI, Ajayamitra. Pārāśarya kā *Bhikṣusūtra*. (Hindi). *VSMV* 1974, 1975, 71–83.

..intended for Parivrājakas, tho' originally produced in a Vedic *Caraṇa*.. in the first half of 7th cent., the work came to be regarded as a Buddhist tract..

VIII. VEDIC LITERATURE (as a whole)

30. ANTHOLOGIES: SELECTIONS: EXEGESIS: COMMENTARIES AND COMMENTATORS.

1. ABHAYADEVA. Pratīka-paddhati. (Hindi). *Veda-Savitā* 3 (4), 1982, 110–112; 3 (5), 1982, 141–144.

..serially in "Vedārtha ke vibhinna sampradāya"..

2. ACHARYA, Ramakrishna (ed.). *Ṛksūktasamuccaya*. Vinod Pustak Mandir, Agra, 1973; 4 + 88 + 407.

..selection of 25 *sūktas*.. Hindi introd. and notes, etc. ..

Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 59–60.

3. ALPHONSO-KARKALA, John B. (ed.). *An Anthology of Indian Literature*. Penguin Books, 1971; 630.

..from the Veda onwards..

Rev.: U. ARYA, *JAOS* 93, 388–89.

4. ARYAMUNI. Ārya-mantavya-prakāśa. *Vedavāṇī* 29, 1976, 3–103.

..in six *samullāsas*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. BALI, S. K. Vedārthānuśīlana pratibaddhatā aura paramparā. (Hindi). *Comp. Anatyt. Stud. Vedas* I, Nag Publ., Delhi, 1981, 83–96.

..five stages in the hist. of Vedic exegesis: (1) Padakāra and Brāhmaṇakāra; (2) Aitihāsikas, Vaiyyākaraṇas, Yājñikas; (3) Mīmāṁsakas - Sāyaṇa: (4) Western Vedists; (3) Dayananda, Aurobindo. Coomaraswamy.. discusses *apauruṣeyatva*, *vedanityatva*, *vedaprāmāṇya*, etc. ..

6. BALSE, Vasistha Siva. Maharṣi Dayānanda ke Vedabhāṣya kī viśeṣatāen. (Hindi). *Vedavāṇī* 35 (4), 1983, 30–34.

..three basic principles: (1) Īśvara is omnipotent; (2) Jīvātmā is *alpajña*, but sentient and *nitya*; (3) *prakṛti* is *jaḍa*..

7. BERGUA, J. B. *Los Vedas*. Clásicos Bergua, Madrid, 1967; 628.

..transl. of extracts from *ṚV* and *SV*..

8. BHAGAWAN SWARUP. Ṛṣi Dayānanda kṛta vedabhāṣya. (Hindi). *Paropakārī* 12 (3), 1971, 7–8.

..D. has not written full comm. on the 4 Vedas; *ṚV*-comm. only up to VII. 63. 2..

9. BHARATIYA, Bhavanilal. Pāścātya vedānuśīlana: kucha tathyātmaka bāten. (Hindi). *GKP* 23 (7–8), 1971, 343–346.

..suggests that the purpose of many western Vedists was to spread Christianity in India..

10. BHARATIYA, Bhavanilal. Ṛgveda ke prācīna bhāṣyakāra. (Hindi). *Paropakārī* 12 (5), 1971, 6–7.

..Skandasvāmin's comm. is ritualistic; Veṅkaṭamādhava's is brief and depends much on *Br.*; Ānandatīrtha wrote a comm. only on the first 40 hymns; Ātmānanda's comm. is metaphysical and its basis is *Viṣṇudharmottara P.*; it confirms Dayanand'a interpret...

11. BHARATIYA, Bhavanilal. Āryasamāja ke vedasevaka vidvān. (Hindi). *Vedavāṇī* 26 (3), Special No., 1974, 5–138.

12. BHARATIYA, Bhavanilal. Ṛgvedādibhāṣya-bhūmikā: paricaya evaṁ mūlyāṅkana. (Hindi). *VJ* 24 (1–2), 1975, 82–83.

13. BHAT, Radhakrishna. A note on the nature of Sanskrit commentaries. *SP*, 28 AIOC, Dharwar, 1976, 64–65.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..origin of comm. lit. in Vedic period itself..

14. BHATTACHARJI, Kalipada. *Vedastuti*. Calcutta, 1970; 64.

..Bengali transl. of select Vedic hymns..

15. BHATTACHARYA, Gopalnath. On some principles of interpretation as indicated in the sūtras of Jaimini. *SP*, 31 AIOC, Jaipur, 1982, p. 423.

..tho' usually relating to Vedic interpretation, some of the principles are universal in char...

16. BHATTACHARYA, Nitish. Sāyaṇaśailī. *SSPP* 60 (5-8), 1977, 111-114.

17. BHATTACHARYA, Nitish. Methodology of Sāyaṇa. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 37-38.

..(see 16 above).. S. is wholly ritualistic; his knowledge of Pāṇ. gr. needs to be noted; S, does not cite from *Up*. texts..

18. BHATTACHARYA, Nitish. Yāska and Sāyaṇa: a comparative study. *SP*, 31 AIOC, Jaipur, 1982, p. 12.

..see 26. above..

19. BHATTACHARYA, Ram Shankar. Vaidika vāṅmaya kī aisī vyākhyāen kaba taka sahana kī jaeṁgī? (Hindi). *Savitā* 33 (5), 1980, 107-108.

..ref. *BAU* I. 4. 10: Tantric interpretation..

20. BHATTACHARYA, S. A note on Vedic interpretation. *Bull. Mithila Inst.* (*Sk.*) 4, 1968-70, 174-179.

21. BHATTACHARYYA, Durgamohan (ed.). *Halāyudha's Brāhmaṇasarvasva*.

..*VBD* II. 30. 8..

Rev.: SHIV RAJ SHASTRI, *PJ* 8, 311.

22. BLOOMFIELD, M. *Hymns of the Atharvaveda*. SBE 42, Mot. Ban., Delhi, 1973.

..3rd ed...

23. BOSE, Avinash Chandra. *Thus Spake the Vedas*. Śrī Ramakrishna Math, Madras, 1977; xii + 116.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..English transl. of selected Vedic *mantras* (mainly devotional and philosophical in purport), arranged under diff. topics.. also of some *Up.*-passages..

24. BRAHMADATTA JIJNASU. Vedārtha prakriyā ke mūlabhūta siddhānta. (Hindi). *Vedavāṇī* 35 (3), 1983, 30–53.

..(1) difference bet. *laukika* and Vedic words; (2) three approaches (*ādhyātmika, ādhidaivika, ādhiyājñika*); (3) hist. in Veda; (4) *Yaugikavāda*; (5) roots having more than one sense; (6) *padapāṭha*; (7) *vyatyaya*; (8) Vedic divinities; (9) Sāyaṇa's original mistake; (10) characteristics of Dayananda's comm...

25. BRAHMANANDA, Swami. Yatirājāḥ Śrī-Vidyāraṇyasvāminaḥ. *Sūr.* 49 (5), 1973, 105–112.

..contd. from prev. issue.. about Sāyaṇa..

26. BRAHMANYAM, Sadhu (ed.). *Gāyatrī-Mantra-Kośa.* Sri Vaishnavi Trust, Madras, 1974; xvi + 103.

..contains 333 *gāyatrī-mantras* in Devanāgarī; derived from Veda, *Up.*, epics, Tantras, etc.; relate to various deities..

Rev.: Swami TANMAYANANDA, *Pr Bh* (July 1975), 318.

27. BROWN, Brian. *The Wisdom of Hindus.* Heritage Publishers, Delhi, 1973; xxvi + 293.

..selections from Vedic and other texts in English transl.; brief introd. to each section..

28. CHANANA, Devraj (ed.). *Ṛgbhāṣyasaṁgraha.* Mun. Man., New Delhi, 1983; 440.

29. CHAUBEY, B. B. *The New Vedic Selection.* Bharatiya Vidya Prakashan, Varanasi, 1973; 11 + 100 + 652 + 112.

..rev. and enlarged ed. of *VBD* III. 30. 13..

30. CHAUDHARI, Satyadeva. Bhāratīya vedabhāṣyakāron kī vedārthaśailī. (Hindi). *Comp. Analyt. Stud. Vedas* I, Nag. Publ., 1981, 111–114.

..Dayananda is more acceptable than other Bhāṣyakāras..

31. CHAWLA, Madhubala. Yajurveda bhāṣyakāra Uvvaṭa. (Hindi). *Comp. Analyt. Stud. Vedas* I, 1981, 115–128.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..U. follows the ritualistic trad.; quotes scriptures to substantiate his views; is brief and non-repetitive; sometimes offers metaphysical interpretations; often ref. to figures of speech..

32. COOMARASWAMY, A. K. *The Vedas. Essays in translation and exegesis.* 1976; xvi+160.

..corrected reprint of 1930 and 1935 eds...

33. DANKA, Ignacy Ryszard. Hymny Rygwedy. *Pr. Or.* 1973: 2, 121–124.

34. DATTA, Vinod Vihari. Vedādhyanam. *SSPP* 56 (11–12), 1974, 277–281.

35. DAVE, Harshadray T. *Vedarasa.* Akshara Purushottam Sanstha, Ahmedabad, 1979; 14+124.

..Guj. transl.,.

36. DAYAL, Nisha. Caturvedasvāmī kā ṛgvedīya mantra para kṛṣṇaparaka bhāṣya. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 23.

..C.'s comm. on only one *mantra* of *ṚV*; it is quoted by Daivajña Paṇḍita in his *Paramārthaprapā* (comm. on *BG.*)..

37. DAYANANDA, Swami. *Ṛgvedādibhāṣya-bhūmikā.* Mehr. Lachh., New Delhi, 1981; cii+498.

..original text; crit. introd.; English transl. by PARAMANANDA; notes; biography of D...

38. DE MORA, Juan Miguel. *El Rig Veda.* Editorial Diana, Mexico, 1974; 370. (Also, Inst. Invest. Filol., UNAM, 1981).

..introductory study and Spanish transl. of 126 hymns.. (in collaboration with Ludwika JAROCKA)..

39. DEUTSCH, E.; VAN BUITENEN, J. A. B. *A Source Book of Advaita Vedanta.*

..*VBD* III. 30. 17.. B. gives selections from *ṚV* and *Up*...

Rev.: J. F. STAAL, *IIJ* 15, 138–40.

40. DEVADATTA SASTRI. Dayānanda-Sandeśa samīkṣā reta kī dīvāra. (Hindi). *Lokālokapatrikā* 1978, 25–27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41. DHARMAPAL, Gauri. *Linguistic Atom.* Sk. Pustak Bhandar, Calcutta, 1969; 24.

..clue to the correct approach to the method of Vedic interpretation..

42. DIKSHIT, Lakshmi Dutt. *Veda Mimansa.* Eastern Book Linkers, Delhi, 1980; xxviii + 205.

43. ED. Sāyaṇabhāṣya kā aprāmāṇya. (Hindi). *Vedavāṇī* 26 (7), 1974, 17–19.

..(ref. PRASASYAMITRA SASTRI, "Kyā Sāyaṇa ke aitihāsika mantrārtha aprāmāṇika hain ?", *Vedavāṇī*, April 1974).. S. has based his comm. on various old texts, but he has not always properly realised the significance of the portions of these texts on wh. he has depended; S. has misunderstood the *Br.-arthavādas* as factual hist. ..

44. ELIZARENKOVA, T. Y. (ed.). *The Ṛgveda; Selected Hymns.* (Russ.) Nauka, Moscow, 1972; 417.

..Introd. (3–87): pre-hist. of *ṚV*; time of composition; *ṚV* and *Avesta*; *ṚV* and Vedic lit.; structure and composition of *ṚV*; relative chronology; metrics; contents; mythology; lg. and dialect; style; hist. of the study of *ṚV*.. transl. with copious notes of 104 hymns..

45. ELIZARENKOVA, T. Y. *The Atharvaveda: Setected Hymns.* (Russ.). Nauka, Moscow, 1976; 406.

..annotated transl. of 226 hymns arranged in 14 sections.. introd. (3–56): age of *AV*; geographical and cultural realia, etc. ..

Rev.: V. ERMAN, *HAA* 5, 215–220.

46. FARUK KHAN. Vedon kī kucha madhurima prārthanāen. (Hindi). *Ved. Ku.*, Sept. 1970, 73–76.

47. FATAH SINGH. Veda evaṁ usakī vaijñānika vyākhyāen. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Pub., Delhi, 1981, 1–10.

..Western Vedic scholars have not given any imp. to the real philos. and 'ethos' of Vedic sages; they have found in Veda a sort of primitive poetry of the early barbarians; they have ignored Aurobindo and Dayananda..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. FRANCI, GIORGIO RENATO. Śrī Aravinda (Aurobindo) interprete della cultura indiana piu antica. *Ind. Taur.* 3–4, 1975–76, 267–284.

49. GANGADHARAN, N. *Puruṣārthānuśāsana* – a pre-Sāyaṇa work on the Puruṣārthas. *27 PAIOC*, 1976, 225–226. (*SP*, 27 AIOC, Kurukshetra, 1974, p. 44).

..In his *ṚV-Bh.*, Sāyaṇa quotes 31 *sūtras* from *Pur.*; date of *Pur.* bet. 7th and 14th centuries..

50. GANGESHVARANANDA, Swami (ed.). *Japamālā*. Ratan H. Fozdar, Bombay, 1981; viii + 136.

..a collection of 108 Vedic *mantras* wh. are ever useful in life.. Sk. text; English transl. by LATADEVI; Hindi transl. by Rajendra NANAVATI..

51. GOSVAMI, Satsvarupadasa. *Readings in Vedic Literature*. The Tradition speaks for itself. The Bhaktivedanta Book Trust, Bombay, 1977; xi + 240.

52. GUPTA, Nathuram. *Veda aura jīvana*. (Hindi). Sarvadeshik Prakashan, New Delhi, 1978; 16 + 405.

..collection of 1140 citations from 4 Vedas on various topics with transl. into Hindi..

53. GUPTA, Nolini Kant. *Collected Works Vol. VIII: Vedic Hymns*. 1979; xi + 275.

54. GUPTA, S. K. Validity of historical and legendary interpretation of Vedic stanzas. *JBRS* 54, 1968, 127–140.

..connotation of proper names like Kaṇva, Āyu, etc., and the legends coined around Vedic words like *śunaḥśepa* perhaps not intended by Vedic authors; therefore, the validity of hist. and legendary interpret. of Vedic hymns is questionable..

55. GUPTA, S. K. Review of *Vaidika Sūktiyān* and *Vaidika Vīra Garjanā*. *BSSS* 1 (3–4), 118–119.

56. GUPTA, S. K. *Vedabhāṣyapaddhati ko Dayānanda Sarasvatī kī dena*. *BSSS* 2, 1972 onwards.

..(Ph. D. diss.).. serially published..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. GUPTA, S. K. Dayānandabhāṣya ke katipaya nirvacana aura artha. (Hindi). *BSSS* 3 (1–2), 1973, 57–58.

..*viśpalā = senā, pālanā*, etc. ..

58. GUPTA, S. K. Dayānandīya vedabhāṣya. (Hindi). *BSSS* 3 (1–2), 1973, p. 72.

..*arcanānasam* (acc. to D. = *śreṣṭha nāsikavālā vyakti*)..

59. HARIDATTA SASTRI (ed.). *Ṛgvedabhāṣyabhūmikā*.

60. HILLEBRANDT, A. *Lieder des Ṛgveda*. Quellen der Religionsgeschichte 5, Göttingen, 1973; 164.

..reprint of 1913..

61. JAGADISHWARANANDA SARASVATI, Swami (ed.). *Atharvavedaśataka*. Chowkhamba, Varanasi.

62. JAGADISHWARANANDA SARASVATI, Swami. *Vedasaurabha*. Arya Samskriti Bhavan, Delhi, 1975; 160.

..154 *mantras* selected from the 4 Vedas.. Hindi transl. and exposition.. (2nd ed.)

63. JAGANNATH, Vedalankar. *Agnimantramālā*. Sri Aurobindo Society, Pondicherry; 602.

..Sk. transl. of some of the key chh. from AUROBINDO's *Secret of the Veda* and *Hymns of the Mystic Fire*.. Agni-hymns from the first *maṇḍala* (*Sam.* and *Pada* accented); English rendering by AUROBINDO; Sk. transl., notes, grammar, etc., by J.; valuable appendix containing hymns to Jñāna, Uṣas, Devī, Puruṣa, Prajāpati, Indra (II. 12), and *Nāsadīya*.. prayers from the Veda and themes for meditation..

Rev.: M. P. PANDIT, *Ved. Kes.* (April '79), 144.

64. JAGATKUMAR. *Vaidika prārthanā*. Madhur Prakashan, Delhi.

..32 *mantras* of prayer explained..

Rev.: B. BHARATIYA, *Āryamārtaṇḍa* 50, 15–16.

65. JANI, R. I. *Sūktasudhā*. CGV Studies 26, Surat.

66. JOHNSON, Clive (ed.). *Vedānta: An Anthology of Hindu Scripture, Commentary and Poetry*. Harper and Row, New York, 1971; xii + 243.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..selections from Vedas and *Up.*; among others.. (acc. to rev., the book brings out the experiential dimension of rel.)..

Rev.: Paul J. WILL, *JAS* 31, 428–29.

67. KANSARA, N. M. The quest for a proper perspective in Vedic interpretation. *ŚPP* 16–17 (2 and 1), 1976–77, 12–22.

68. KAPADIA, B. H. Vedārthadīpikā – eka dṛṣṭipāta. (Guj.), *Svādhyāya* 10 (3), 1973, 280–288.

69. KANTAWALA, S. G. Sri Aurobindo's Vedic interpretation, *JMSUB* 22 (1), 23 (1), 1973–74, 73–80.

..esoteric and psychological.. for the sake of secrecy, the Ṛṣis resorted to double meaning.. existence of mystic school in Vedic and pre-Vedic times..

70. KAPUR, Devendra Kumar. *Success-motivating Vedic Lores: Selected Hymns from Ṛgveda.* Deva Vedic Prakashan, Bombay, 1978; xiv+112.

..text in Devanāgarī and roman scripts; comm. and transl. in English (acc. to Dayananda)..

71. KAPUR, Devendra Kumar. *Vaidika-pīyuṣadhārā.* Ramlal Kapur Trust, 1979.

..51 selected *mantras* with exposition in Hindi..

72. KAPUR, Karmanarayana. Svāmī Dayānanda kī mahattvapūrṇa dena. (Hindi). *Vedavāṇī* 34 (6), 1982, 4–5.

73. KASHIKAR, C. G. Way to understand the Veda. *Saṁ. Vim.* 1, 1973, 57–65.

74. KRIPACHARYULU, M. *Sāyaṇa and Mādhava-Vidyāraṇya.* Ph. D. diss., SV Univ., Tirupati.

75. KRISHNALAL (ed.). *Vaidika Saṁgraha.* Indu Prakashan, Delhi, 1973; 6+220. (Eastern Book Linkers, Delhi, 1977).

..Vedic selections.. Hindi transl. and notes..
Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 57–58.

76. KRISHNALAL. Vedavyākhyāmen karmakāṇḍasiddhānta kī bhūmikā. (Hindi). *SP*, Winter Inst. (Vedic interpret.), CASS, 1980, p. 35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. 84]

..ritualistic interpret. not adequate; but can't be rejected altogether..

77. KRISHNAMOORTHY, K. (ed.), *Sāyaṇa's Subhāṣita-sudhānidhi.*

..*VBD* III. 30. 42..

Rev.: Ludo ROCHER, *JAOS* 90, 410.

78. KRISHNAMOORTHY, K. A note on the problem of authorship of works ascribed to Sāyaṇa and Mādhava Vidyāraṇya. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 447–452.

..broadly speaking, works on Vedānta might be from M. V. while the other secular and rel. works were mostly by his brother S. ..

79. KRISHNAMOORTHY, K. Contribution of Sāyaṇa to Indian culture. *IA* (III), 5 (3–4), 1971/74, 224–228.

80. LADDU, S. D. Two minds of Sāyaṇācārya. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 3.

..S. was only a part-author of *Vedārthaprakāśa*.. discusses S.'s explanations of *ṚV* X. 71. 6 in diff. contexts..

81. LADDU, S. D. Sāyaṇa's authorship of the Vedabhāṣyas. *Jagannath Fel. Vol.*, 1982, 61–65.

..(see 80 above).. diff. layers in the comm. wh. probably represent the views of diff. collaborators..

82. LATAKSHATRI, Kiran. Ṛgveda men prabandhatattva. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 36–37.

..30 hymns in *ṚV* in wh. the *prabandhatattva* (unbroken order) is well expressed thro' legends, e. g., Śunaḥśepa, Agastya-Lopāmudrā..

83. LE MEE, Jean. *Hymns from the Rig-Veda.* Jonathan Cape, London, 1975; xvi + 216.

..12 hymns.. introd., brief comm., and Sk. caligraphy by J. L. M.; photography by Ingbert GRUTTNER..

84. MACDONELL, A. A. *A Vedic Reader for Students.* Madras, 1970; 265.

..7th impression of *VBD* III. 30. 45..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

85. MACDONELL, A. A. *Hymns from the Rigveda.* Heritage of India Series, YMCA Publ. House, 1966; 98.

..(1st ed. in 1923.).. English transl. of select hymns..

86. MADHUBALA. Bhāṣyakāraḥ Uvaṭācāryaḥ *Saṁ. Ratnākara*, 1976, 19–23.

87. MAHADEVAN, T. M. P. Sri Aurobindo's interpretation of the Vedas and the Upaniṣads. *Pr. Bh.* (Mar. '73), 127–132, 135.

..A.'s insightful interpretation of Vedic hymns; deficiencies in A.'s elucidation of *Up.* and Śaṁkara's logical and luminous interpret. of them..

88. MAHADEVAN, T. M. P. *Upaniṣads*: Selections from 108 Upaniṣads. Arnold-Heinemann, New Delhi, 1975; 240.

89. MAHADEVAN, T. M. P. Selections from the Upanishads: Introduction. *Kamakoti Vani* 7 (10), 1975, 26–29.

90. MAX MÜLLER, F.; OLDENBERG, H. *Vedic Hymns.* SBE 32, 46, 1973.

..3rd ed. (Mot. Ban.)..

91. MISHRA, Gopal Chandra. *Sūktaratnasaṁgrahaḥ.* Kashi, 1951; 240.

..6 hymns.. introd. in Hindi..

Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 58–59.

92. MISHRA, Gopal Chandra. Vedabhāṣyakāraḥ Śaunakaḥ.

..see 11.53 above.. Ś. does not consider the ritualistic or gramm. aspects of the *mantras* on wh. he has commented.. Ś. was a resident of Avanti during the reign of Bhoja; Uvaṭa came down from Kashmir to learn Yoga from him..

93. MISHRA, Hari Mohan. *Vaidika Kavitā.* (Hindi). Anupama Prakashan, Patna, 1978.

..16 hymns of *ṚV*: transl. and exposition in Hindi..

94. MISHRA, Hari Mohan. The role of Indo-European semantics in interpreting the Vedas. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 5–6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. 103]

95. MISHRA, Harshanath. Vedeṣu rāṣṭrabhāvanodgārāḥ. *Manīṣā* 3 (1), Darbhanga, 1977, 5–9.

96. MISHRA, Satrughna. *Mantrārthadīpikā*. Kashi Sk. Series 108, 1967.

..ed. with notes by Mukunda Jha BAKSHI.. (2nd ed.)..

97. MISHRA, Yadunandana. *Vedasaṁcayana*. Vidyabhavana Sk. Granthamala 157, Varanasi, 1970; 38+132.

..selected Vedic hymns with Hindi transl. ..

98. MODAK, B. R. Spiritual interpretation in Madhva's Ṛgbhāṣya. *Saṁ. Vim.* 5 (1–2), 1977, 184–188.

..[M.'s *Ṛgbhāṣya* pub. in *Sarva-Mūla-Granthāḥ*, Vol. IV, ed. Bannanje GOVINDACARYA, Udipi, 1973]..author gives a few examples of M.'s spiritual interpret. .. see 1. 67 above..

99. MODAK, B. R. Sectarian interpretation of the Veda: the view of Śrī Madhvācārya. *JSkAcad* 3, Osmania Univ., 1981, 7-20. (*SP*, Winter Inst., Vedic Interpret., CASS, 1980, 23–24).

..(see 1. 67 above).. M. tries to establish the supremacy of Viṣṇu by pointing out the shortcomings of other Vedic divinities; acc. to M., Veda has a triple meaning ; (1) that referring to the particular divinity like Agni; (2) that ref. to Viṣṇu residing in that divinity; (3) that ref. to Viṣṇu residing in the heart of beings..

100. MOGHE, S. G. Sāyaṇa's equipment of Pūrva-Mīmāṁsā. (A study based on Sāyaṇa's introduction to the Ṛgveda). *JOIB* 24 (3–4), 1975, 257–268.

101. MOGHE, S. G. Kauṭilya and Sāyaṇa. *JORIML* 23 (1–2), Trivandrum, 1–13.

102. MUIR, J. *Original Sanskrit Texts*. Oriental Publishers and Distributors, New Delhi, 1976.

..reprint of *VBD* III. 91. 40A..

103. MYLIUS, Klaus. Indologische Traditionen und Aufgaben des Verlages Philipp Reclam jun., Lelpzig. *AALA* 6 (4), 1978, 710–714.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

104. MYLIUS, Klaus. *Älteste indische Dichtung und Prosa.* Verlag Philipp Reclam jun., Leipzig, 1978; 268.

..selections in German transl., with foot-notes, from *Saṁ.*, *Br.*, *Up.*, *Sūtras*; brief introd. to Vedic lit.; sketch of the hist. of Vedic studies; glossary..

Rev.: ED., *IIJ* 22 (4), 322; C. G. KASHIKAR, *ABORI* 60, 302–03; H. KRICK, *WZKSA* 23, 238–39; Asko PARPOLA, *SO* (*Hel.*) 51.15, 33–34; Gyula WOJTILLA, *AO* (*Hung.*) 33, 290.

105. MYLIUS, Klaus. *Chrestomathie der Sanskrit-literatur.* VEB Verlag Enzyklopädie, Leipzig, 1978; 287.

..Vedic lit. (10–67)..

Rev.: H. O. FEISTEL, *OLZ* 76, 587–88; Erik Pihlkjaer HJORTSHOJ, *AO* 42, 141–42; H. KRICK, *WZKSA* 23, 239–40; Asko PARPOLA, *SO* (*Hel.*) 51.15, 30–33; G. WOJTILLA, *AO* (*Hung.*) 33, 289.

106. NARAYANAN NAMPUTIRIPPAD, O. M. C. *Vedaraśmikal.* National Book Stall, Kottayam, 1976; 277.

..a collection of *ṚV - mantras* used by Namputiri Brahmins in their every-day life, with Malayalam explanation based on *Sāyaṇa-bhāṣya*..

107. NATHAN, Leonard. Vedic and epic translations. *Mahfil* 7 (3–4), 1971, 29–43.

108. NIGAM, Shashibala. Svāmī Dayānanda aura Veda. (Hindi). *AAISHR* 6 (9), Jaipur, 1977, 179–182.

109. NILAKANTHA SASTRI. *Mantra-Rāmāyaṇa.*

..collection of Vedic *mantras* ref. to Rāma-story..

110. NIRAKARI, Ramdas. Maharṣi Dayānanda kā vaidika-darśana. (Hindi). *VJ* 24 (1–2), 1975, 57–58, 61.

111. O'FLAHERTY, Wendy Doniger. A new approach to Sanskrit translation. *Mahfil* 7, 1971, 129–141.

112. O'FLAHERTY, Wendy Doniger (ed.). *Rig Veda : An Anthology.* Penguin, 1981; 343.

..English transl. (by ed.) of 108 hymns..

113. PADMANABHAN, M. Vedic call to youth. *Yuvabharati* 5 (9), 1978, 43–48.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. 119]

114. PALIWAL, K. V. How the Vedas were misrepresented. *Hindutva* 10 (2), 1979, 13–21. (Also, *Organiser*, Delhi, 29. 10. '78).

..MAX MÜLLER – willing instrument of MECAULAY..

115. PANDIT, M. P. *Gems from the Veda*. Ganesh and Co., Madras, 1973; 102.

..English transl. of 102 Vedic *mantras* (mostly from *ṚV*); Sk. text; brief comm. . . (*mantras* wh. "bear on the spiritual unfoldment of the Divine in man".. pt. of view of *Yogasādhanā*)..

Rev.: R. R., *Ved. Kes.* 61, 38–39.

116. PANDIT, M. P. Sri Aurobindo on the Veda. *First Anniv. Souvenir*, Veda-Parishad, New Delhi, 1982.

117. PANIKKAR, Raimundo (ed.). *The Vedic Experience. Mantramañjarī*. An anthology of the Vedas for modern man and contemporary celebration. Darton, Longman, and Todd, London, 1977; xxxviii + 937.

..(ed. and transl. with introd. and notes, with the collaboration of N. SHANTA, M. A. R. ROGERS, B. BÄUMER, M. BIDOLI).. Introd.; (1) dawn and birth (cosmology, *vāk*, emergence of personal God and human soul); (2) germination and growth (blessings of human life); (3) blossoming and fullness (man's relation to God and search for the Transcendent); (4) fall and decay (dark side of man's life); (5) death and dissolution (eschatology); (6) new life and freedom (path to realization); (7) twilight (covers all possible aspects of human life in the context of nature and its relation to the Divine)..

Rev.: Richard L. BRUBAKER, *JAS* 38, 388–89; Austin CREEL, *PEW* 29, 103–05; D. KILLINGLEY, *Rel.* 8 (2); H. KRICK, *WZKSA* 23, 243; Mario PIANTELLI, *EW* 27, 408–09.

118. PANTUL, Manjul Mayank. Mythological interpretation of verses by Skandasvāmin. *SP*, 29 AIOC, Poona, 1978, p. 29.

..mythological interpretation based on *Rāmāyaṇa* and *MBh.* given by S. (cir. 600 A. D.)..

119. PARAMANANDA (ed.) *Ṛgvedādibhāṣyabhūmikā of Dayananda Sarasvati*. Mehr. Lachh., New Delhi, 1981; 16 + 102 + 496.

–English transl., notes–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

120. PAREIRA, J. *Hindu Theology : A Reader*. 1976; 558.

121. PARPOLA, A. On the formation of the Mīmāṁsā and the problems concerning Jaimini. With particular reference to the teacher quotations and the Vedic schools. *WZKSA* 25, 1981, 145–177.

..the twofold mīmāṁsā of the Vedic sages; the evolution of the *Kalpasūtras*; the teacher-quotations and the Āpastamba school of *Taitt.YV*; the teacher-quotations and the Hiraṇyagarbha school of *Taitt.YV*.. (to be contd.)..

122. PATEL, Gautam V. Vedanā bhāṣyakāro. (Guj.) *Sāmmanasyam* 28, 1973, 1–8.

123. PATHAK, Chintamani. Culture and hermeneutics – a constructive study in Sri Aurobindo's interpretation of the Veda. *Bharata Manisha Quarterly* 4 (1), 1978.

124. PATHAK, J. (ed.). *Ṛgvedabhāṣyabhūmikā of Sāyaṇa*. Chowkhamba, Varanasi.

..with Hindi comm. by J. P. ..

125. PATTABHIRAMA SASTRI. Vedaviṣaye pāścātyakṛta-vimarśasamīkṣā. *SS* 33 (3–4), 1980.

126. PATYAL, H. C. Non-Indo-Aryan sources as an aid for the Vedic interpretation. *ABORI* 62, 1981, 219–225. (*SP*, Winter Inst., Vedic Interpret., CASS, 1980, 10–11).

..(1) Vedic words wh. can be better understood with the assistance of the Iranian material; e. g. *mákaka* (*AV* 8. 6. 12)= impetuous; *itaūti*; (2) Vedic words wh. can be better understood with the assistance of (proto-) Munda sources : e. g. *bakura* - *bākura*, *lāṅgala*, *bhṛmala*..

127. PHILLIPS, H. B. *Gems from the Upaniṣads*. Sri Ramakrishna Math, Madras, 1977; xii + 42.

..selection of 108 passages from 11 *Up*. in English transl.; three parts : (1) dualism, (2) qualified non-dualism, (2) non-dualism..

128. PRABHAVANANDA, Swami; MANCHESTER, Frederick. *The Upanishads : Breath of the Eternal*. Sri Ramakrishna Math, Madras, 1979; xxii + 210.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30.137]

..English transl. of selections..

129. RAGHAVAN, V. Sāyaṇa-Mādhava-Vidyāraṇya literature. *JAHRS* 35, 1975–76, 159–161.

130. RAGHAVAN, V. *The Indian Heritage*. 1980.

..4th ed. of *VBD* III. 30. 53..

131. RAJAVIRA SASTRI (ed.). *Dayānanda-Sandeśa : Vedārthasamīkṣā-viśeṣāṅka*. (Hindi). Delhi, 1976; 206.

..(1) "Vedārtha-samīkṣā" (by RAJAVIRA SASTRI); (2) "Veda ke vibhinna viṣayon para vicāra" (by SUDARSHAN DEV); (3) "Ṛgvedabhāṣyon kī samīkṣā" (by RAJAVIRA SASTRI)..

132. RAJAVIRA SASTRI. Devadatta Śāstrī kī samīkṣā kā uttara. (Hindi). *Dayānanda-Sandeśa* 5 (8), 1978, 33–43.

..ref.: D. Ś., "Dayānanda-sandeśa ke sampādaka ke lekha (Oct. '77) kī samīkṣā", *Lokāloka*, Māgha 2034, 1978, 25–27..

133. RAJAVIRA SASTRI. Sāyaṇabhāṣyasamīkṣā : *ṚV* I. 19–21 and I. 22. (Hindi). *Dayānanda-Sandeśa* 6 (2), 1979, 377–423.

..serially..

134. RAJAVIRA SASTRI. Devadatta Śāstrī ke ākṣepon kā pratyuttara. (Hindi). *Dayānanda-Sandeśa* 6 (4), 1979, 8–13.

..ref. 40 above.. (see 132 above)..

135. RAJAVIRA SASTRI. Editorial. (Hindi). *Dayānanda-Sandeśa* 8 (10), 1980, 1–7.

..general observations on Veda-comm. ..

136. RAMAMURTY, A. An approach to Vedic interpretation. *Pr. Bh.* (April '83), 176–187.

..trad. interpret.; Dayananda and Aurobindo; two aspects of Vedic deity : (1) that wh. is peculiar to a particular deity, and in terms of wh. its individual identity is known, and is seen as distinct from other deities; (2) that wh. it has in common with all..

137. RAMANATH, Vidyalankar. *Vedabhāṣyakāron kī vedārthaprakriyāen*. (Hindi). VVRI, Hoshiarpur, 1981; 12+202.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ch 1 : *ādhidaivata*, *adhyātma*, *ārṣa*, *adhiyajña*, *adhibhūta*, *ādhijyotiṣa* approaches; ch. 2 : Vedic word is *anekārtha*; why and how? ch. 3 : Dayananda's methodology; ch. 4 : study of *Dayānanda-bhāṣya*..

138. RAMANUJA TATACHARYA, A. Vedic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 12–13.

..Vedas are intrinsically connected with ritual..

139. RAM GOPAL. *Ṛgveda-vyākhyā-vivecana*. Delhi, 1979.

140. RAM GOPAL. The home and date of Durgācārya. *Sternbach Fel. Vol.* I, Lucknow, 1979, 129–134.

..D. wrote his comm. bet, 1150 and 1250 A. D.; he seems to have belonged to Jambumārga Āśrama in Gujarat.. (Uvata's date : bet. 1018 and 1060 A. D.)..

141. RAM GOPAL. Durga's indebtedness to Udgītha, Skanda, and Uvaṭa.

..see 26. 52 above..

142. RAM GOPAL. Distortion of the Vedas. *Comp. Anal. Stud. Vedas* I, 1981, 11–14.

..(e. g. the theories that Vedic deities symbolize diff. centres of activity in the nervous system of the human body or that they represent electrons, protons, etc.)..

143. RAM LAL et al. *Vedajyotiḥ : Vedamantramālā*. 1969; 144.

..selected Vedic hymns with exposition in English and Hindi..

144. RAU, Wilhelm. Vedische Lebensweisheit. *Waldschmidt Fel. Val.* (80th Birthday), 1977; 345–352.

..collection of 50 sayings and proverbs from Vedic prose texts..

145. RAY, Ramkumar. *Mūla Saṁskṛta Uddharaṇa*.

..*VBD* III. 30. 61.. 5 parts..

146. *Ṛgbhāṣyasaṁgrahaḥ*. Chowkhamba, Varanasi.

..comm. of Sāyaṇa, Skandasvāmin, Veṅkaṭamādhava.. English transl. ..

147. SANTHANAM, K. (ed.). *An Anthology of Indian Literatures*. Bombay, 1969; 740.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. 156]

..selections from the Veda included..

148. SASTRI, Haridatta; BHARATIYA, K. K. (ed.). *Vedabhārati*. Granthama, Kanpur, 1977; 8+169+29+10+88.

..Vedic selections.. Hindi introd. ..

Rev.: S. K. GUPTA, *BSSS* II. 5 (1–2), 37–39.

149. SASTRI, Prasasyamitra. Kyā ācārya Sāyaṇa ke aitihāsika vā ākhyānaparaka mantrārtha aprāmāṇika hai? *Vedavāṇī* 26 (6), 1974, 4–12.

..e. g. *RV* I. 51. 13 : acc. to author, Dayananda's interpret. is more acceptable..

150. SATSVARUPADAS, Goswami. *Die vedische Literatur in ihrem eigenen Licht*. Bhaktivedanta Book Trust, Frankfurt, 1979; xii + 146.

..readings in Vedic lit. in German transl. .. transl. from English original by VEDAVYAS DAS (Christian JANSEN)..

151. SATYABHUSHAN YOGI. *Vedasamullāsa*. Mot. Ban., 1971.

..Vedic selections.. Hindi and English notes..

152. SATYAKAMA, Vidyalankar. *Vaidika-vandana*. Delhi.

..117 *mantras*; explained in Hindi..

153. SATYAKAMA, Vidyalankar. *Vedavāṭikā*. *Wisdom of the Vedas*. Hind Pocket Books, Delhi, 1974; 130.

..108 passages from 4 Vedas : text and English transl. ..

154. SATYA PRAKASH SARASVATI, Swami. *The nectareal songs of the Vedas*. Jan Gyan Prakashan, New Delhi, 1975; 50.

155. SATYAVRATA, Siddhantalankar. *Glimpses of the Vedas*. Milind Publication, New Delhi, 1980; 140.

..selected hymns with explanation in simple English..

Rev.: G. B. K. HOOJA, *The Vedic Path* (Dec. '80), 61–62.

156. SATYAVRATA, Siddhantalankar. Bhāratīya evaṁ pāścātya vidvānon kī vedārthaśailī. (Hindi). *Comp. Anal. Stud. Vedas* I, 1981, 27–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

157. SAXENA, Nisha. Vedabhāṣyapaddhati men ṛgvedīya bhāṣyakāron kā sthāna. (Hindi). *SP*, 29 AIOC, Poona, 1978, p. 33.

158. SHARMA, Arvind. Swami Dayananda Sarasvati – his attitude towards the Vedas. *Proc. III Intern. Symp. on Asian Studies*, Vol. 4, Hong Kong, 1981.

159. SHARMA, D. S. (ed.) *Upanishads : an anthology*. Bh. Vid. Bh., Bombay, 1970.

160. SHARMA, Kamal Nayan. *Taittirīyasaṁhitābhāṣyabhūmikā evaṁ ṛgvedabhāṣyabhūmikā*. Varanasi, 1979; 216.

..text with Hindi *vyākhyā*..

161. SHARMA, Suman. *Kena Upaniṣad evaṁ Vaidika uddharaṇas*. Eastern Book Linkers, Delhi, 1980.

..see 20. 112 above.. besides *Kena*, selections from Vedic texts..

162. SHARMA, Veniram. Vedon men caritranirmāṇa ke udbodhaka mantra. (Hindi). *Kalyāṇa* 57 (1), 1983, 81–83.

163. SHEARER, Alistair; RUSSELL, Peter. *The Upanishads : Selections*. Wildwood House, London, 1978; 2+107+ill.

164. SHUKLA, Siddhanath. Ṛgvedavyākhyā : udbhavo vikāsaś ca. *Sāgarikā* 7 (4), 302–316.

165. SHUKLA, Siddhanath. *Ṛgvedacayanikā*. Bharata Manisha, Varanasi, 1974; 4+6+54+281.

..selected 26 hymns; introd., notes, etc. in Hindi..

Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 60–61.

166. SMITH, Ronald Morton. Bowiderizing Brāhmaṇas. *SP*, 30 ICHSANA, Mexico, 1976, p. 48.

..it is not hard to find Vedic and *Br.* or *Up.* passages whose original meaning was probably sexual, but whose conventional meaning (since c. 600 B. C.) has not been so..

167. SONI, Dinadayalu. Ṛgveda kā vijñānaparaka bhāṣya. (Hindi). *Vedavāṇī* 29 (9), 1977, 9–12; (10), 10–14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30.175]

168. ŠOR, R. O. Notes védiques. I. Pour les principles de l'interpretation védique. (Russ.). Moscow, 1927.

169. SRINIVASA SASTRI. *Dayānanda-darśana: eka adhyayana.* (Hindi). Kurukshetra Univ., 1978; 16+150+30.

170. SRINIVASA SASTRI. *Veda tathā Ṛṣi Dayānanda.* (Hindi). Kurukshetra Univ., 1979; iv+272.

..Part I (7 chh.): Nature and study of the Vedas; Part II (7 chh.): Contents of the Vedas.. (D. rejects Sāyaṇa, Uvaṭa, Mahīdhara, etc.; acc. to D., Veda is 1,96,08,52,976 yrs. old; only 4 recensions to be regarded as original: Śākala *ṚV*; Mādhyandina *YV*; Kauthuma *SV*; Śaunaka *AV*; other *śākhās* are merely *vedārthavyākhyānas*)..

Rev.: S. K. LAL, *ABORI* 63, 313–14; RAM GOPAL, *JOIB* 30, 298–300; D. B. SEN, *PJ* 13, 334–35; VEDA PRAKASH, *VIJ* 17, 297–98; VIPASH, *Vedavāṇī* 32 (1), 18–19.

171. SRINIVASA SASTRI. *Vedaprāmāṇyamīmāṁsā tathā Ṛṣi Dayānanda.* (Hindi). Kurukshetra Univ., 1980–81; 543.

..D. accepts *svataḥprāmāṇya* of Veda..

Rev.: D. B. SEN SHARMA, *PJ* 14–15, 376–77.

172. SRINIVASA SASTRI. Prācīna evaṁ arvācīna vedabhāṣya paddhatiyon kā mūlyāṅkana. (Hindi). *Comp. Anal. Stud. Vedas* I, 1981, 15–26.

..Dayananda as sound commentator..

173. SRINIVASA SASTRI. Vedanityatā tathā Ṛṣi Dayānanda. (Hindi). Kurukshetra Univ., 1982; X+192.

..D. does not characterise Veda as *apauruṣeya*; he regards it as *īśvarokta* and *nitya*..

Rev.: S. A. UPADHYAYA, *Bh. Vid.* 41 (3–4), 104; VIPASH, *Vedavāṇī* 35 (5), 22–23.

174. SRINIVASA SASTRI. Vedon kī prāmāṇikatā tathā Ṛṣi Dayānanda. (Hindi). *Vedavāṇī* 35 (3), 1982, 8–22.

175. SRIRAMAMURTY, G. The contribution of Ganapati Muni to Vedic studies. *Jayanti: G. M. Centenary Comm. Vol.*, Anakapalle, 1978, 25–34. (*SP*, 28 AIOC, Dharwar, 1976, 10–11).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..G.'s *Ṛgveda-bhāṣya-pīṭhikā* and *Ādivedasya bhāṣyam* (existing in fragments) anticipate AUROBINDO's mystic approach to Veda; source of inspiration for *Siddhāñjana* by KAPALISASTRY); G. accepts *pauruṣeyatva* of Veda; Veda not only for ritual; acc. to G., Indra is the only god in the Veda; other divinities are his *vibhūtis*.. G.'s *Bhāratacaritra-parīkṣā* shows that MBh. war was fought in *ṚV*-period; MBh. heroes and events identified with those of the Veda..

176. SUDARSHAN DEV, Acharya. Vedārtha men devatā kā sthāna. (Hindi). *Dayānanda-Sandeśa* 7 (4), 1980, 18–26.

177. SURENDRAKUMAR. Vedabhāṣya men saṁgati kī sthāpanā. (Hindi). *Dayānanda-Sandeśa* 8 (10), 1980, 7–52.

178. TANEJA, Subhash. *Vedavicāradarpaṇa*. Sanskrit Prachar Mandal, Bansvada, 1973; 16.

..includes select passages from Veda, with Hindi transl...

179. THITE, G. U. Vedārthetihāsa āṇi Louis Renou. (Marathi). *Navabhārata* 33 (9), 1980, 1–9.

..see 179A below..

179A. THITE, G. U. Contribution of L. Renou to the history of Vedic interpretation. *CASS Stud* 6, 1982, 1–9. (*SP*, Winter Inst., Vedic Interpret., CASS, 1980, 3–4).

..see 179 above.. (crit. of WILSON, GRASSMANN, LUDWIG, PISCHEL and GELDNER; merits and limitations of the work of ROTH, BERGAIGNE, OLDENBERG).. R.'s views: (1) avoid any change in text; (2) guard against using later texts or commentaries or extra-Vedic information for interpret. of Veda; (3) follow the principle of *rapprochement*, i. e. internal comparison.. (R. uses hyphenization and parenthesis)..

180. TIWARI, Anant Sharan. Sectarian interpretation of the Veda. With special reference to Madhva and his disciple-commentators. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 16–17.

..Madhva's views re. the *śatarcitva* of the first *maṇḍala* of *ṚV* (see 4.68 above), redaction of the Vedic śākhās, and *āvāpa-udvāpa* (insertion and omission) of *ṛks*..

181. TOLA, F. *Himnos del Atharvaveda*. Sudamericana, Buenos Aires, 1968; 200.

..selected *AV*-hymns in Spanish transl...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30.191]

182. TOLA, F. *Himnos del Rig Veda.* Sudamericana, Buenos Aires, 1968; 334.

..selected *ṚV*-hymns in Spanisb transl...

183. TOLA, F. *Libros sagrados de la India. Himnos vedicos – Kaushitaki Upanishad.* Treo Américas, Buenos Aires, 1964; 110.

184. TRIPATHI, Krishna Kant et al (ed.). *Ṛksūktapāṭhāvalī.* Kanpur, 1975; 4+57+246.

..collection of 15 hymns; *Sāyaṇabhāṣya* and extensive Hindi comm. called *Vidyottamā*; introd. and notes..

Rev.: S. K. GUPTA, *BSSS* (II) 3 (3–4), 57.

185. TSUJI, Naoshiro. *Ataruva-Veda Sanka.* (Jap.). Iwanami shōten, Tokyo, 1979; 270+8.

..Jap. transl. of about 100 hymns from *AV* (either in full or in excerpts); Part I: magical hymns; Part II: philos. hymns.. a brief outline of *AV*-lit...

186. UNITHIRI, N. V. P. Commentarial literature in Sanskrit. *ALB* 44–45, 1980–81, 572–580.

..on Vedic texts (among others)..

187. UPADHYAYA, Baladeva. *Vedabhāṣya-bhūmikā-saṁgrahaḥ.* Kashi Sk. Series 102.

..collection of all available Sāyaṇa's introductions to his *Veda-bhāṣyas*.. (2nd ed.)..

188. UPADHYAYA, Vedaprakash. Gāyatrīmantra aura Svāmī Dayānanda. (Hindi). *VJ* 24 (1–2), 1975, 84–86.

189. UPENDRA RAO. Ācārya Ānandatīrtha aura Maharṣi Dayānanda. (Hindi). *Vedavāṇī* 31 (1), 1978, 43–68.

..D. attaches special significance to *Ā.*'s *Vedabhāṣya* (*ṚV* I. 1–40)..

190. VAIDYANATH, Sastri. *Gems of Aryan Wisdom.* Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1970; 184.

191. VARMA, Satyakam. Dayānanda kī vedabhāṣya śailī. (Hindi). *Comp. Anal. Stud. Vedas* I, 1981, 129–140.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..author rejects objections against D.'s comm., e. g., no imp. attached to syntactical structure of Vedic lg. ; explains the same *mantra* differently in diff. contexts; accents not properly heeded; gramm. rules not strictly followed.. D., like Yāska, invents new root-suffix system while explaining some *mantras*.. D. presents some guiding principles of Vedic exegesis..

192. VARMA, Virendra Kumar (ed.). *Ṛgvedabhāṣyabhūmikā*. Chowkhamba, Varanasi.

..with ed.'s comm...

193. VEDALANKAR, Raghuvira. Veda ke ālocaka evaṁ bhāṣyakāra. (Hindi). *GKP* 22 (3), 149–152.

194. VEDALANKAR, Raghuvira. Vedārthaprakriyā evaṁ adhikāra. (Hindi). *Comp. Anal. Stud. Vedas* I, 1981, 97–110.

..Vedas do not subscribe to *karmakāṇḍa*, nor do they narrate trad. hist. ; if at all, they present an 'eternal hist.'.. author enumerates 8 requisites for proper interpret. of Veda..

195. *The Vedaparayana*. Sri Ramanasramam, Tiruvannamalai, 1974; 75.

..English transl. of hymns chanted morning and evening in the Ashram..

196. VEERABHADRASWAMY, M. R. Sāyaṇācārya's historicity: date, life and works of Sāyaṇa. *SP*, 28 AIOC, Dharwar, 1976, 17–18.

..S. lived under Bukka I, Kampaṇa, Saṅgama II, Harihara II; Vedic comm., tho' called *Mādhavīya*, are S.'s work; S. died in 1387 A. D...

197. VEERABHADRASWAMY, M. R. Sāyaṇācārya and Western scholars: difference of interpretation. *SP*, 31 AIOC, Jaipur, 1982, 65–66.

..considers some words from *AVŚ*..

198. VELANRAR, H. D. *Ṛksūktaśatī*. Bh. Vid. Bh., Bombay, 1972; xii + 367.

..collection of 101 hymns; select Padapāṭha; English transl. and crit notes; glossary; indices..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30.206]

Rev.: G. B., *ZDMG* 126, 216; J. F., *Arch Or* 47, 355; J. FILLIOZAT, *JA* 264, 477–78; C. G. KASHIKAR, *ABORI* 56, 285–86; J. T. PARIKH, *BCGV* 18, 93–94; A. A. R., *ALB* 38 (suppl.), 7–8; Ludo ROCHER, *JAOS* 96, 140; K. V. SARMA, *VIJ* 14, 319–20.

199. VELANKAR, H. D. *Ṛksūktavaijayantī*. VSM, Poona, 1976; 142+558.

..108 hymns; select Padapāṭha; Hindi transl., notes, etc...

Rev.: K. V. SARMA, *VIJ* 14, 319–20.

200. VENKATANATHAN, A. S. Varapreṣaṇamantrārthatattvamīmāṁsā. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 42–43.

..(summary in 10 *anuṣṭubh* vss.)..

201. VERMAN, Jyesht. On interpretations of Vedic hymns. *SP*, 31 AIOC, Jaipur, 1982, 78–79.

202. VIDYANANDA "VIDEHA", Swami. *Vedāloka*. Veda-Samsthan, Ajmer, 1977; 45+825+30.

..a collection of 536 *mantras* selected from 4 *Saṁ.*; arranged under various topics; Hindi transl... (ed. by ABHAYADEVA with introd., indexes, appendixes, etc.).. (originally appeared serially in *Savitā* 1–20)..

Rev.: K. K. RAJA, *ALB* 41 (Suppl.), 27; K. V. SARMA, *VIJ* 15 (1), 291–92.

203. VIDYANANDA "VIDEHA", Swami. *Veda-vyākhyāgrantha*. Veda-Samsthan, Ajmer, 1977/1980; 1359.

204. VIRENDRA SASTRI. Vaidika sūktiyāṅ. *Vedavāṇī* 33 (8), 1–3.

205. VIRENDRA SASTRI. Vedabhāṣyakāra – Sāyaṇa aura Svāmī Dayānanda. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 61.

..special features of *Sāyaṇa-bh.*: ritualistic *viniyoga*; imaginary hist.; animal-sacrifice; degradation of woman; adherence to *Pur*... special features of *Dayānanda-bh.*: humanism; etymology; broad sense of *yajña*; eternal hist.; following the Ṛṣis; multiplicity of the meaning of Veda..

206. VISHVA BANDHU. *Vedic Textuo-linguistic Studies*. VVRI, Hoshiarpur, 1975; xxxii+248.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..collection of papers on Vedic exegesis.. (theory of proto-linguistics in Indo-Aryan).. ed. with introd. and indices by K. V. SARMA..

Rev.: H. KRICK, *OLZ* 76, 73–74; K. K. RAJA, *ALB* 40, 271–72; Ludo ROCHER, *JAOS* 98, 326–27.

207. WERNER, Karel. On interpreting the Vedas. *Religion* 7 (2), 1977, 189–200.

..a survey from ROTH (1846) to J. MILLER (1974).. [J. MILLER sees in all Vedic myths one recurring theme: a rel. quest for enlightenment]..

208. YATISWARANANDA, Swami. *Universal Prayers.* Sri Ramakrishna Math, Madras, 1977; 261.

..selected and transl. into English from Sk. rel. lit. (including Veda)..

209. YUDHISTHIRA, Mimamsaka. Vedasudhā arthāt veda ke kucha amṛtamaya upadeśa. *Vedavāṇī* 25 (7), appendix, 1973, 1–14.

210. YUDHISTHIRA, Mimamsaka. Vedārtha kī trividha vā caturvidha prakriyā. (Hindi). *Vedavāṇī* 27 (8), 1975, 16–23.

..*yājñika*; *ādhidaivika*; *ādhyātmika*; *vyāvahārikārtha*..

211. YUDHISTHIRA, Mimamsaka. "Ṛgvedādibhāṣya-bhūmikā" ke khaṇḍana me likhe gaye "Vedārtha-pārijāta" ke sambandha men. (Hindi). *Vedavāṇī* 32 (2), 1979, 17–23.

..apropos of Swami Karapātrī's *V-P*...

212. YUDHISTHIRA, Mimamsaka. Mantrāṇām ādhidaivikārthavijñāne chandasāṁ sāhāyyam. *29 PAIOC*, 1980, 201–210.

31. COLLECTIONS OF ESSAYS, ETC., ON VEDIC AND ALLIED SUBJECTS.

1. AGRAWALA, V. S. *Vedic Lectures.* Prithivi Prakashan, Varanasi, 1981; viii + 175.

..(2nd ed.).. see *VBD* III, 31, 1..

2. BHARGAVA, Dayananda. *Glimpses of Indian Philosophy and Sanskrit Literature.* Nag Publishers, Delhi, 1981; xii + 234;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

31. 9]

..collection of 32 papers, some dealing with Vedic lit...

3. BHAT, G. K. *Vedic Themes.* Ajanta Publications, Delhi, 1978; vii + 120.

..conception of *mantradevatā*; background of *ṚV* II. 12; *saṁvāda-sūktas*; Vala and Śambara; teacher-pupil relation; mother in *ṚV*; *karmopasaṁgraha*, etc...

Rev.: Trilochan Singh BINDRA, *VIJ* 17, 296; G. V. DEVASTHALI, *ABORI* 61, 280–81; S. G. KANTAWALA, *JOIB* 30, 295–96.

4. BHAT, G. K. *Vāgīśvarī.* (Marathi). Prajna Pathasala Mandal, Wai, 1978; 257.

..discusses, among others, *ṚV* X. 117; X. 18; X. 34; III. 33... *Up.* phil. thought..

Rev.: G. U. THITE, *Navabhārata* 32 (7), 54–55.

5. COOMARASWAMY, A. K. *The Vedas. Essays in translation and exegesis.* 1976; xvi + 160.

..corrected reprint of 1930 and 1935...

6. DANGE, Sadashiv A. *Aśvatthācī pāne.* (Marathi). Hindu Dharma Sanskriti Mandir, Nagpur, 1974; 24 + 262.

..collection of 24 articles in Marathi mainly on Vedic themes wh. the author examines thro' folk-tales and folk-beliefs rooted in long trad. and ritualistic practices..

Rev.: G. K. B., *ABORI* 57, 246–50.

7. DIKSHIT, Lakshmi Datta. *Veda-Mīmāṁsā.* Eastern Book Linkers, Delhi, 1980; xxviii + 205.

8. JHALA, G. C. *Aśvinā in the Ṛgveda and Other Indological Essays.* Mun. Man., New Delhi, 1978; xxii + 439.

..19 articles, three of them on Vedic themes.. ..Aśvinā (1–101): acc. to J., Aśvin-myths dependent on Indra-myths; A.-legends ref. to real incidents.. *kampa* in the accent system of *ṚV*.. (Indrod. by V. RAGHAVAN)..

Rev.: Sadashiv A. DANGE, *Indica* 17, 79–81; S. G. KANTAWALA, *BJ* 25 (25), 93.

9. KRISHNALAL. *Vaidika-vyākhyāna-mālā.* (Hindi). Vivek Publ., Aligarh, 1982.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. MAX MÜLLER, F. *The Vedas.* Calcutta, 1956.

..papers from diff. publications (1865–98)..

11. MISRA, Vidya Niwas. *Studies in Vedic Religion and Literature.* Indological Book House, Delhi.

12. RAMASWAMY AIYAR, C. P. *Religion, Man and Society.* CPRA Foundation, Madras, 1979; ii+181.

..(selections from speeches and writings).. "fundamentals of Hindu faith"; "Vedic polity"; "India's cultural heritage"..

13. RENOU, L. *Études védiques et pāṇinéennes.*

..*VBD* III. 31. 11.. (total no. of *ṚV*-hymns transl. and/or commented, in 17 vols., comes to 858)..

Rev.: A. MINARD, *BSL* 70 (2), 130–37; F. TOLA, *Estudios de Filosofia y Religiones del Oriente* 1 (1).

14. SHARMA, Munshi Ram. *Vaidikī.* (Hindi). Grantham, Kanpur, 1972; 8+461.

..collection of 63 essays on Vedic and related topics..

15. SHARMA, Munshi Ram. *Caturveda Mīmāṁsā.* (Hindi). Vaidika Shodh Sansthan, Kanpur, 1978; 216.

..collection of 18 essays on Vedic and related topics..

16. *Soviet Contributions to 4 WSC, Weimar.* (Russ.). "Nauka", Moscow, 1979; I: 264; II: 250.

..I. 145 ff.: N. V. GUROV, "etymology of *paṇí-*"; I. 164 ff.: T. Y. ELIZARENKOVA, "syntactical Sk.-Dravid. isoglosse"; I. 208 ff.: V. V. IVANOV, "about *mlecchá-*"; II. 72 ff.: T. I. ORANSKAJA, "on Vedic *krátu-*"..

17. SREEKRISHNA SARMA, E. R. (ed.). *Vedasamīkṣā.* SV Univ.: Sk. Dept. Symposium 3, 1967; 48–128.

..*VBD* III. 31. 20..

Rev.: Dipak BHATTACHARYA, *JASBen* 21, 97–98.

18. *Studi Vedici e Medio-Indiani.* Giardini, Pisa, 1981; 244.

..D. MAGGI, "on Vedic *práyati*".. (pp. 39 ff.); S. SANI, "on *jabhūra*" (87 ff.); S. SANI, "on *durṇāman*" (139 ff); R. LAZZERONIS, "Il precongiuntivo autonomo" (233 ff.)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

31. 26]

19. THAPAR, Romila (ed.). *Problems of Historical Writing in India*. New Delhi, 1963.

20. TSUJI, Naoshiro. *Vedagaku ronshū*. Iwanami shoten, Tokyo, 1977; xvi+485.

..collection of articles (German, English, Jap.) and 3 bibliographical studies relating to Veda.. *indrāvato* (*ṚV* IV. 27. 4); *Maitrī-Up.*: linguistic remarks; *Agniveśya-GS*: marriage-section; *MānavaŚS*: Rājasūya; *ChU*. I. 12, II. 22. 3–5, V. 2. 9; *Up.*-etymologies; *Chāgaleya-*, *Bāṣkala-Mantra-*, *Ārṣeya-*, *Śaunaka-Up.*; *Adbhuta-Br.*; *MS* IV. 8. 1; *Pitṛmedhasūtra* of Baudh., etc...

Rev.: J. W. DE JONG, *IIJ* 21 (1), 44–45; Yutaka OJIHARA, *JA* 267, 226–28.

21. VARMA, Satyakam. *Studies in Indology*. Bharatiya Prakashan, New Delhi, 1976; xvi+320. (Revised and enlarged ed., 1981; xxxii+320).

..collection of 22 papers..

22. VEDALANKAR, Raghuvira (ed.). *A Comparative and Analytical Study of the Vedas*. Vol. I. Nag Publishers, Delhi, 1981; xi+40+16+256.

..collection of essays.. I, Vedic commentaries and commentators; II. History and geography of Vedic times; III. Vedic religion and philosophy; IV. Miscellaneous subjects..

23. *Vedamandirasamārohaḥ*. Sri Gangeshwar Dham, New Delhi.

..souvenir contains essays on Vedic topics in English and Sk...

24. VENKATASUBBIAH, A. *Vedic Studies*. Vol. II.

..*VBD* III. 31. 23..

Rev.: F. B. J. KUIPER, *IIJ* 14, 89–91; J. VACEK, *ArchOr* 41, 187.

25. VENKITASUBRAMONIA IYER, S. *Religion, Art and Culture*. College Book House, Trivandrum, 1977; viii+94.

..collection of 12 papers.. "the wealth of the Vedas (a bird's eye view of Vedic lit.)"; "Sk. and culture"..

26. VISVAMITRA, D. *Vedon kā svarūpa*. (Hindi). A. P. Sabha, Varanasi, 1970; 269.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. *VBD* III. 31. 25..

27. *Viveka*. Indological Journal published in Spain. 1978-1980.

28. YUDHISTHIRA, Mimamsaka. *Mīmāṁsaka-Lekhāvali*. Vaidika-Siddhānta-Mīmāṁsā, vedaviṣayakaḥ prathamo bhāgaḥ. Bahalgarh, 1977; 14+433.

..17 papers and 3 appendices..

29. WALDSCHMIDT, Ernst (ed.). *Beiträge zur Indien-Forschung*. Mus. für indische Kunst, Berlin, 1977; 575.

32. VEDIC AND RELATED PERSONALITIES.

1. ASMUSSEN, J. P. Die Verkündigung Zarathustras im Lichte der Religionsgeschichte. Eine verläufige Skizze. *Temenos* 6, 1970, 20–35.

..(zu *Z.-*, *magavan-*, *spənta-*)..

2. ASMUSSEN, J. P. Ideen und Begriffe der agrarischen Sphäre und ihre Bedeutung in der Verkündigung Zarathustras. *AoF* 7, 1980, 159–170.

..re the name Z...

3. AUROBINDO, Sri. Ādyarṣir Madhucchandāḥ. *GKP* 21 (7–8), 347–348.

4. BANDYOPADHYAY, Jitendra Nath. Viśvāmitra – an astronomical figure. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 35–36.

..mainly on the basis of the *Rāmāyaṇa*-story (agricultural myth).. word *viśvāmitra* indicates that *uttarāyaṇa* occurs when the sun is at *viśvanakṣatra* (=*uttarāṣāḍhā*).. (*Rāmāyaṇa* composed in round about 318 B. C.)..

5. BHATT, Bharatkumar D. Ṛgvedanā draṣṭāomān ṛṣi Dīrghatamas nun sthāna ane pradāna. (Guj.). *Svādhyāya* 16 (3), 1979, 329–334.

6. BHATT, Ramakrishna Anant. Vedavijñānaśāstrajñaḥ ṛṣipravaraḥ Bharadvājaḥ. *Saṁvid* 10 (4), 1974, 34–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32.15]

7. BHATT, V. P. Gārgī: eka vyaktitva. *VJ* 22 (3-4), 1973, 236-237.

8. BHATT, V. P. Historicity of the sage Yājñavalkya Vājasenya. *SP*, 27 AIOC, Kurukshetra, 1976, p. 24.

..historicity confirmed.. Y. V. to be distinguished from several other Y.'s..

9. BINNANI, Vallabh Das "Vrajesh". Vaidika yugakī mahān vibhūti - Maharṣi Yājñavalkya. *Kalyāṇa* 53 (6), 1979, 219-221.

10. BISHOP, D. L. Zarathustra as victor in the verbal contest. *J. of the Near Eastern Society of Columbia Univ.* 9, 1977, 5-9.

..concept of verbal contest, so well attested in *ṚV*, remains an imp. feature of the Iran. rel.; the ideal of the eloquent warrior represented by Z. himself.. (exchange of taunts in Semitic and IE lit.)..

11. BOPARDIKAR, M. N. Historicity of the Agastya-tradition. *35 PIHC*, 1974, 42-44.

..traces hist. elements in the Agastya-trad. in Vedic and epic lit... [ref. to author's paper, "Allusions to Agastya's Aryanization in the Vedas", *PIHC*, 1971]..

12. BOYCE, M. *A History of Zoroastrianism: the early period.* Brill, 1975, xvi+347.

..date of Z. - about 1000 B. C. or even earlier.. pagan society in wh. Z. grew up - its rel. beliefs and practices..

13. Brahmajñānī Raikva. (Saṁvarga vidyākī mahimā). *Kalyāṇa* 52 (6), 1978, 231-232.

14. BRAHMAMUNI, Swami. Mantron ke ṛṣi. (Hindi). Arya Sahitya Mandal, Ajmer, 1974; 34.

Rev.: Ratanchand SHARMA, *VJ* 23 (1), 52-53.

15. CHADDHA, Kuladip. Ṛgveda kā Aśvamedha. (Hindi). *Vedavāṇī* 29 (10), 1977, 14-16.

..*ṚV*. V. 27: A. as an individual's name; he was a *sādhaka* seeking to attain to the ultimate limit of *jñāna*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. CHATURVEDI, Narmadeshwar. Bhāratīya ṛṣiyon kī lokonmukhī vicāradhārā. (Hindi). Hindustani Traimāsika 29 (1-4), 1968, 212-217.

17. CHAUBE, Vraja Vihari. Ṛṣi Madhucchandas aura unakā kāvya-darśana. (Hindi). *Sapta-sindhu* (*bhāṣā-vibhāga*), Chandigarh, Feb.-Mar. 1977, 1-26.

..M. had deep knowledge of both theory and practice of *kāvya*.. date of M. = 6500 yrs. before today..

18. COLPE, Carsten. Zarathustra und der frühe Zoroastrismus. *Handbuch der Religionsgeschichte*, 1972, 319-357.

19. DANDEKAR, R. N. Vasiṣṭha's contribution to the religious ideology of the Vedic period. *29 PICO*, Vol. 6, 1976, 391-398.

20. DANGE, Sadashiv A. Dīrghatamas: the Vedic philosopher. *Pr. Bh.* 83, Aug. 1978, 343-348.

..pts. to be noted from D.'s vision: (1) the cosmic tree; (2) the two birds; (3) the *akṣara*; (4) the concept of the double..

21. DANGE, Sadashiv A. 'Ātma' tattvācā prathama draṣṭā vaidika ṛṣi Dīrghatamas. (Marathi). *Dharmabhāskara* 8 (11), 1979, 46-48, 54.

..*ṚV* I. 164.. (see 20 above)..

22. DATE, R. S. On the name Satyāṣāḍha-Hiraṇyakeśin. *SP*, 31 AIOC, Jaipur, 1982, p. 19.

..Hiraṇyakeśa (-keśin) is an adj. of Satyāṣāḍha, and not necessarily the name of the Vedic school (as suggested by RENOU)..

23. DRURY, Naama. *The Vedic Rishi*. Orchid Enterprises, Wellington Pt., 1974.

24. EDULJEE, H. E. The date of Zoroaster. *JKRCOI* 48, 1980, 103-160.

..Z.'s date to be placed somewhere in the 2nd and 3rd quarters of 2nd mill. B. C. (1700-1400 B. C.).. (Darius was a Zoroastrian)..

25. FIŠER, I. Yājñavalkya in the śruti tradition of the Veda. *AO*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. GNOLI, Gh. *Zoroaster's Time and Homeland.* A study on the origins of Mazdeism and related problems. Ist. Univ. Orient. (Series Minor VII), Naples, 1980; xxiii + 279.

..(ref. to "proto-IA infiltration among the Kassites and in the kingdom of Mitanni)..

27. GUPTA, N. K. *Seer Poets.* Sri Aurobindo Ashram, Pondicherry, 1970; 108.

28. HUMBACH, Helmut. Zarathustra und die Rinderschlachtung. (in) *Wort und Wirklichkeit* (Eugen Rapp Fel. Vol., ed. A. HAIN), II, 1976, 17–29.

29. ITO, G. *Zoroasutā-kenkyu.* (Jap.). Tokyo, 1979; xxv + 500.

..studies on Zoroaster..

30. JAYADEVA. Yājñavalkya kī janmabhūmi. (Hindi). *27 PAIOC*, 1976, 227–237. (*SP*, 27 AIOC, Kurukshetra, 1974, 34-36).

..[Kuru-Pāñcāla acc. to Rahula SANKRITYAYANA; Camatkārapura in Gujarat acc. to THAKAUR].. acc. to J., Mithilā is Y.'s authentic birth-place..

31. JOSHI, S. B. Ṛgvedātīla urvaśīputra Vasiṣṭha hā koṇa? Āṇi yā vasiṣṭhaparamparece vaiśiṣṭya kāya? (Marathi). *Navabhārata* 26 (6), 1973, 52–57.

..V. = son of Varuṇa (Moon) the lord of night; promoter of the light-cult)..

32. KARAMBELKAR, V. V. Bhārgava āṇi Atharvaṇa. (Marathi). (in) *VBD* III. 93. 23, 1972, 40–49.

33. KARAMBELKAR, Usha. Tyāgamūrti Dadhīcī. (Marathi). *Navabhārata* 29 (12), 1976, 46–53.

..D. in *ṚV* and other Vedas.. *Madhuvidyā* and grant of bones to Indra.. Aśvins are divinities of bee and honey-gathering; *aśva* is the *guhya* name of bee.. *dadhi* + *añc* = Soma turned toward *dadhi* (= *madhu*); *asthi* of D. = stalks of Soma after the juice has been extracted..

34. KRISHNAMURTHY IYER, M. S. Yogeeswara Yajnavalkya. *BJ* 24 (12), 15. 1. '78, 43–52.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. KUIPER, F. B. J. On Zarathustra's language. *MKNA* 41 (4), 1978, 71–106.

36. KUNHAN RAJA, C. *Poet Philosophers of the Ṛgveda.*

..reprint of *VBD* III. 32. 58.. see 4. 31 above..

37. LAKHERA, M. P. Kavi Uśanā in Veda and Avesta. *JGJKSV* 29, 1973, 307–314.

..Kavi Usa in Avesta.. in both traditions connected with Agni-Soma-cult; the motif of *eṣa*, *eṣaṇā* (Av. *aeshm*) (= passion) in U.'s char.; it made him to go to Asuras..

38. LOMMEL, Herman. Die Gathas des Zarathustra. Mit einem Anhang von Erwin WOLFF. Schwabe and Co., Basel/Stuttgart, 1971; 237.

..ed. by B. SCHLERATH.. (W. suggests an order of the 16 *gathas* on linguistic, stylistic, and factual criteria)..

39. MAYRHOFER, M. Zarathustra und kein Ende. *Acta Antiqua Ac. Sc. Hung* 25 (1–4), 1977/80, 85–90.

..apropos of 74 below..

40. MEHENDALE, M. A. On the significance of the name Zarathustra. *26 PAIOC*, 1975, 159–164. (Also, *V. G. Paranjpe Comm. Vol.*, 1977, 113–117).

..see *VBD* III. 32. 62.. BARTHOLOMAE: 'one whose camels are old'; HAUG: 'one who has excellent heart'; TARAPOREWALA: 'one of golden light'; 'excellent singer of praises' (HAUG finds it acceptable); BAILEY: 'one who can manage camels'; BURNOUF: 'having yellow camels'; MEHENDALE: 'old protector of ox'..

41. MISHRA, B. P. Dadhīca and Dadhyañc. *JAIH* 3 (1–2), 1969–70, p. 276.

..hist. develop. of D.'s legend; germ in the *ṚV*..

42. MISHRA, Harimohan. Kashshu and Kuśika. *SP*, 25 AIOC, Jadavpur, 1969, p. 18.

..cf. *VBD* III. 82. 229..

43. MIRZA, H. K. Zoroaster, his life and teachings. *Indo-Iranica* 27 (1–4), 1974/1976, 28–32.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. 52]

44. MITCHINER, John E. *Traditions of the Seven Ṛṣis.* Mot. Ban., Delhi, 1982; xx+350.

..part I: text-hist. exam. of how and when diff. traditions were formulated; part II: study of Sk. sources – also of Tamil, tribal, and non-Indian sources.. author traces the underlying themes in the Saptarṣi-trad., particularly the creative role of Saptarṣis..

Rev.: Usha CHAUHAN, *ALB* 46, 215–16.; V. G. RAHURKAR, *ABORI* 64, 323–24.

45. MODAK, B. R. Vedic seers: seekers of light and delight. *SP*, 31 AIOC, Jaipur, 1982, 40–41.

..seekers of threefold light and delight – physical, mental, and spiritual..

46. MONNA, Maria Cornelia. *The Gathas of Zarathustra: a reconstruction of the text.* Diss. Leiden, 1978; 199+ill.

47. MOOKERJI, R. K. Yajnavalkya – father of Hindu philosophy. *SJ Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava Sabha, Nanjaipugalur, 1979, 185–200.

..reprinted..

48. MUKHOPADHYAYA, Govindagopal. Krishna: the all-surpassing. *BRMIC* 25 (6), 1974, 179–188.

..historicity of K...

49. NAGARAJAN, K. P. Yajnavalkya. *SJ Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava Sabha, Nanjaipugalur, 1979, 43–48.

50. NIKHILANANDA, Swami. Gārgī and Yājñavalkya. *Pr Bh* 74 (7), 308–310.

51. PANDA, Jayanti. Dadhīca in the Mahābhārata. *SP*, 31 AIOC, Jaipur, 1982, p. 467.

..surveys various legends, Vedic and epic..

52. PANDEYA, Omprakash. Vālakhilya Ṛṣi: Vālakhilya sūkton ke sandarbha men. (Hindi). *BSSS* II, 3 (3–4), 1973–74, 27–29.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vālakhilya hymns are genuine and authentic; (Sāyaṇa comments on them in his *bhāṣya* on *Ait Br.*, tho' not in that on *ṚV*).. those hymns composed to glorify " new Indra ".. trad. of V. unbroken; a quotation from one of the V.-hymns found in a *sūtra* of *Ṛk-Prāt*...

53. PANT, Nayaraj. Vedamā agastyako varṇana. (Nepali). *Pūrṇimā* 4 (1), No. 15, 322–323.

54. PATHAK, Madhusudan M. Vásiṣṭha-Arundhatī: eka sāṁskṛtika adhyayana. (Guj.). *Svādhyāya* 16 (2), 1978, 140–148.

..ref. V. in *ṚV*..

55. PATHAK, Shobhanath. Maharṣi " Gādhi " yā " Gāthi ". *SP*, 28 AIOC, Dharwar, 1976, 25–26.

56. RAGHAVAN, V. (ed). *Seers and Thinkers*. Publ. Div., Ministry of Information and Broadcasting, Govt. of India, New Delhi, 1979; vi + 94.

..Vedic and Up. seers, among others..

57. RAGHUNADHACHARYA, S. B. Some observations on the lady-seers of the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 49.

..16 lady-seers in four *maṇḍalas* (I, V, VIII, X)..

58. RAHURKAR, V. G. The first of men in the Ṛgveda: (1) Manu in the Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, 6–7.

..the Deluge; story of Nābhānediṣṭha; Manu as survivor of an earlier race of living beings; aspects of ancient Hindu law of inheritance..

59. RAHURKAR, V. G. Bhṛgu and the Bhṛgus in the Vedic and the post-Vedic literature. *CASS Stud* 3, 1976, 9–24.

..cf. *VBD* III. 32. 87..

60. RAHURKAR, V. G. *The Vedic Priests of the Fire-cult*. Viveka Publ., Aligarh, 1982; vi + 70.

..Bhṛgus, Aṅgirases, Atharvans..

61. RAM GOPAL. On anti-Vedic Kautsa quoted in the Nirukta. *Saṁ. Vim.* 4 (1–2), 1976, 173–177.

..see 26. 51 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. 71]

62. RASTOGI, Prasant Kumar. Śvetaketukā caritra. (Hindi). *Kalyāṇa* 57 (1), 1983, p. 225.

63. RASTOGI, Prasant Kumar. Kaṭhopaniṣad men naciketākā caritra. (Hindi). *Kalyāṇa* 57 (1), 1983, 224–225.

64. RAVINDRANATH. Vaidika aura smṛtikāra Manu. (Hindi). *Kalyāṇa* 56 (12), 1982, 929–934.

65. REMPIS, Chr. Die Zeit Zarathuštras. *Die Welt des Orients* 6, Göttingen, 1971, 234–239.

66. ROY, S. B. Viśvāmitra, the greatest astronomer of the ancient world. *SP*, 27 AIOC, Kurukshetra, 1974, 21–22.

..*ṚV* III. 9. 9, wh. contains an astronomical formula, explained in the light of I. 164..

67. ROY, S. B. Date of Zoroaster. *SP*, 27 AIOC, Kurukshetra, 1974, p. 379.

..three traditions: Gk., Iranian, and Magian; all rejected.. 1900 B. C. seems to be the date..

68. SAKLATH, Rustam T. Historical background and life of Zarathustra. *BRMIC* 28 (8), 1977, 179–184.

69. SARAD KUMAR. Atharvaveda ke pramukha kaviyon kā paricaya. (Hindi). *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 47–86.

..about 130 *AV*-poets, out of whom about 80 are common to *ṚV* and *AV*..

70. SARMAH, Thaneswar. Śunahotra Bhāradvāja. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 23–24.

..(1) Ś. was a remote descendant of Bharadvāja thro' Bharata Dauṣyanti; (2) relation bet. Brāhmaṇa Bharadvāja and Kṣatriya Bharata arises from the situation that B. D. adopted Vidathin (a descendant of Bhar.); (3) this wd. explain how Ś. was a *dvyāmuṣyāyaṇakaulīna* or a *kṣatropeta* Brāhmaṇa..

71. SARMAH, Thaneswar. Ṛjiśvan. *CASS Stud* 5, 1980, 111–118.

..Ṛ. — seer of 5 entire hymns in *ṚV*; mentioned in 9 passages of *ṚV* by as many as eight seers; also ref. to in 3 passages of *JB*., Ṛ — son of Bharadvāja (Vidathin)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72. SATYAPRAKASH SARASVATI, Swami. Veda aura ṛṣi-parampara. (Hindi). *Veda-Savitā* 2 (11), 1982, 280–281.

73. SCHLERATH, B. (ed.). *Zarathustra.*

..*VBD* III. 32. 93..

Rev.: G. WIDENGREN, *GGA* 231 (1–2), 52–85.

74. SCHLERATH, B. Noch einmal Zarathustra. *Die Sprache* 23 (2), 1977, 127–135.

..(ref.: M. MAYRHOFER, "Zum Namengut des Avesta", *SÖAW*, phil. hist. Kl., 308 Bd., 5 Abh., 1977, 43–53).. see 39 above..

75. SCHMIDT, Hanns-Peter. Old and new perspectives in the study of the Gathas of Zarathustra. *IIJ* 21 (2), 1979, 83–115.

..(rev. article on S. INSLER, *The Gāthās of Z.*, Brill, Leiden, 1975; also ref. to the work of BARTHOLOMAE 1905, HUMBACH 1959, HINZ 1961, LOMMEL 1971).. [INSLER emphasizes the help of the *ṚV* in (1) puzzling out most of the gramm. forms; (2) providing the source for establishing much of the fundamental vocabulary; (3) revealing a no. of stylistic figures and syntactic conventions; (4) furnishing a textual counterpart against wh. the dominant themes of Z.'s teachings can be compared and judged.. INSLER emphasizes the moral and ethical char. of Z.'s teachings wh. oppose the empty, mechanical methods of the ritual]..

76. SHAH, G. S. Piṅgalācārya – eka virala pratimā. (Guj.). *Svādhyāya* 18 (4), 1981, 366–368.

77. SHAHBAZI, A. Shapur. The 'traditional date of Zoroaster' explained. *BSOAS* 40 (1), 1977, 25–35.

..end of 2nd mill. B. C.; this trad. is an old one and authentic..

78. SHARMA, Janaki Nath. Mahāśāla maharṣi Śaunaka kā vaidika vāṅmayamen vinaya evaṁ svādhyāyapūrṇa cāritrya. (Hindi). *Kalyāṇa* 57 (1), 1983, 226–228.

79. SHARMA, U. C. Madhucchandas Vaiśvāmitra. *ŚPP* 10 (1), 1970, 15–24.

80. SHARMA, U. C. Vasiṣṭha in the Brāhmaṇa texts. *VIJ* 10 (1–2), 1972, 14–21.

..V. represented in *Br.* texts as seer of many *sāmans*; also as Brahman priest.. *AitĀr* 3.1.6: V. introduced Rathaṇtarasāman..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. 89]

81. SHARMA, U. C. Gāthin (Gādhi) Kauśika. *JGJKSV* 28 (3-4), 1972, 1-10.

..Vedic Gāthin = Pur. and epic Gādhi.. no vs. attributed to him in *VS*, *SV*, *AV*; his father was Kuśika (himself a Vedic seer), wife Paurukutsī, son Viśvāmitra, daughter Satyavatī..

82. SHARMA, U. C. Vasiṣṭha in the Kalpasūtras. *Bh.Vid.* 32, 1972 (1975), 20-21. (Also, *Meerut Univ. Sk. Res. J.*, 1976).

83. SHARMA, U. C. Vasiṣṭha in the Vedic ancillaries. *SVUOJ* 15 (2), 1972, 81-86.

84. SHARMA, U. C. Upaniṣadon men Satyakāma Jābāla. *VJ* 22 (1-2), 1973, 90-92.

..see 85 and 87 below..

85. SHARMA, U. C. Satyakāma Jābāla. *Ṛtaṁdharā* 10 (3), Deoria, 1973.

..see 84 above and 87 below..

86. SHARMA, U. C. Aṣṭaka Vaiśvāmitra : a study. *JOIB* 23 (3), 1974, 169-174.

..cf. *VBD* III. 32. 109.. A. = son of Viśvāmitra and Dṛṣadvatī; author of *ṚV* X. 104 (concluding vs. of this hymn found in various hymns of the third *maṇḍala*); mentioned more specifically in *Br.*; also in *Up*...

87. SHARMA, U. C. Satyakāma Jābāla. A socio-historical study. *ABORI* 54, 1973, 193-198.

..based on accounts in *ChU*, *BAU*, *MaitrāyaṇaU*, and *Ait. Br.* and *ŚPBr*... see 84 and 85 above..

88. SHARMA, U. C. Viśvāmitra in the Vedic ancillaries. *Charudeva Shastri Fel. Vol.*, 1974, E 149-152.

89. SHARMA, U. C. *The Viśvāmitras and the Vasiṣṭhas : an exhaustive historical study (Vedic and post-Vedic)*. Viveka Publ., Aligarh, 1975; xv + 324.

..*VBD* III. 32. 103..

Rev.: A. A. R., *ALB* 40, 276-78; K. V. SARMA, *VIJ* 14, 321-22; S. N. SHUKLA, *Prācyaprajñā* 7, 69-72,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

90. SHARMA, U. C. Vasiṣṭha in the Vedic Saṁhitās other than the Ṛgveda. *VIJ* 13 (1-2), 1975, 334–336. (Also, *Sambodhi* 7, 1979, 53–55).

91. SHARMA, U. C. Viśvāmitra in the Kalpasūtras. *JOIB* 25 (1), 1975, 83–86.

..several *gotras* and *pravaras* among the Viśvāmitras..

92. SHARMA, U. C. Apropos of Śunaḥśepa. *Ṛtam* 2-4 (*K. A. S. Iyer Fel. Vol.*), Lucknow, 1970–75, 265–286.

..Ś.'s story is a Vedic fact; ref. to human sacrifice is only theoretical.. Ś. = grand-nephew of Viśvāmitra..

93. SHARMA, U. C. Vasiṣṭha in the Mahābhārata. *JIH* 55 (1–2), 1977, 1–10.

94. SHARMA, U. C. Ācārya Śaunaka. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 26.

..Ś., author of *Bṛhaddevatā*, belongs to the race of Bhṛgus; he was pupil of Pathya and teacher of Āśvalāyana, Vyāḍi, Kātyāyana..

95. SHASTRI, Kapil Dev. *Vaidika Ṛṣi : eka pariśīlana*. (Hindi). Kurukshetra Univ., 1978; XVI + 252.

..the so-called names of the Ṛṣis are imaginary; they are merely epithets suggesting some meaning, mood, or speciality of the *mantras*; they are not personal names..

Rev.: J. R. JOSHI, *ABORI* 60, 280–81; RAM GOPAL, *PJ* 13, 322–23.

96. SHUKLA, Jayadeva M. Aṅgiras ane Āṅgiraso : eka nondha. (Guj.). *ŚPP* 18 (2)–19 (1), 1977–78, 62–65.

97. SHYAMLAL, "Dogra". Ācārya Viśva Bandhu jī ke vandita ṛṣi Viśvāmitra. *VJ* 27 (7), 1978, 21–25.

98. SUDYUMNA ARYA. Veda tathā purāṇon kā Sudās. *Vedavāṇī* 26 (4), 1974, 8–11.

..no consistency in the Vedic and Purāṇic accounts about Sudās.. Pur. give *anitya itihāsa*..

99. TATTVABHUSHAN, Pandit. Yajnavalkya (an incident in early life). *S. J. Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava Sabha, Nanjaipugalur, 1979, 25–36.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

33.3]

100. THIAGARAJAN, R. Epoch of Yajnavalkya. *S. J. Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava Sabha, Nanjaipugalur, 1979, 65–68.

101. TIWARI, Gopinath. Rāmābhidhāna. (Hindi). *Kalyāṇa* 56 (4), 1982, 566–567.

..persons named Rāma mentioned in *ṚV* X. 93. 4; *AV* I. 23; *Ait.Br.* 7. 27. 34; *ŚPBr.* 4. 6. 1–7..

102. VENKATARAMAN, K. V. Sri sage Yajnavalkya who probed the sun for divine knowledge. *S. J. Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava Sabha, Nanjaipugalur, 1979, 37–39.

103. VIDYARTHI, Ramanivas. *Ṛṣiyon kī chāyā men.* (Hindi). Vishvavidyalaya Publ., Varanasi, 1971; 381.

104. VIDYAVATI SASTRI. Vedon kī ṛṣikāyen. (Hindi). *Veda-Jyoti* 2 (5–6), 1978, 9–12.

105. VIRENDRA SASTRI. Vedon ke ṛṣi. (Hindi). *Veda-Jyoti* 2 (5–6), 1978, 1–8.

..various views examined.. Swami Dayananda's view confirmed..

106. VISHVANATH, Vidyamartanda. Vaidika yoga-vibhūtiyān. (Hindi). *VJ* 27 (3–4), 1978, 124–125.

..ref. *ṚV* X. 136..

33. HISTORY AND CHRONOLOGY OF LITERARURE.

1. ABHYANKAR, K. V. References to Nakṣatras in the Ṛgveda and the conclusions therefrom about the date of the Ṛgveda.

..see 4. 1 above..

2. ANANTARANGACHAR, N. S. *Vaidika Sāhitya Caritre.* (Kannada). Prasaranga, Mysore Univ., 1968; 12 + 520.

..hist. of Vedic lit. ..

3. ANANTA SHARMA. Purāṇaṁ vedaḥ. *Pur.* 19 (1), 1977, 183–213,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*Pur.* lit. to be included in Vedic lit., like *Br.* and *Up.*; evidence from *AV*, *Br.*, and *Up.*; the same ṛṣis as were the seers of *mantras* and *Br.* were also seers and narrators of *itihāsa* and *Pur.*..

4. APRILE, Giuseppe. *I Veda.* I Libri dell'insolito, Milan, 1979; 199.

5. ARYA, Jayadeva. Vaidika śākhāon kā svarūpa. (Hindi). *Kurukshetra Univ. Res. Jour.* (Arts and Humanities) 11, 1977, 250–263.

..*śākhās* as *vyākhyānas* on *Mūlaveda*..

6. BANERJI, Sures Chandra. Relevance of Sanskrit literature to modern times. *BRMIC* 27 (5), 1976, 104–111.

7. BHADRASENA PRAKASH. Vaidikasāhityasya saṁkṣipta-paricayaḥ. *GKP* 23 (9), 1971, 387–389.

8. BHAGAVADDATTA. *Vaidika vāṅmaya kā itihāsa.* (Hindi). Pranava Prakashan, New Delhi.

..revised and ed. by SATYASHRAVA.. part I : 1974; part II. 1976.. reprint of 1927..

Rev. : YUDHISTHIRA, *Vedavāṇī* 26 (7), 21–23.

9. BHARGAVA, Nirmala. *Vaidika Sāhitya.* (Hindi). Chowkhamba, Varanasi.

10. BHARGAVA, P. L. An analysis of the original contents of the Purāṇas and their relation with the Vedas. *SP*, 3 WSC, Paris, 1977, p. 4.

..the claim of the *Pur.* that they were written to amplify the Veda is true so far as the five topics of the original *Pur.* are concerned; the rel. and theological material, wh. is the main material of the present *Pur.*, shows that in these matters the pretensions of the *Pur.* can't be accepted..

11. BHARGAVA, P. L. The origin and development of Purāṇas and their relation with Vedic literature. *ABORI*, DJ Vol., 1978, 489–498.

..see 10 above..

12. BHATTACHARYA, N. N. *History of Indian Erotic Literature.* Mun. Man., New Delhi, 1975; xii + 135.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..sexual elements in Vedic ritual.. (growing interest in eroticism in post-Vedic lit. with the triumph of patriarchy)..

Rev.: Devangana DESAI, *IHR* 3 (1), 166–68.

13. BOTTO, Oscar (ed.). *Storia delle letterature d'Oriente.* ..*VBD* III. 33. 11..

Rev.: J. W. DE JONG, *IIJ* 14, 83–84.

14. CHAKRAVARTI, M. *A Short History of Sanskrit Literature. With appendices descriptive of interpretation of the Vedas and religious sects.* 1978; xvi+464+xx.

15. CHATURVEDI, Ram Narayan. *Vedavāṅmayavimarśaḥ.* Chowkhamba, Varanasi.

16. CHAUBE, Braj Bihari. *Vaidika Vāṅmaya: eka anuśīlana.* (Hindi). Katyayana Vaidika Sahitya Prakashan, No. 1, Hoshiarpur, 1972; 18+234.

..introductory vol... eight chh.: (1) meaning of the word *veda*; char. of Veda; (2) synonyms of Veda; (3) *Mantra-Brāhmaṇa*; (4) *Mīmāṁsā*-view of Veda; (5) no. of Vedas; (6) char. of *Saṁhitās*; (7) authorship of Veda; (8) Vedic chronology..

Rev.: C. G. KASHIKAR, *VIJ* 16 (1), 149–50.

17. DE, Sushil Kumar. *Ancient Indian Erotics and Erotic Literature.* Calcutta, 1969; 112.

..repr. of 1959..

18. DERRETT, J. Duncan M. *Dharmaśāstra and Juridical Literature.* OH, Wiesbaden, 1973; 75.

..(a part of Vol. IV of the *Hist. of Ind. Lit.* ed. by J. GONDA).. a resumè of the growth of juridical lit. from the Vedas to the *Nibandhas*..

Rev.: M. D. VIDWANS, *ABORI* 54, 316.

19. DHANESHWAR DAS. Vaidikasāhityasya saṁskipta-paricayaḥ. *Surabhāratī*, 1975, p. 57.

20. DIMOCK Jr., E. C. *et al.* *The Literatures of India: An Introduction.* Univ. of Chicago Press, 1974; xiv+265.

..introd.: lgg. of India.. lit. in Indo-Aryan, Dravidian, and modern lgg...

Rev.: L. STERNBACH, *JRAS* 1977, 221–222.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. DIWEKAR, H. R. *Ṛgveda Sūkta Vikāsa, athavā Ṛgveda sūkton kā kālakramānusāra darśana.* (Hindi). Mot. Ban., Delhi, 1970; xxv+383.

..cf. *VBD* III. 33. 18..

22. DUTTA SASTRI, K. K. The ritual of manuscripts. *OH* 19 (1), 1971 (1973), 15–44.

23. DVIVEDI, Ram Govind. *Vaidika Sāhitya.* Chowkhamba, Varanasi.

24. EASWARAN NAMPOOTHIRY, E. *Sanskrit Literature of Kerala: Index af Authors with their Works.* Trivandrum, 1972.

25. ED. Veda-sṛṣṭi-saṁvat. *Veda-Jyoti* 7 (4), 1983, p. 2.

26. ERMAN, V. G. *History of Vedic Literature.* (Russ.). Nauka, Moscow, 1980; 230.

27. FRAZER, Robert Watson. *A Literary History af India.* Haskell House, New York, 1970; 470.

..(repr. of 1898)..

28. GHOSH, Ramachandra. *Brief Survey of Ancient Sanskrit Literature: so far as it illustrates the Dawn of Aryan Civilization in India.* Classical Publications, New Delhi, 1977; 106.

..Indo-Aryan family; Vedic theology and mythology (among other topics)..

29. GONDA, Jan. *Vedic Literature (Saṁhitās and Brāhmaṇas).* OH, Wiesbaden, 1975; vii+463.

..*Hist. of Ind. Lit.*, ed. GONDA, Vol. I, fasc. 1.. (*Saṁ.* and *Br.* treated, in the first place, as lit. documents; interest and imp. of *AV*- trad.)..

Rev.: G. B., *ZDMG* 127 (1), 217–18; J. W. DE JONG, *IIJ* 20, 305–06; S. KRATZSCH, *OLZ* 75, 479–82; H. KRICK, *WZKSA* 20, 188–89; Klaus MYLIUS, *AALA* 5 (3), 356–58; Boris OGUIBENINE, *JA* 269, 499–502; K. K. RAJA, *ALB* 40, 267–70; J. C. WRIGHT, *JRAS* 1978 (2), 185–86.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. GONDA, J. *The Ritual Sūtras*. OH, Wiesbaden, 1977; 220 (=465-684).

..*Hist. of Ind. Lit.*, ed. GONDA, Vol. I, fasc. 2.. scope and authors of *Sūtra*-lit.; *ŚS*: relationship bet. *ŚS* and *Br.*; role of *mantras* in *Sūtra*-lit.; comparison bet. *ĀśvŚS* and *ŚāṁŚS*; *Gṛhyasūtras*; modification of *mantras* for *gṛhya* employment; culture-hist. imp. of *Sūtra*-lit.; style and composition of *Sūtras*; *Sūtra*-trad.: *Paddhati*, *Prayoga*, comm...

Rev.: G. B., *ZDMG* 129, 193; C. G. KASHIKAR, *ABORI* 61, 292-95; S. KRATZSCH, *OLZ* 77, 404-07; H. KRICK, *WZKSA* 22, 187; Klaus MYLIUS, *AALA* 6 (2), 378-79; K. K. RAJA, *ALB* 41 (Suppl.), 15-17; L. ROCHER, *JAOS* 100, 41-42; J. C. WRIGHT, *BSOAS* 41, 609-10; *JRAS* 1978 (2), 185-86.

31. GOWEN, H. H. *A History of Indian Literature. From Vedic times to the present day*. 1975, 1980; xvi + 593.

..(repr. of 1931)..

32. HIRA, Rajavamsa Sahay. *Saṁskṛta Sāhitya kā Bṛhat Itihāsa: prathama khaṇḍa (vaidika vāṅmaya, itihāsa aura purāṇa)*. (Hindi). Krishnadas Rastrabhasa Granthamala 4, Chowkhamba Amara Bharati Prakashan, Varanasi, 1978; 12+474.

33. *Indische Weisheit*. (Hauptwerke der Philosophie und Religion). Düsseldorf, 1971.

..4 vols... *Die Upanischaden* by HILLEBRANDT..

34. JAIN, Kunwar Lal. *Vaidika sāhitya kā itihāsa*. (Hindi). Chowkhamba, Varanasi.

35. JIVA RAM. *Saṁskṛta sāhitya kā saṁkṣipta itihāsa*. (Hindi). Sissa, 1976; 9+172.

36. JOSHI, Rasik Vihari; KHANDELWAL, Jayakishan Prasad. *Vaidika sāhitya kī rūparekhā*. (Hindi). Chowkhamba, Varanasi.

37. KATIČIC, Radoslav. *Alte indische Literatur*. (Jugosl.). Zagreb, 1973.

38. KRISHNA CHAITANYA. *A New History of Sanskrit Literature*. 1977; x+490.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39. KUNJUNNI RAJA, K. K. *Contribution of Kerala to Sanskrit Literature.* Madras Univ. Sk. Series 23, 1980; xxiv + 309.

..(2nd ed.)..

40. MALLEDEVARU, H. P. The Śaivāgamas, the most authoritative works. *SP*, 28 AIOC, Dharwar, 1976, 195–196.

..comparison bet. *Up.* and *Āgamas*.. *Āgamas* on par with Veda and *Up*...

41. MISHRA, Rameshwar Prasad. *Vaidika aura vedāṅga sāhitya kī rūparekhā.* (Hindi). Chowkhamba, Varanasi.

42. MOTWANI, Kewal. India's ancient literature: a new look at its ideology and chronology. *27 PICO*, Ann Arbor, 1969, 300–301.

43. PRIYAVRATA. Vedon kā kāla. (Hindi). *Comp. Anal. Stud. Veda*, Nag Publ., Delhi.

44. RAI, Ganga Sagar. Vedic śākhās. *Pur.* 15 (1), 1973, 133–142.

..*śākhā* (Vedic trad.); *caraṇa* = *śākhā*; kinds of *śākhās*; causes for the origin of diff. *śākhās*; extinction of Vedic *śākhās*..

45. RAJE, Chandrakant Gajanan. *Biography and History in Sanskrit Literature.* Univ. of Bombay Press, 1958.

46. RAJPUROHIT, Bhagavati Lal. Saṁskṛta lokakathā-sāhitya: eka sarvekṣaṇa. (Hindi). *BSSS* II. 4 (3–4), 1974–75, 9–19.

..ref. to *ākhyānas* in Vedic lit.; legends in *Br.* throw light on the significance of ritualistic details..

47. RAM GOPAL. Haryana's contribution to Sanskrit through the ages. *JOIB* 26 (2), 1976, 173–177.

..H. comprises holy Kuru region hallowed by the sacred rivers Sarasvatī and Dṛṣadvatī.. internal evidence of *Br.* points to most of them having been composed in H.; so too bulk of the *Kalpa-sūtras*..

48. RAM MOHAN ROY, Raja. *The Vedas: the scripture of the Hindus.* Nag Publ., Delhi, 1977; 69.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..first publ. 1832.. rev. and enlarged by J. L. SHASTRI..

49. RAVAL, N. P. Ancient Bharatiya literature – a study. *SP*, 31 AIOC, Jaipur, 1982, p. 336.

..surveys ancient Ind. lit. beginning from the Veda, wh. has bearing on polity..

50. REED, Elizabeth A. *Hindu Literature or the Ancient Books of India.* Nag Publ., Delhi, 1979; xviii + 410.

..chronology of ancient books from *ṚV* to latest *Pur.*; their place in world's hist.; resumé of their teachings and specimens of their lit. style..

51. ROY, S. B. History and chronology of the ancient Sanskrit literature. *Hindutva* 8 (2), 1977, 8–15.

52. SANKARACHARYA OF KANCHI. The age of the Vedas. *Kamakoti Vani* 5 (5), 1973, 5–8.

53. SANTUCCI, James A. *An Outline of Vedic Literature.* Scholars Press, American Acad. of Rel., Aids to the Study of Rel. – 5, Missoula (Montana), 1976; vi + 69.

54. SASTRI, Ramakanta. *Vaidika vāṅmaya kā itihāsa.* (Hindi). Chowkhamba Vidyabhavan Rashtra Bhasha Granthamala, Varanasi, 1970; 6 + 128.

..cf. *VBD* III. 33. 71..

55. SATYAPRAKASH SARASVATI, Swami. Śruti, śāstra aura sāhitya. *Veda-Savitā* 2 (10), 1982, 257–258.

..*śruti* and *sṛṣṭi* are both *apauruṣeya*; *śāstra* and *sāhitya* are *pauruṣeya*..

56. SATYA SHRAVA. (1) *What are the Brāhmaṇas?* (2) *Brāhmaṇas – old and new.* Pranava Prakashan, New Delhi, 1976; 16.

..first 16 pages of the Vol. on *Br.* and *Ār.* in the *History of Vedic Lit.* (in 4 vols.).. see 57 below..

57. SATYA SHRAVA. *Comprehensive History of Vedic Literature: Brāhmaṇa and Āraṇyaka Works.* Pranava Prakashan, New Delhi, 1977; xvi + 346.

..cf. 8 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. SCHARFE, Hartmut. *Grammatical Literature.* OH, Wiesbaden, 1977; v+77-216.

..*Hist. of Ind. Lit.*, ed. GONDA, Vol. V, Scientific and Technical Lit., Part II, fasc. 2.. (1) the origins (77-87); (2) Pāṇini (88-116); (3) Yāska (117-123); (4) shadows of some early theorists (124-126); (5) the *Prātiśākhyas* (127-134).. (17 chh.)..

Rev.: G. CARDONA, *IIJ* 21, 117-139; Rosane ROCHER, *JAOS* 99, 170-172; *Kratylos* 23, 81-86; P. S. SHARMA, *WZKSA* 23, 240-41; John D. SMITH, *JRAS* 1979, 69-70; Ludwik STERNBACH, *JA* 266, 376-79; A WEZLER, *ZDMG* 129, 194.

59. SCHOPENHAUER, Arthur. Concerning Sanskrit literature. *Pr. Bh.* 80, Sept. 1975, 386-391.

..(transl. of original German by S. SUBHASH CHANDRA)..

60. SEN, Nilmadhav. The problem of chronology of Vedic texts for a Sanskrit dictionary on historical principles. (in) *Studies in Hist. Sk. Lexicography*, Poona, 1973, 104-115.

61. SHARMA, S. N. *A History of Vedic Literature.* Chowkhamba Sanskrit Series 92, Varanasi, 1973; v+142.

62. SHASTRI, Ajay Mitra. Sanskrit literature known to Al-Bīrūnī. *IJHS* 10 (2), New Delhi, 1975, 111-138.

..Vedic lit. known to A-B..

63. *Short History of the Literatures of India.* A course of studies. (Russ.). Oriental Faculty, Leningrad Univ., 1974; 148.

..(by 11 Russian scholars).. from Vedic times to the present day..

64. SLUSZKIEWICZ, E. Literatura indyjska. *RL* 1961 onwards.

65. SPENCER, H. S. *The Entire Avesta is One Whole.* Poona, 1983; 111.

Rev.: S. P. DUBEY, *Pr.Bh.* 88, 237-238.

66. SRIRAMAMURTI, P. *Contribution of Andhra to Sanskrit.* Andhra Univ., Waltair, 1972.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

33.74]

67. THITE, G. U. Pañcatantra. (Marathi). *Navabhārata* 36 (10), 1983, 29–38.

..ref. to fables in Vedic lit...

68. TISCHLER, J. [Statistische Methoden zur Bestimmung der vedischen Chronologie]. *ZDMG* 123, 1973, p. 322.

69. TSUJI, N. *The Dawn of Indian Civilization. Veda and Upaniṣads.* (Jap.). Iwanami shoten, Tokyo, 1973; 382.

..3rd ed. (1st ed. 1967).. introd. to Vedic lit. illustrated by transl. of Vedic hymns and *Up*... appendix on Indus civil.; classification of IA lgg...

70. VIDYASAGAR, Madan Mohan. Aryon ke pramāṇa grantha. (Hindi). *Vedavāṇī* 21 (10), 12–15.

71. VIRENDRA SASTRI. 'Sṛṣṭi-saṁvat' tathā vedotpattikāla-vivecana. (Hindi). *Vedavāṇī* 28 (3), 1976, 10–17.

..(with ed.'s comments)..

72. VOGEL, Claus. *Indian Lexicography*. OH, Wiesbaden, 1979; iv+99 (303–401).

..*Hist. of Ind. Lit.*, ed. GONDA, Vol. V, fasc. 4.. lexicographical work started in India at a very early date with the compilation of word-lists (*nighaṇṭu*) giving rare, unexplained, vague, or otherwise difficult terms culled from sacred writings.. (Yāska's comm. *Nirukta*).. *Nighaṇṭu* did not constitute the prototype of dictionaries (*kośas*); *Nighaṇṭu* differs from *kośas*: (1) Vedic word-lists deal with all parts of speech, while cl. *kośas* are generally limited to nouns and indeclinables; (2) Vedic glossaries based on one or several individual texts, whereas the classical lexica hardly show any traces of lit. influence; (3) *Nighaṇṭu* served as teaching aids in the interpretation of scriptures, while *kośas* were meant primarily to help poets in composition.. bet. Vedic glossaries and cl. lexica: *Dhātupāṭhas*, *Gaṇapāṭhas*, *Uṇādisūtras*, and *Liṅgānuśāsanas*..

73. WARDER, A. K. *An Introduction to Indian Historiography.*

Rev.: D. N. JHA, *IHR* 1 (1), 119–21.

74. WINTERNITZ, M. *Some Problems of Indian Literature.* 1978; 118.

..(repr. of 1925)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. WINTERNITZ, M. *A History of Indian Literature.* Vol. I. Mot. Ban., Delhi, 1981 ; xvi+602.

..transl. from original German into English by V. SRINIVASA SARMA.. (English transl. by S. KETKAR and H. KUHN, repr. of 1933, 1977; xix+635)..

34. GENERAL STUDY OF THE VEDA.

1. ABHAYADEVA. Vedon men sūkta-pratipādya kī khoja. (Hindi). *27 PAIOC*, 1976, 271–274.

..*devatā* usually regarded as the *pratipādya viṣaya* of *sūktas* – but not everywhere; e. g. the *devatā* of *ṚV* I. 1 is Agni, but its *pratipādya* is *bhadra* (*svasti*) obtainable thro' *rayi*.. *bhadra* or *svasti* = *madhu*; therefore, the Ṛṣi of the *sūkta* is called Madhucchandas..

2. ABHAYADEVA. Vaidika cintana aura Aryasamāja. (Hindi). *Savitā* 30 (2), 1977, 27–30.

..Veda teaches individual and social responsibilities of man.. (limitations of Aryasamaj teaching : ignores *Kalpasūtras* and *Mīmāṁsādarśana*; neglects *Br.* (*ādhidaivika* interpret. of *Br.*)..

3. ABHAYADEVA. Vedādhyayana kī kucha bhāvī diśāen. (Hindi). *Savitā* 30 (2), 1977, 31–32, 35.

..(1) *koṣa* of Vedic topics, themes, concepts; (2) Veda in the framework of Indian thought; fixing up the meaning of technical terms in the Veda; understanding the spiritual symbolism of Vedic ritual; re-interpretation of Vedic mythology..

4. ABHAYADEVA. Vedādhyayana kaise karen ? (Hindi). *Veda-Savitā* 1 (3), 1980, onwards.

..serially..

5. ABHAYADEVA. Veda kā sunanā sunānā. (Hindi). *Veda-Savitā* 1.

..serially..

6. ABHAYADEVA. Vyakti aura samāja kī sādhanā. (Hindi). *Veda-Savitā*, 1982.

..*Vedapravacana*, serially..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.14]

7. ABHYANKAR, K. V. Prolegomena to the Veda-Padapāṭha. *ABORI* 54, 1973, 9–44.

..*Padapāṭhas* composed long before Pāṇini's grammar.. attempts to sum up briefly a few gramm. rules and conventions existing at the time of *Padapāṭha* : I *Padacarcā*; II *Vṛtticarcā* (compact expression); III *Avagrahacarcā* (pause); IV *Svaracarcā*; V *Saṁdhicarcā*; VI *Prakṛtipratyāpatticarcā* (restoration to the original); VII *Padapāṭhavaiśiṣṭyacarcā*; VIII *Vedavākyoccāraṇarīticarcā*..

8. AGRAWAL, Dinesh Chandra. Bhāratīya saṁskṛti men gaja. (Hindi). *Gaganāñcala* 5 (3), 1982, 17–27.

..elephant in Vedic lit. ..

9. AGRAWALA, V. S. The sages speak esoterically. *Veda-Savitā*, English Section, 1 (3–4), 1982.

..serially.. interpretation of Veda in terms of doctrines of *vidyās*, i. e. approaches to cosmological formulations.. a large no. of *vidyās* listed..

10. ALLCHIN, F. R. Gāyatrī Mantra and the beginnings of Indian theology. *Cambridge Symposium on Ind. Religions*, Mar. 20–23, 1975.

..diff. levels of interpret. of Vedic texts..

11. AMONKAR, S. S. Śruti passages and Vallabha. *SP*, 31 AIOC, Jaipur, 1982, 416–417.

..V.'s preference of one set of *śrutis* to another is surprising..

12. ANANTANANDANATH. Tantrāṇi śrīvidyā ca. *ŚPP* 13 (1), 1973, 22–27.

..three types of *tantra* : Vedic, *tāntrika*, *miśra*..

13. ANIRVAN. *Veda-Mīmāṁsā – A Vedic Compendium.* Vol. III. Calcutta Sk. College Res. Series 69, 1970; 813.

..(see *VBD* III. 34. 16).. in Bengali.. discusses gods of the sky – only Indra so far..

Rev.: A. BANERJI-SASTRI, *JASB* 15, 235.

14. ARYA, Jagadish. Prof. Goldstücker ke veda sambandhī vicāra. (Hindi). *Vedavāṇī* 33 (6), 1981, 5–7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. ARYA, Kusumalata. Trayī or vedacatuṣṭaya. (Hindi). *AAIHSR* 6, Jaipur, 1977, 183–185.

16. AUROBINDO, Sri. *Le secret du Véda.* Fayard (Documents spirituels, n. s. 13), Paris, 1975; 149.

17. BAILEY, H. W. Veda and Iranian. *GJV*, VSM, 1982, 6–7.

..study of a later stage of Iranian lgg. (e. g. Sogdian, Khotanese) helps the elucidation of many unsolved problems of IE.. considers *navanīta*, base Ir. *sauk-* (to call), base Ir. *tav-* (to make sour).. also Vedic *dása-* (*ṚV* 6. 21. 11)..

18. BALASUBRAHMAYAM, M. D. Veda – the source of Hindu Dharma. *Sp. No.*, Vishva Hindu Parishad, Tirupati, 1970, 68–69.

19. BALASUBRAHMANYAM, M. D. Presidential address: Vedic section. *2 PAPOC*, Hyderabad, 1979, 1–9.

..contribution of Āndhras to Vedic studies..

20. BALASUBRAHMANYAM, M. D. Presidential address: Vedic section. *29 PAIOC*, 1980, 17–25.

21. BALASUBRAHMANYAM, M. D. Vedarakṣaṇasyāvaśyakatā. *Inaugural Souvenir*, Veda Parishad, New Delhi, 1981, 3–5.

22. BANDHU, Jayadeva. Veda. *Smārikā*, Kendriya Aryapracharr Sabha, Poona, 1976, 25–26.

23. BANDHU, Jayadeva. Veda: the supreme authority. *Smārikā*, Kendriya Aryaprachar Sabha, Poona, 1976, 39–41.

24. BANERJI, Sanat K. The secret of the Veda. *Advent* 31–33, 1974–1976.

..serially.. (see 16 above)..

25. BAPAT, P. V. General President's address. *27 PAIOC*, 1976, 1–38.

..*āśramas*: deliberate attempt to counteract the Buddhist teaching re houseless state; date of Pāṇini: P. lived in post-Buddhistic period; contemporary of Mahānandin (445–403 B. C.)..

26. BHAGAVADDATTA. Mantron kā prācīna viniyoga. (Hindi). *Veda-Savitā* 3 (8), 1983, 230–232.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

27. BHANAGE, P. P. Vibhinna devāṁce gāyatrī mantra. (Marathi). *Jñāneśvara* 12 (3), 1980, 12–18.

..52 *mantras* given..

28. BHARADWAJ, Shrikoshal. Vaidika vāṅmaya. (Hindi). *Kalyāṇa* 47 (11), 1973, 1082–1084.

29. BHARATI, Abhivinaya. Vedamantron kī viniyoga-paddhati. (Hindi). *Vedavāṇī* 27 (9), 1975, 16–22.

..significance and importance of *viniyoga*.. Swami Dayananda's view..

30. BHARATIYA, Bhavanilal. *Vedādhyayana ke sopāna*. (Hindi). Aryakumara Sabha, Delhi.

31. BHARATIYA, Bhavanilal. Vedādhyayana ke prati Svāmī Dayānanda kā dṛṣṭikoṇa. (Hindi). *Vedavāṇī* 33 (10), 1981, 9–15.

..Veda is *apauruṣeya*; gives *nityajñāna* of Īśvara; all Vedic words are *yaugika*, not *rūḍha*; no hist. in Veda; all physical science contained in the Veda; words like *agni*, *vāyu*, *indra*, etc., denote God as well as physical objects; Veda is *svataḥpramāṇa*; Vedic sentences are deliberately constructed; etc...

32. BHATTACHARYA, Ram Shankar. Yajuḥ aura Atharvaveda ke viṣaya men Dr. Dasgupta kā bhrānta vicāra. (Hindi). *Vedavāṇī* 30 (4), 1978, 9 ff.

..ref. D.'s *Hist. of Ind. Philos*...

33. BHATTACHARYA, Ram Shankar. Ādhunika śodha-viśeṣajñon kā saṁskṛta-jñāna. (Hindi). *Vedavāṇi* 32 (10), 1980, 8–9.

..WINTERNITZ (*VBQ*. April '23): no emphatic statement in the Veda about the triad of good thoughts, good words, good deeds (as in *Avesta*).. HAUER: *ṚV* X. 72. 4: *uttānapada* is the name of a particular *āsana* in *yoga*..

34. BHATT-BHATT, Sriram Vireshwar. Ṣaḍaṅgo vedaḥ. *Surabhāratī* 11, 1973, 35–41.

35. BOSE, A. C. The poetry of the Vedas. *Dilip* 1 (1), Bombay, 1974, 31–33.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36. BRUNNER, Hélène. Le Śaiva-Siddhānta, "Essence" du Veda (Étude d'un fragment du Kāmikāgama). *Ind. Taur.* 8-9, 1980-81, 51-66.

..*siddhānto vedasāraḥ syāt* (*Uttara-Kāmikāgama*) – this statement, among others, put forward to demonstrate the derivation of the Āgamas from Veda, or at least the close relationship of the two types of scriptures; the context of this sentence, however, deprives the statement of all its pungency, not to say of all its meaning..

37. BURNOUF, Émile. *Le vase sacré et ce qu'il contient dans l'Inde, la Perse, la Grèce et dans l'Église chrétienne: avec un appendice sur le Saint-Graal.* Sebastiani, 1974; 189.

..reprint..

38. CHAITANYAMUNI. Vedas and their import. *Veda-Savitā* E 1 (1), 1982, p. 2.

39. CHANDRAPRAKASH. Veda evaṁ vaidika saṁskṛti ke punarutthāna men Maharṣi Dayānanda kā yogadāna. (Hindi). *VJ* 24 (1-2), 1975, 45-49.

40. CHANDRASHEKHARENDRA SARASVATI, Swami. Veda and Dharma. *Voice of Śaṁkara* 5 (4), Madras, 1981.

41. CHATTERJI, K. N. Some obscure Vedic passages in Mīmāṁsā-tradition. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 203.

..identification is difficult..

42. CHINMOY, Sri. *Vedas: Immortality's First Call.* Sri Chinmoy Lighthouse, New York, 1972; 36.

43. DABRAL, Parthasarathi. *Vaidikī.* Samvartika Prakashan, Allahabad, 1969; 130.

44. DANGE, Sadashiv A. Presidential address: Vedic section. *30 PAIOC*, 1982, 23-34.

..discusses: (1) the Indus seals and their relation to Vedic culture; (2) study of the myths and mythical hymns of *ṚV*; (3) authenticity of the extant *ṚV-Saṁ*...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34, 55]

45. DATTA, Asit Kumar. Vedas should be studied in their social context. *SP*, 31 AIOC, Jaipur, 1982, 19–20.

..Vedic lit. reflects contemporary social phenomena..

46. DATTARAY, R. *Vedicism in ancient Bengal.*

47. DAVE, Govardhan. Śrī Aravinda ane vedarahasya. (Guj.). *Purani Comm. Vol.*

48. DAVE, M. M. Vedavāṅmayadvārā saṁśodhanāvakāśaḥ. *Saṁ. Bhav.*, 20. 5. 1978, p. 4.

49. DAVE, Narendra. Why Vedas? *Savitā* 32 (6), 1979, 110-112.

50. DESHPANDE, G. T. Vedātīla jñāna āṇi vijñāna. (Marathi). *VSMV* 1977, 1978, 1–29.

..*jñāna* = *ātmavidyā*; *vijñāna* = *sṛṣṭividyā*.. explains these thró a study of *Prajāpatividyā* and *Agnicayana*..

51. DEVA, Munishwar. Vedamantrāṇāṁ viniyogaḥ. *27 PAIOC*, 1976, 441–443.

..ritualistic employment of *mantras* : *praiṣa*, *karaṇa*, *kriyamāṇānuvādin*, *śastrābhiṣṭavanādigata*, *japānuvacanādigata*.. another classification : *samavetārthaka*, *asamavetārthaka*, *samavetāsamavetārthaka*.. *laiṅgikaviniyogāḥ mantrāḥ*.. *mantras* to be recited with *saṁhitāsvaras* or *bhāṣikasvaras*.. there is no *pratinidhi* for *mantras* (as in the case of *dravyas*).. all *mantras* do not bring forth *rūpa-(yajña-)samṛddhatva*.. sense ignored and phonetic similarity taken into account while employing some *mantras*.. originally *yajña* was *ekāgnisādhya*..

52. DHARMADEVA, Vidyamartanda. *Vedon kā yathārtha svarūpa.* (Hindi). Dayananda Samsthan, Jana-Jnana-Prakashan 98, New Delhi, 1974; 16+365.

53. DHARMADHIKARI, T. N. Vedāvestāgranthau. *Saṁ. Bhav.*, 8. 4. 1978, p. 5.

54. DHARMANANDA SARASVATI. *Vedon kā mahattva.* (Hindi). Visvaveda Parishad, Lucknow, 1977–78; 36.

55. DHARMANANDA SARASVATI. *Veda, the right approach.* Samarpana Shodh Samsthan, 1981; 167.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(criticises *VBD* II. 83. 57 : *Vedic Age*, Bh. Vid. Bh.)..

56. DHARMAPAL, G. *Linguistic Atom : A key to the secret of the Veda.*

..see 30.41 above..

57. DHARMENDU, Devavrata. Vedamahimā. (Hindi). *VJ* 27 (9), 1978, 36–37.

58. DIKSHIT, Lakshmidatta. *Vedamīmāṁsā.* 1980; xxviii+205.

59. DIWEKAR, H. R. Vedavidāṁ purataḥ samasyā. *Śāradā* 15 (9–10), 1974, 13–14.

..why *śākhābheda*? why the same *mantra* with different readings in different *saṁhitās*?..

60. DRAVID, Rajeshvara Sastri. Vedon kā apauruṣeyatva. *Viśuddha-Saṁskṛta-Viśvavidyāmandira-Koṣa*, Varanasi.

61. DRURY, Naama. *The Vedic Rishi.* Orchid Enterprises, Wellington Pt., 1974.

..see 32.23 above.. I. Vedic background of the Brahmanical sacrifice and the *Up.* mystical thought; II. Sages of the Vedic hierarchy with special ref. to Keśin; III. Agni and the building of the fire altar; IV. Prajāpati, god of the sacrificial system of *ŚPB.* : *Puruṣamedha*; V. System of creation and the seer Prajāpati Parameṣṭhin..

62. DUNKEL, George. Fighting words : Alcman Partheneion 63 *máxovtai.* *JIES* 7 (3–4), 1979, 249–272.

..in addition to specifically Laconian and personally Alcmanic elements, the *Partheneion* contains a layer of imagery inherited from IE : intertwined war and horse-racing metaphors, traditional in IE poetic competition; evidence derived from Veda.. *ṚV* bears the marks of numerous bitter rivalries bet. families of poet-priests.. two sorts of poetic competition : (1) competition for a god's favour, i. e., in sacrificial efficacy; (2) test of metrically expressed theological and philosophical wisdom (*brahmodya* or *brahmavadya* or *manojava*).. *ṚV*-passages wh. express the Ṛṣis' own thoughts on a forthcoming poetic competition : (I. 157. 2; X. 128. 1; I. 178. 4, etc.); the other common image in *ṚV*-discussions of poetic competition is that of a horse-race (V. 2. 11; VII. 34. 1; IV. 16. 21, etc.); horse-race terminology mixed with

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.73]

military terminology (I. 152. 5; 178. 3, etc.).. poetic technique as a family possession implied by *maṇḍalas* II–VII; poetic art as family weapon (VIII. 6. 3)..

63. DURGASHANKARA, Satyarthi. Vedon men devatāvāda. (Hindi). *Ve. Ku.*, Sept. 1970, 41–50.

..no *devatās* as such in Veda..

64. DURGASHANKARA, Satyarthi. Vaidika ṛṣivāda. *Ve. Ku.*, Sept. 1970, 51–60.

..*ṛṣivāda* has no validity..

65. ED. Veda hī īśvarīya jñāna kyon hai? (Hindi). *Dayānanda-Sandeśa* 6 (6), 1979, 7–9.

66. ED. Sri Ramakrishna and the Vedic ideal. *Pr. Bh.* 86, Mar. 1980, 83–90.

67. ED. Maharṣi Dayānanda kī vedaviṣayaka dhāraṇā. (Hindi). *Vedavāṇī* 31 (1), 1978, p. 2.

68. ED. Research technology in Vedas. *The Vedic Path* 45 (3), 1982, iii–iv.

69. FARUK KHAN. Veda apane raṅga men. (Hindi). *Veda aura Kurāṇa*, Delhi, Sept. 1970, 15–18.

70. FATAH SINGH. *Mānavatā ko vedon kī dena.* (Hindi). Veda-Samsthan, Ajmer; 4 + 84 + 12.

71. FATAH SINGH. The Veda : the knowledge of the universal man. *Veda-Savitā* E 1 (10) onwards, 1982–83.

..serially..

72. FATAH SINGH.. Modern holism and the Veda. *Veda-Savitā* E 2 (1) onwards, 1983.

..serially.. man as *deva* and chariot; the 'old' and 'new' of man; the summit beyond time and space; from forefront to summit..

73. FILLIOZAT, Jean. Besoins actuels des études védiques.

..(ref. in *JA* 266, p. 467)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

74. GAIROLA, Vacaspati. *Vaidika sāhitya aura saṁskṛti*, (Hindi). Chowkhamba, Varanasi.

75. GAIROLA, Vacaspati. *Vaidikī*. Chowkhamba, Varanasi.

76. GANGADHARAN, N. Heliocentric theory in the Vedas, *SP*, 31 AIOC, Jaipur, 1982, p. 26.

77. GANGESHWARANANDA, Swami. *Vedopadeśacandrikā*, Udasina Sk. Mahavidyalaya, Varanasi, 1969; 26+472.

..message of Vedic legends..

78. GANGESHWARANANDA, Swami. Śreyaḥpreyasoḥ setuḥ bhagavān vedaḥ. *Sūr*. 51 (1), 1975, 9-16.

..*vaidikī viśvaśāsanavyavasthā*; *advaita* in the Vedas..

79. GARG, Pushpa. Vedon kā pāvana sandeśa. (Hindi), *SP*, 31 AIOC, Jaipur, 1982, p. 26.

80. GAURINATH SASTRI. Some reflections on Veda. *ABORI*, DJ Vol., 1978, 939-953.

81. GAURISHANKAR. Vedavāṇī aura Śrīkṛṣṇajī kā gītopadeśa. (Hindi). *VJ* 28 (1-2), 1979, 42-51.

..Veda and *Gītā* teach the same thing..

82. GONDA, Jan. General President's address. *29 PAIOC*, 1980, 1-16.

..Vedic hymns are *not* above all banquet poetry.. imp. of more or less isolated facts shd. not be overrated.. man did not worship nature or personifications of natural phenomena, but the sacred reality in nature.. central feature of Viṣṇu's char. is his relation with the cosmic axis.. Aśvinau: beliefs in supernatural abilities of twins of divine origin are widespread.. sociological explanations of mythology and rel. facts and figures are not beyond severe criticism.. main basis of conclusions and interpretations must be 'original texts'; not much reliance shd. be placed on *argumentum e silentio*.. assumption of more or less unilinear developments is not correct.. reconstruction of original, prehist. forms of *Śrauta* ritual shd. be attempted.. two sides of Indra's char. – heroic and immoral – in Veda and *Purāṇas* respectively due to a shift of emphasis.. a detailed study of the myth of the deluge on the basis of *ŚPB*, *MBh.*, *Matsya-P.*, *Bhāgavata-P.*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34, 94]

83. GOPAL SASTRI. Ārya vidvadgoṣṭhī men vicāra-vimarśa. (Hindi). *Vedavāṇī* 25 (6), 1973, 20 ff.

84. GOSWAMI, Mahaprabhu. Catvāro vedāḥ. *Manīṣā* 3 (1), Darbhanga, 1977, 39–42.

85. GUPTA, Nathuram (ed.). *Veda aura jīvana*. (Hindi). Sarvadeshik Prakashan, New Delhi, 1978; 16+405.

86. GUPTA, S. B. Research in the Vedas. *BSSS* 1 (3–4), 13–14; 2 (1–2), 73–74.

87. GUPTA, S. K. The Arya Samaj school of Vedic studies. *ABORI*, DJ Vol., 1978, 645–657.

88. HAJARI. *Voice of Rishis*. Sri Aurobindo Ashram, Pondicherry, 1970.

89. HARIHARANANDA SARASVATI. *Vedasvarūpavimarśaḥ*. Calcutta, 1970; 4+448.

90. HARIKAI, Kunio. The function of mantras in the Mīmāṁsā school. *JIBS* 21 (2): 42, 1973, 60–65.

91. HARSHANARAYANA. Śrutismṛtyanekāntavāda. *Sāgarikā* 14 (4), 1975, 357–372.

..Hindus accept the authority both of *śruti* and *smṛti*..

92. HEESTERMAN, J. C. Die Autorität des Veda. (in) *Offenbarung: Geistige Realität des Menschen* (ed. G. OBERHAMMER), Wien, 1974, 29–40.

93. HERBERT, Jean. *L'interprétation psychologique du Véda selon Shri Aurobindo*. Dervy-Livres, Mystiques et religions, Sér. B., Paris, 1979; 161.

94. HUMBACH, Helmut. The contribution of Vedology to Zoroastrian studies. *GJV*, VSM, 1982, 114–120.

..agreements bet. *ṚV* and *Gāthās* in the phonetic and prosodic field; etymological relationships; agreements in praseology; points of concurrence re. formal poetics.. (considers Yasna 31. 7 and a couple of other passages)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

95. Īśvarīya pustaka kauna hai? *Vedavāṇī* 33 (3), 1981, 105–119.

96. JAGANNATHA, Vidyalankar. Veda kā rāṣṭragīta. (Hindi). *Vedavāṇī* 30 (3), 1978, 13–18.

97. JAGATKUMAR, Sastri; SOMATIRTHA, Sadhu. Īśvarabodha. (Hindi). *Āryapremī* 19 (3–4), Delhi, 1971, 2–8.

..nature of god; origin of Veda from god; Veda = *mantrātmaka saṁhitā* only; 1127 *śākhās* of Veda..

98. JAIN, Kunwar Lal. *Vaidika Darśana*. 1981.

99. JANERT, K. L.; POTI, N. Narasimhan (ed.). *Indische und nepalische Handschriften*. Teil 4. Verzeichnis der orientalischen Handschriften in Deutschland II. 4, Franz Steiner, Wiesbaden, 1975; 297 + 16 pl.

..No, 1114–1500: range from *ṚV* to *Drāviḍa viśiṣṭādvaita*; the oldest of 1577 contains *Padapāṭha* of *Kāṇḍa* 4 of *TS*..

Rev.: A. WEZLER, *Mundus* 16 (4), 278–79.

100. JAYASHANMUKHAM, N. Reconciliation of the affirmative and negative texts in the scripture: Shankara and Sri Aurobindo. *Mother India*, July 1975, 545–550; Aug. '75, 653–659; Sept. '75, 734–740.

..serially..

101. JAYASHANMUKHAM, N. Works and knowledge in the Veda. The views of Sri Aurobindo and Radhakrishnan on the two sections. *Mother India*, Oct. 1976, 826–831; Nov. '76, 928–32.

..serially..

102. JAYASHANMUKHAM, N. Sri Aurobindo and the scriptures. *Mother India*, Jan. 1979, 20–25.

103. JETLEY, I. S. What are the Vedas? *The Vedic Path* 43 (4), 1981, 10–14.

..Vedas are works of 'poetic art'; they are not scriptures in the sense in wh. Bible and Koran are scriptures..

104. JHA, Adityanath. Eṣā śikṣopaniṣad. *Sūr*. 45 (1), 9–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

105. JHA, Lakshmishwar. Vedasambandhī apauruṣeya-siddhānta ke anālocita pakṣa. (Hindi). *VJ* 28 (5), 1979, 9–12.

106. JOYARDAR, Devadas. Vaidika kalpanā aura Ravīndra-nātha. (Hindi). *SP*, 25 AIOC, Jadavpur, 1969, 323–326.

106A. JVALANTA KUMAR, Sastri. Vedārtha men ṛṣi kī upayogitā. (Hindi). *Paropakārī*, Nov. 1977.

..consideration of *ṛṣi* useful for understanding *mantra*..

107. JVALANTA KUMAR, Sastri. Karapātrīmata-mardana. (Hindi). *Dayānanda-Sandeśa* 8 (6–7), 1980, 44–54.

..see 112A below.. *chandas* (in *Puruṣasūkta*) must not be understood to denote *Br*... *chandāṁsi* = *AV*..

108. JVALANTA KUMAR, Sastri. Vedārtha-Pārijāta-paryālocana. (Hindi). *Vedavāṇī* 33 (4), 1981, 11–17.

..re *Vedārtha-Pārijāta* by Swami KARAPATRI (see 112A below)..

109. JYOTSNA. *Vedasya vyāvahārikatvam*. Chowkhamba, Misc. Works – 9, Varanasi, 1981; 22 + 244.

..(Ph. D. diss.).. Veda on matters of practical interest, e. g., health, education, science, society, polity, etc...

110. KAPUR, Karmanarayana. Vedon men itihāsa kā vibhrama. (Hindi). *Vedavāṇī* 35 (4), 1983, 12–13.

111. KAPUR, Karmanarayana. Vedon men punaruktiyān. (Hindi). *Vedavāṇī* 35 (8), 1983, 17–20.

..repetitions in the Veda; total 4216..

112. KARAPATRI, Swami. *Vedasvarūpavimarśaḥ*. Bhakti-Sudha Sabitya Parisad, Calcutta, 1969; III + 16 + 447.

..(ed. Rama Govinda SHUKLA)..

112A. KARAPATRI, Swami. *Vedārtha-Pārijāta*. Vedaśāstra Res. Centre Series, No. 1, Varanasi, 1979; Vol. I: 26 + 908; Vol. II: 909–2274.

..Sanskrit text.. Hindi transl. by Vraj Vallabh DWIVEDI.. Vol. I: refutation of the Naiyāyika, Jaina, and Bauddha views; refutation of the views of Swami DAYANANDA.. Vol. II: refutation

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the views of Western scholars; refutation of Swami DAYANANDA.. Appendices: refutation of YUDHISTHIRA MIMAMSAKA; consideration of widow-remarriage and *niyoga*, *śābdabodha*; comm. on *Śrīsūkta*..

113. KARKALA, John B. Alphonse. *Vedic Vision.*

114. KASHIKAR, C. G. The way to understand *Saṁ. Vim.* 1 (1), 1973, 57–65.

..see 30, 73 above.. two things to be taken into account: (1) Pāṇini's grammar to be utilized to the fullest extent; (2) the ritualistic background of the *ṚV*-hymns not to be forgotten.. (ref. S. V. KETKAR'S view)..

115. KHANNA, K. M. Vedas, duty of an individual and present indiscipline among masses. *Hindutva* 9 (3), 1978, 2–3.

116. KRISHNA DATTA. *Vaidika Pravacana.* (Hindi). Vaidika Anusandhana Samiti, New Delhi, 1969–1972.

..*Puṣpa* 2–15..

117. KRISHNALAL. Saṁskṛta-śodhaprakriyā evaṁ vaidika adhyayana. (Hindi). Vibhuvaibhava, Delhi; 100.

Rev.: MAAN SINGH, *JGJKSV* 34 (3–4), 209–210.

118. KRISHNAMOORTHY, K. The value of Nayana's researches into esoteric wisdom in Veda and Tantra. *Jayanti : Ganapati Muni Centenary Comm. Vol.*, Anakapalle, 1978; 6–7.

119. KULKARNI, R. G. The Vedas as Ramayana. *Tap. Pr.* 17 (4), 1979, 11–14.

..*R.* has in it the essence of Vedas..

120. KULKARNI, S. D. Viśvapitā Veda. (Marathi). *Prasāda* 36 (12), 1983, 25–29.

..serially.. misconceptions of Western scholars re Veda and Vedic culture..

121. KUNWARLAL, Vyasasisya. *Vaidika Darśana.* Itihasa-Vidya-Prakashan, Delhi, 1980; 65.

..ch. 1: Vedic gods and mythology; ch. 2: *Upaniṣad-darśana*; appendix: *Nāsadīya-*, *Hiraṇyagarbha-*, *Puruṣa-*, *Vāk*-hymns..

CC-θ. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34. 132]

122. KURUNDKAR, Sitaram Sastri. Vedānāṁ prāmāṇyaṁ svataḥ parato vā. *SP*, 27 AIOC, Kurukshetra, 1974, p. 348.

123. LAKSHMINARASIMHA SASTRI, S. Vedas and Āgamas. *Kamakoti Vani* 6 (2), 1974, 12–18.

124. LAL, Archana. Saṁskṛta sāhitya men nadī stotra. (Hindi). *Vedavāṇī* 33 (12), 1981, 5–10.

..Vedic quotations re rivers..

125. MADHAVACHARYA SASTRI. *Vedadigdarśana*. Chowkhamba, Varanasi.

126. MALHARA, Sundarlal B. *Vedas – a Way of Life from Yajña to Yoga*. Sarda Satkarya Nidhi, Nasik, 1982; 212.

..English transl. of 77 above..

127. MARULASIDDAIAH, G. Vaidikavāṅmayam. *TMO* 4 (2), 1971/1973, 113 ff.

128. MATHURANATH SASTRI. Vedavidyānidarśanam. *Ṛtambharā* 2 (1), Jabalpur Univ. Sk. Dept., 1977, 6–14.

129. MAX MÜLLER, F. *The Vedas*. Bharatiya Publ. House, Varanasi; xii + 152.

..reprint.. see 31.10 above..

130. MENON, B. Damodara. Bhāratasya ārṣasaṁpadaḥ. *Saṁvid*, Aug. 1969, 110–116.

131. MILINDA, H. L. Kiṁ vedaḥ nāsti īśvarīyā vāk? *Śāradā*, 20. 2. 1978, p. 161.

..(Sk. transl. by Ram DOGRA)..

132. MILLER, Jeanine. *The Vedas : Harmony, Meditation, and Fulfilment*. Rider and Co., London, 1974; x + 240.

..a study of the Veda as the fountainhead of the Indian theory and practice of meditation, revelation, and audition.. Vedic age was not the primitive stage of a pastoral community, but the end of an epoch wh. saw fruitful communion bet. man and Nature and the Powers that pulsate behind the natural phenomena.. Vedic eschatology : meaning of death, heaven, and immortality.. Tree of Life; significance of Yama; two paths.. (Vedic gods = ex-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ternalizations of the psyche centred on meditation; Vedic mythology = a whole view of life and a reality lived)..

Rev. : K. KRISHNAMOORTHY, *The AP* (April '75), 177–78.

133. MISHRA, Gopal Chandra. *Ko vedaḥ? Paramārthasudhā* 6 (2), 1983, 35–37.

134. MISHRA, Janardan. Veda aura bhāratīya saṁskṛti. (Hindi). *VJ* 22 (11), 1974, 10–12.

135. MOHAN CHAND. Vedāpauruṣeyatvasiddhānta : udgama tathā vikāsa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 41–42.

..*apauruṣeyatva* is indicative of just the rel. prejudices of thinkers; it is irrational..

136. MONDAL, Anjali. Application of the Vedic vocabulary in the Bhāgavata Mahāpurāṇa. *SP*, 31 AIOC, Jaipur, 1982, 386–387.

..Vedic episodes, ideas, and words and idioms have greatly influenced the *Bhāgavata*..

137. MUDIRAJ, Chaya. Vedon kā prāmāṇya aura mīmāṁsā. (Hindi). *BSSS* II. 2 (3–4), 1972–73, 5–8.

..Veda is *svataḥpramāṇa*..

138. MUKHERJI, Govind Gopal. The Vedas and the Purāṇas. *BRMIC* 29 (5), 1978, p. 114.

139. MUNSHI RAM (SWAMI SHRADDHANANDA). Veda aura āryya samāja. (Hindi). *Vedavāṇī* 35 (4), 1983, 35–51.

..(repr. of article first publ. on 10·11·1916)..

140. MUSALGAONKAR, Gajanan Sastri. Veda kyā hai? (Hindi). *Souvenir*, Veda-Parishad First Anniversary, New Delhi, 1982.

..the words *veda* and *ṛṣi*; Veda and Yogaśāstra; Veda and ritual; etc...

141. MYLIUS, Klaus. Zur Prognostik in den Orient-und Altertumswissenschaften am Beispiel der Vedaforschung. *AALA* 5 (2), 1977, 397–411.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34. 146]

142. MYLIUS, Klaus. Über die Anwendung mathematischer Methoden in der Vedaforschung. *EAZ* 21, 1980, 233–248. (*SP*, 4 WSC, 1979, 204–05).

..trad. methods of Vedic res. need to be supplemented by the knowledge and methods of other disciplines including maths., e.g. linguostatistics.. syntax-statistics can contribute to style-analysis and thereby to the determination of relative chronology.. mathematical models are appropriate for Vedic res. in investigating science-hist. development and prognosis with wh. the problem of quantification of scientific knowledge is connected.. basic conceptions of the theory of sets can also be used for establishing relative chronology in the study of words and their hist. as well as of mythology.. combinatorial analysis may be used for investigation on the relation of metre and literary content.. author illustrates some of these pts...

143. MYLIUS, Klaus. Indiens Rolle in der Kulturgeschichte. *EAZ* 22, 1981, 154–155.

..report on Kolloquium zu Ehren von Walter RUBEN, Berlin, 1980.. W. MORGENROTH, "Grund-überlegungen zu einer marxistischen Darstellung der Geschichte der indischen Sprachen"; K. MYLIUS, "Vedische Ritualistik — Forschungsprobleme und neue Lösungswege"; M. SCHETELICH, "Der Weg zur Konsolidierung der Brāhmanenvarṇa als oberster Stand der altindischen Gesellschaft, dargestellt am Beispiel des purohita"; E. RITSCHL, "Zur Methode der historischen Untersuchung der altindischen Gesellschaft"..

144. NAKAMURA, Hajime; MATSUNAMI, Yoshihiro. The authority of the Vedas. (Jap.). *Annals of the Sanko Res. Inst. for the Study of Buddhism* – No. 2, Tokyo, 1967, 13–44.

..NAKAMURA, "Vedic traditions and learning as seen in early Buddhist scriptures" (15–31); MATSUNAMI, "The Vedas as seen in the Purāṇa lit." (32–44)..

145. NAMBUTIRI, Erkkara Raman. *Āmnāyamanthanam*. (Malayalam). Tavanur, 1967.

146. NARESH KUMAR. Vedavidyā ke sambandha men Dr. Vāsudevaśaraṇa Agravāla kā dṛṣṭikoṇa. (Hindi). *VJ* 30 (10), 1982, 9–11.

..some Vedic *pratīkas* interpreted by A... *vājapeya-vidyā*; *pṛśni*; *aśva*; *śunaḥśepa*; etc...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

147. NARESH KUMAR. Dr. Vāsudevaśaraṇa Agravāla aura vaidika sāhitya. (Hindi). *VJ* 30 (12), 1982, 14–15.

148. NEUFELDT, Ronald W. *F. Max Müller and the Ṛg-Veda. A study of its role in his work and thought.* South Asia Books, Columbia, Mo, 1980; viii + 192.

..see 4.37 above..

149. PANCHMUKHI, Raghavendra. *Vedāpauruṣeyatvavādaḥ.* Eastern Book Linkers, Delhi.

150. PANDEY, Yogesh. A new approach to the concept of *apauruṣeyatva* of the Vedas. *SP*, 27 AIOC, Kurukshetra, 1974, 375–376.

151. PANDEYA, Girish Datta. Sāhityaśāstrasya vaidikaitihāsikamanuśīlanam. *Sūr.* 56 (5), 1979, 9–15.

152. PANDEYA, Girish Datta. Vedāpauruṣeyatvam. *Sūr.* 58 (10–12), 1981, 12–15.

153. PANDEYA, Om Prakash. *Vedatrayīparicaya.* (Hindi). Chowkhamba, Varanasi.

154. PANDEYA, Om Prakash. *Vaidika khila: eka adhyayana.* (Hindi). Ph. D. thesis.

155. PANDEYA, Om Prakash. Vaidika vāṅmaya ke khilabhāga kā svarūpavicāra. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Publ., Delhi, 1981, 211–216.

..*khila mantras* are not later supplements to *ṚV*; they are collected from other *śākhās* of *ṚV* and included in *ṚV* later on; they are not unauthentic; Sāyaṇa did not comment on them, and, therefore, they were regarded as supplementary.. (author gives a brief hist. of the study of *khila-sūktas*)..

156. PANDEYA, Ramashish. Mahākavikālidāsasya mahāvaidikatvam. *Paramārthasudhā* 5 (1) onwards, 1981.

..serially..

157. PANDIT, M. P. *Mystic Approach to the Veda and the Upanishad.* Ganesh and Co., Madras, 1974; 125.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34. 167]

..(see 22. 150 above).. follows Sri AUROBINDO..

Rev.: P. S. SASTRI, *Pr Bh* (Sept, '75), 399.

158. PARAKHE, M. S. *Jñāneśvara māūlīmce vedādhikāra-viṣayaka vicāra.* (Marathi). Poona, 1976; 20.

..J. on the eligibility for Vedic study..

159. PARAMESHWARANANDA, Sastri. Ko'sau vedaḥ? *Viśva-Saṁskṛtam* 9 (1-2), 1971-72, 11-17.

..see *VBD* III. 34. 183.. discusses the views on the subject occurring in other Vedic texts: *ŚPB* 10. 5. 2. 1-3; *TB* 3. 12. 9. 1.; *ŚPB* 10. 3. 5. 1-2; *ĀpŚS* 24. 1. 31..

160. PATEL, Gautam. Vedanu arthaghaṭana ane Śrī Purāṇī. (Guj.). *Purani Comm. Vol.*

161. PATEL, Gautam Vadilal. *Vaidika sāhitya ane saṁskṛti.* (Guj.). Univ. Grantha Nirmana Board, Ahmedabad, 1978; 16+424.

Rev.: S. G. KANTAWALA, *Svādhyāya* 17 (4), 400-02.

162. PATHAK, Jayanarayana. Dharme vedasya svataḥprāmāṇyam. *Surabhāratī* 11, 1973.

163. PHILLIPS, Maurice. *Teaching of the Vedas.* (What light does it throw on the origin and development of Religion). Seema Publications, New Delhi, 1976; 240.

164. PRABHAKAR, C. L. Veda in Rāmāyaṇa. *Triveni* 44 (3), 1975, 64-71.

165. PRAJNA DEVI. Vedārtha-pārijāta yā avidyāpārijāta. (Hindi). *Vedavāṇī* 32 (4), 1980, 1-4.

..criticism of 112A above..

166. PRAJNA DEVI. 'Vedārtha-pārijāta' - nāma baḍe darśana choṭe. (Hindi). *Vedavāṇī* 32 (6), 1980, 8, 18-20.

..apropos of 112A above..

167. PRAJNA DEVI. Paśyad akṣaṇvān na vicetad andhaḥ, *Vedavāṇī* 32 (12), 1980, 13-18.

..apropos of 112A above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

168. PRASANTA KUMAR, Arya. Īśapradatta vedajñāna. *Vedavāṇī* 25 (8), 1973, 7–9.

169. PRASASYAMITRA SASTRI. Kiṁ vedasya caturdhā-vibhāgaḥ Kṛṣṇadvaipāyanena kṛtaḥ? *Pārijātam* 6, 1982, 8–11.

..author says 'no'..

170. PUROHIT, Amrutlal. Mīmāṁsāyā vedopayogitva-vimarśaḥ. *Surabhāratī* 11, 1973, 50–55.

171. PUSHPALATA. Vedon kā sārvajanīnatva. (Hindi). *Vedavāṇī* 25 (8), 1978, 25–27.

171A. RADHE SHYAM, Sastri. Vedarakṣā kathaṁ bhavet? *Saṁvid* 11 (1–2), 1974, 94–96.

172. RAJAVIRA SASTRI (ed.). Sṛṣṭi saṁvat viśeṣāṅka. *Dayānanda-Sandeśa*, Delhi.

173. RAJAVIRA SASTRI. Vedon men anitya itihāsa nahīn. (Hindi). *Dayānanda-Sandeśa* 5 (1), 1977, 1–63.

..considers, among other things, various Vedic legends..

174. RAJAVIRA SASTRI. Kyā vedārtha men ṛṣi kī upayogitā hai? *Dayānanda-Sandeśa* 5 (3), 1977, 5–15.

..(ref. 106A above).. acc. to author, 'no'..

175. RAJAVIRA SASTRI. 'Lokāloka' patra kā pramatta apalāpa. (Hindi). *Dayānanda-Sandeśa* 5 (4), 1978, 29–38.

..ref. *Lokāloka*, Āśvina 2034..

176. RAJAVIRA SASTRI. 'Kyā veda īśvarīya jñāna hai?' lekha kā uttara. (Hindi). *Dayānanda-Sandeśa* 5 (10), 1978, 113–120; 5 (11), 1–16.

..ref. 181 below..

177. RAJAVIRA SASTRI. Vedārtha-pārijāta: khaṇḍana. (Hindi). *Dayānanda-Sandeśa* 6 (12), 1979 onwards.

..serially.. ref. 112A above..

178. RAMAKRISHNASASTRI 'AVYAYA'. Mahāmateḥ Mokṣa-mūlarasya vedapravṛttiḥ. *Sāgarikā* 16 (4), 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34, 188]

179. RAM GOPAL. The Veda and the Bhagavadgītā. *Shri G. D. Birla Fel. Vol.*, 427–432.

180. RAM GOPAL. The Veda and the Mahābhārata. *GJV*, VSM, 1982, 232–240.

..Vedic moorings of *MBh.* need to be fully appreciated..

181. RASIKESA, Ramasarup. Kyā veda īśvarīya jñāna hai? (Hindi). *Saritā*, May 1978, 51–56.

..see 176 above..

182. RAVINDRANATH, P. K. New light on the Vedas. *Times of India*, 23. 2. 1969.

183. RAVI SHANKAR, Pandit. Vedic knowledge and its relevance in the modern age. *Souvenir*, Veda Parishad Inauguration, New Delhi, 1981, 1–2.

..*ṚV* nourishes the intellectual faculty; *YV* impels the stimulative and reactive faculty; *SV* soothes the nervous system and enriches the feelings and emotions; *AV* imparts perception of the extra-sensory and mystic powers of consciousness..

184. RAYAPATI, Jacob Purnachandra Rao. *Early American Interest in Vedic Literature and Vedāntic Philosophy*. Doctoral diss., Univ. of Penn., 1970; 214.

185. REGILL, Nageshwar. Vedasya pauruṣeyāpauruṣeyatva-parīkṣā. *Gairvāṇī* 16 (3), 1978, 17–19.

186. RUPALAL. Eka jarūrī yādadāśta: kyā Nyūjīleṇḍa ke kriṣṭo nāmaka ṭāpuon men vedapāṭhī loga hai? (Hindi). *Vedavāṇī* 29 (12), 1977, 9–10.

..(with English transl. by Kausbalya MITTAL)..

187. SAILAJA, V. Pañcaśāntimantrārthavimarśaḥ. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 43–44.

..(1–2) *śam no mitraḥ*..; (3) *saha nāvavatu*..; (4) *namo vāce*..; (5) *śam no vātaḥ*....

188. SAKSENA, Siyaram, Vedon kī caritraśikṣā ke saptą sopāna. (Hindi). *Kalyāṇa* 57 (1), 1983, 192–198.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

189. SANKARACHARYA KANCHI, Swami. Sanctity of the Vedas. *Kamakoti Vani* 9 (1), 1977, 5–9.

190. SANT RAM, Vedaratna. Vedārthapārijāta kā khaṇḍana. (Hindi). *Vedajyoti* 5 (8–9), 1981.

..serially.. ref. 112A above..

191. SARMA, K. V. Acharya Vishva Bandhu and Vedic interpretation. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 2–3.

..enunciation of proto-linguistics.. new *Vārttikas* to Pāṇini..

192. Śāstrārtha : History in the Veda. *Vedavāṇī* 26–27, 1974–75.

..serially.. report of Arya Samaj scholars' symposium..

193. SATYA PRAKASH. *Vincit Veritas*. Vedic Prakashan Mandir, Dr. Ratna Kumari Svadhyaya Sansthana Series 1, Allahabad, 1971; 331.

194. SATYAVRATA, Siddhantalankar, Saba dharmon tathā saṁskṛtiyon kā ādi-srota veda hai. (Hindi). *Vedavāṇī* 28 (5), 1976, 8–16; 28 (6), 9–13.

195. SCHLERATH, Bernfried. Die Welt des Veda. *Berliner Wissenchaftliche Gesellschaft–Jahrbuch*, 1980, 254–255.

..(report of a lecture).. poetic technique of the *ṚV*-poet demonstrated thro' an analysis of *ṚV* I. 1; the aim of the poets is neither only the praise of gods nor narrating of myths; it is the discovery of points of identification wh. are to be understood as 'Gelenkstellen' of cosmic order.. *ṛta* = truth; the right correlation of word to word; world-order can be maintained only by 'true' words.. newly found 'truth' – its proper formulation = *brahman*..

196. SEHGAL, S. R. Vedicism in Kalidas. *SP*, 27 AIOC, Kurukshetra, 1974, p. 223.

197. SEN, Indra. The Vedic forefathers. Their inspiration for the present. *The Vedic Path* 43 (4), 1981, 3–6.

198. SEN, Umapada. The Veda is the Ṛtam autoptic. *SP*, 27 AIOC, Kurukshetra, 1974, 43–44.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34, 210]

..*devas* = the stellar orbs..

199. SHARMA, Arvind. The eternality of the Vedas and the Qur'ān: A comparative study. *PEW* 26 (3), 1976, 269–279.

200. SHARMA, Arvind. The period of Vedic study in ancient India: a note. *BITCM*, July–Dec. 1979, 45–52.

..a no. of options available..

201. SHARMA, Arvind. Some Hindu self-understandings of the Vedas as śruti, apauruṣeya, and nitya. *Bh. Vid.* 39 (1), 1979, 39–44.

202. SHARMA, B. R. Presidential address. Vedic section. 26 *PAIOC*, 1975, 17–23.

..preservation of trad. Vedic recitation..

203. SHARMA, M. *Caturveda Mīmāṁsā*. (Hindi). Vaidic Shodh Sansthan, Kanpur, 1978; 216.

204. SHARMA, Munshi Ram 'Soma'. Mānavatā ko vedon kī dena. (Hindi). *Veda-Savitā* 2 (9), 1982, 235–237.

..ref. *Veda-Savitā*, Nov. 1981 special no...

205. SHARMA, Phulacandra. Vedaviṣayaka cāra bāten. (Hindi). *Vedavāṇī* 25 (11), 1973, 17–20.

206. SHARMA, Rameshwar Datta. Vedamahimā. *Vedavāṇī* 35 (4), 1983, 8–12.

..a few benedictory *mantras* from the Veda..

207. SHARMA, Shashidhar. The Vedas as viewed by ancient Acharyas. *The Divine Life* 39 (2), 1977, 53–55.

208. SHARMA, Syam Sundar. Vedāpauruṣeyatvam. *Śrīpaṇḍitaḥ* 4 (11), 1978, 4–8.

..Mīmāṁsā arguments..

209. SHARMA, Veniram. Saṁdhyā aura gāyatrī. (Hindi). *Kalyāṇa* 51 (7), 1977, 281–283.

210. SHASTRI, P. S. Veda-vimarśaḥ. *Saṁ. Bh.*, 27.5.1978, p. 3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

211. SHUKLA, J. M. Vedagaurava. (Guj.). *Svādhyāya* 16 (3), 1979, 225–233.

..diff. aspects of Vedic res. ..

212. SHUKLA, Siddha Nath. *Veda aura Avesta.* (Hindi). Anusandhānamālā, Allahabad, 1981; ii + ix + 164.

213. SINGH, H. G. Key to the Vedas. *The Vedic Path* 45 (1), 1982, III–IV.

214. SINGH, Satya Prakash. Groundwork of an integral interpretation of the Veda. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 34.

215. SIVAKUMARA, Sastri. Vedānām apauruṣeyatvam. *Sūr.* 55 (10), 1978, 9–12.

216. SIVA SANKARA. Caturdaśa-bhuvana. (Hindi). *Vedavāṇī* 33 (1), 1980, 3–23.

..diff. Vedic topics discussed..

217. SMITH, R. Morton. Embarassed Brāhmaṇas. *Sternbach Fel. Vol.*, No. 2, Lucknow, 1979, 701–705.

..it is not hard to find obscenities / sexualities in Vedic hymns or ritual; but they are in rel. and, therefore, neither funny nor gratuitous; they are part of the technology without wh. the fertility magic wd. not work.. ref. to I. 160.3; *urugāya* (=enlivening widely or in the wide part, the loins); *madhva uisaḥ* (liquid spring at the top of the third leg, i. e., phallus); *BAU* I. 4; *AV* X. 8. 28 d.. with the anti-ritual reaction of the 6th cent. B. C., decisive with the re-handling of *BAU* by Sāyakāyana (c. 560 B. C.) and its discovery of transcendence (i. e. rejection of material well-being as the supreme goal) accelerated by the decline of the old true Kṣatriyas and ever growing separation of Brahmin caste, the obscene / sexual loses its base in high-class rel.; with the triumph of asceticism among the thinking class, it has none at all.. puritan strain—*JB* 2. 113..

218. SOMAYAJULU. Arthavādavicāraḥ. *SP*, 31 AIOC, Jaipur, 1982, p. 476.

..(Veda is *pañcavidha* : *vidhi*, *arthavāda*, *mantra*, *nāmadheya*, *niṣedha*).. considers validity and purpose of *arthavāda*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.227]

219. SONI, Dina Dayalu. Ṛgveda kā vijñānaparaka bhāṣya. (Hindi). *Vedavāṇī* 29 (7), 1977, onwards.

..serially.. *ṚV* I. 1..

220. SREEKRISHNA SARMA, E. R. Presidential address: Vedic section. *2 PAPOC*, 1981, 17–22.

..Ṛṣis of the Veda hail from the North, but the Ācāryas who interpreted and propagated Veda are from the South (Sāyaṇa: Vijayanagar; Veṅkaṭamādhava: patronised by the Cola king Parāntaṇa; Bharatasvāmin (first comm. on *SV*): under the Hoyasala king Rāmanātha; Bhaṭṭabhāskara: South).. *ŚS*-mss..

221. SRIJIVA NYAYATIRTHA. Veda-cintā. *Souvenir*, Veda Parishad First Anniversary, New Delhi, 1982.

222. SRINIVASACHARYA, K. S. *The Vedas – What and Why?* Ayodhya, Madras, 1973; vi+84.

..introduction to Veda..

Rev.: M. P. PANDIT, *Pr. Bh.* 81, 399; K. E. PARTHASARATHY, *AP* (Dec. '73), 461; K. K. RAJA, *ALB* 37, 257; K. V. SARMA, *VIJ* 11, 124–25.

223. SRINIVASA SASTRI. Advaitavedānte vedānām apauruṣeyatvam. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 208–209.

224. SRINIVASA SASTRI. Śrutināśavimarśaḥ. *SP*, 31 AIOC, Jaipur, 1982, p. 60.

225. SRIRAMACHANDRA MURTI, S. Saṁkṣiptavedaparicayaḥ. *Gairvāṇī* 15 (7–8), 1977.

226. SRIVASTAVA, R. S. Sri Aurobindo's reflections on the Vedas. *Dar. Int.* 11 (3): 43, 1971, 1–5.

..(1) it is the Absolute wh. creates the cosmos out of its own being; cosmos represents only its lower nature; (2) evolution is a process of the self-revelation of the unmanifested nature of the Absolute; (3) cosmos is a real creation of the Absolute by its force of *tapas*, *māyā* being conceived as the creative power of the Absolute..

227. STAAL, J. F. Some Vedic survivals. *JGJKSV* 31 (1–4), 1975, 167–180.

..report on res. done in India, Dec. 1970 – Mar. 1971..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

228. SUBRAMANIAN, S. The Zend-Avesta and the Vedas - analogous readings. *The Divine Life* 45 (1), 1983, 15–18.

229. SUDYUMNA, Acharya. Mānavatā aura Veda. *VJ* 26 (7), 1977, 24–25.

230. SWAMINATHAN, C. R. The present position of Vedic studies in India. *Souvenir*, Veda Parishad First Anniversary, New Delhi, 1982.

231. THAKKAR, Santilal. Vedarahasya. *Purani Comm. Vol.*

232. THAKKAR, Santilal. *Vedanun rahasya.* (Guj.). Aravinda Society, Pondicherry, 1980; Part I: 370; Part II: 348.

..(Guj, transl. of Sri AUROBINDO's work)..

233. TIWARI, Gaurishankar. Gurjaradeśīya brāhmaṇon ke caraṇa kā ābhilekhika adhyayana. (Hindi). *Avadh Univ. Res. Journal, Faculty of Arts* 1 (1), 1982, 105–111.

234. TIWARI, Ramananda. Veda paḍhen. *Savitā* 32, 1979.

..serially..

235. UPADHYAYA, Durgaprasad. Vedakī apauruṣeyatā - bhāratīya dṛṣṭi. (Hindi). *Kalyāṇa* 56 (10), 1982, 834–838.

236. UPADHYAYA, Gangaprasad. Veda, Dayānanda aura Aryasamāja. (Hindi). *Vedajyoti* 5 (9), 1981, p. 4.

..(reprint)..

237. VAHID KAZMI. Vedon ke varṇanīya viṣaya. (Hindi). *Ve. Ku.*, Sept. 1970, 68–72.

238. VAIDYANATH SASTRI. Vedon ke ṛṣi aura devatā. (Hindi). *Vedavāṇī* 35 (4), 1983, 14–20.

..8 Vasus = locality; 12 Ādityas = time; Rudra (10 *prāṇas*) = energy; Prajāpati = deliberate activities of mind; Indra = all-pervading electricity..

239. VARENNE, J. *Le Veda.* Paris, 1967.

Rev.: N. TSUJI, *AORS* 7, 108.

240. VARMA, V. K. Historical interpretation of the Vedas. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 25–26.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.251]

241. VARMA, V. P. Plato and the Veda. (in) *Studies in the Philosophy of Education*, Agra, 1964, 299–306.

242. VARMA, Satish Chandra. Vedon kā saṁkṣipta paricaya. (Hindi). *Vedajyoti* 3 (12), 1979, 2–8.

243. VEDALANKAR, Raghuvira. Bhūmikā. *Comp. Anal. Stud. Vedas* I, 1981, 1–40.

..introd. to 31. 22 above.. three kinds of work re. Veda: (1) index and bibliography; (2) exegesis; (3) various problems concerning Veda.. exegesis: *ṛṣiyuga*, *purohitayuga*, *pāṇḍitya-yuga*, *ādhunikayuga*.. critique of AUROBINDO's interpretation.. crit. of Western translations..

244. VEDANANDA SARASVATI, Swami. Vedaparicaya. *Ve. Ku.*, Sept. 70, 11–14.

245. *Veda-rahasyam*. Tridandi Samsthan, Dwarka, 1975.

246. 'Vedo'khilo dharmamūlam' ke pracāraka. (Hindi). *Vedavāṇī* 28 (4), 1976, 4–5.

..about Ārya Sūfī Santa Śrī Makhadūmashāh ūrpha Sarafūdin Shāh..

247. VETTER, Tilmann. Die Funktion von Zentralsätzen der vedischen Offenbarung in System Sarvajñātmans. (in) *Offenbarung* (ed. OBERHAMMER), 1974, 121–132.

248. VIDYANANDA SARASVATI, Swami. Veda men itihāsa nahīn. (Hindi). *Vedajyoti* 5 (9) onwards, 1981.

..serially.. (6th ch. from author's *Veda-mīmāṁsā*).. occurrence of *ākhyānas* is *aupacārika* and *prarocanārtha*.. all words in *ṚV* to be understood etymologically.. examples against historicity..

249. VIDYANANDA 'VIDEH', Swami. Merī mahimā. *Veda-Savitā* 1, 1981.

..serially.. (ed. Virendra GOYAL)..

250. VIRASENA, Vedashrami. *Vaidika sampadā*. Indore, 1973; 500.

Rev.: DHARMADEVA, *Vedavāṇī* 26 (4), 20–21.

251. VIRENDRA SASTRI. Vedon men deśa-viśeṣa kā bhūgola nahīn hai. (Hindi). *Vedavāṇī* 31 (3), 1979, 5–9.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(in reply to Ramasurup RASIKESA's article in *Saritā*, Sept. 1978).. In Veda, *nadī* = *śarīra kī nāḍiyān*..

252. VISHNU DAYAL. Vedon ko mānyatā milane lagī hai. (Hindi). *Vedavāṇī* 27 (10), 1975, 11–12.

253. VISHNU DAYAL. Kyā veda sacamuca kliṣṭa hai? (Hindi). *Vedavāṇī* 30 (5), 1978, 9–14.

254. VISHVA BANDHU. Vaidika ādarśa. (Hindi). *VJ* 22 (11), 1974, p. 7.

255. VISHVA BANDHU. Some indications of heterodoxy in the Vedas. *Charudeva Shastri Fel. Vol.*, 1974, 5–7.

..out and out materialistic notions dated from the earliest days of the growth of Vedic lit...

256. VISHVANATH, Vidyamartanda. Tīna vedon kī chandaḥ-saṁkhyā tathā akṣarasaṁkhyā. (Hindi). *Vedavāṇī* 34 (1), 1981, 5–6.

..*ŚPB* X. 4. 2. 23–25..

257. WERNER, Karel. The teachings of the Veda and the *ādhyātmika* method of interpretation. *GJV*, VSM, 1982, 288–295.

..the view generally in vogue among Western scholars is that the Vedic *ṛṣis* are "mere poets", thus denying them the status of enlightened receivers of a divine revelation of the highest truth (wh. is what the Ind. trad. claims for them).. departure in this trend represented by GONDA (Vedic man's intuitional grasp of eternal truths) and Jeanine MILLER (the prime concern of the Veda is the quest and achievement of what later trad. terms enlightenment) and R. PANIKKAR (the Veda is the most stupendous manifestation of the Spirit).. author recommends multi-level approach to Veda (*ādhyātmika*, *ādhibhautika*, *ādhidaivika*).. the most Imp. teaching of the Veda on *ādhyātmika* level wd. be the equivalent of the *Up. brahman-ātman* doctrine, expressed in diff. guises : three of them are particularly clear and imp., viz., *aditi*, *tad ekam*, *aja*.. early Veda has clear traces of the doctrine of rebirth (wh. is imp. for the proper understanding of the Vedic doctrine of salvation of the *ādhyātmika* level).. (see 30. 207 above)..

258. WHITNEY, W. D. *On the Vedas*. Sk. Pustak Bhandar Reprint Series, Calcutta, 1972; iv + 60.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. 2]

259. WHITTEMORE, Robert C. On the purport of Vedic authority. *Dar. Int.* 16 (1): 61, 1976, 17–28.

..*Mīmāṁsā* criteria, *upakrama*, etc., for the determination of Vedic purport.. ref. to Śaṁkara's interpretation of *Br. Sū.* ..

260. WITZEL, Michael. On the history and the present state of Vedic tradition in Nepal. *Vasudha*, 1977, 17–24; 35–39.

261. WITZEL, Michael. The Veda in Kashmir. *Beihefte zu den StII*, Vol. I, Reinbek, 1980.

262. WITZEL, Michael. Materialen zu den vedischen Schulen. 1. Über die Caraka-Śākhā. *StII* 7, 1981, 109–132; 8–9, 1982–83, 171–240.

..(1) hist. of the Caraka *śākhā*: Vedic references; late-Vedic sources and early grammarians; epics and *Purāṇas*; medieval comm.; inscriptions; C. in Maharashtra; (2) the position of C. among *YV-śākhās*; (3) the texts belonging to C.: *Sam.*, *Br.-Ār.*, *ŚS*; transmission of C.-texts in med. times; (4) C. today.. C. represents *KYV*.. detailed comparative study of the *śākhā*..

263. YADAV, Khemchandra. Yaha to vedon men mānavī itihāsa siddha karatā hai? (Hindi). *Vedavāṇī* 26 (7), 1974, 19–21.

..(ref. 'Āryon kā gṛhanirmāṇa', *Vedavāṇī* 26. 5, Mar. 1974).. Aryan civilization as reflected in the Veda — is it not human hist.?.. [ed.: the author of Mar. '74 article has replied to another writer, who speaks of the Aryans as having been barbarians, by way of *abhyupagama-siddhānta*; it is not his own view]..

IX. LEXICAL WORKS

35. DICTIONARIES, ENCYCLOPAEDIAS, INDEXES, ETC.

1. ABHYANKAR, K. V.; SHUKLA, J. M. (ed.). *Dictionary of Sanskrit Grammar*. GOS–134, Baroda, 1977; xvi + 448.

..revised and enlarged 2nd ed. of *VBD* III. 35. 1..

2. ABIDI, Sartaj A; SHARMA, Suresh K. (ed.). *Fifty Years of Historical Writing*. Gitanjali Prakashan, New Delhi, 1974, 248.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Index to articles in *JIH* 1–50 (1921/22–1972)..

3. ATHALEKAR, S. L. Pāṇiniśabdakośavimarśaḥ. *SP*, 27 AIOC, Kurukshetra, 1974, p. 245.

..apropos of VBD III. 35. 30.. see 47 below..

4. BAJPAI, K. D. (ed.). *The Geographical Encyclopaedia of Ancient and Medieval India.*

..*VBD* III. 35. 4..

Rev. : K. MYLIUS, *WZKMUL* 22, 103–04.

5. BEALE, Thomas William. *Oriental Biographical Dictionary.* Manohar, Delhi, 1971; 431.

..reprint..

6. BEARD, R. *The Indo-European Lexicon. A Full Synchronic Theory.* North Holland Linguistic Series – 44, Amsterdam; XVIII + 390.

7. BETAI, R. S. Pāribhāṣikakoṣa : Kenopaniṣadbhāṣya of Śaṁkara. *ŚPP* 18–19, 1977–78, 28–29.

8. BHATTACHARYA, S.; BHATTACHARYA, D. C. (ed.). *Bhāratīya Darśana Kośa.* Calcutta Sk. College Res. Series 97–98, 1978–79.

..2 vols...

9. *Bibliography of Doctoral Dissertations : Humanities.* Inter-Univ. Board of India, New Delhi, 1975.

..(diss. accepted by Indian Universities, 1857–1970)..diss. re. Vedic period : IV, pp. 14–27, No. 123–241..

10. BLOOMFIELD, Maurice. *Vedic Variants.* A study of the variant readings in the repeated mantras of the Veda. Oriental Books Reprints Corporation, New Delhi, 1979; Vol. I The Verb : 340 pp.; Vol. II Phonetics : 570 pp.; Vol. III Noun and Pronoun Inflection : 513 pp.

..reprint of 1930–34..

11. BLOOMFIELD, Maurice. *Ṛigveda Repetitions.* Mehr. Lachh., New Delhi, 1981; 20 + 691.

..reprint..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35.21]

12. BÖHTLINGK, O.; ROTH, R. *Sanskrit-Wörterbuch in kurzerer Fassung*. 1977; 2, 200.

..7 vols. in 3.. reprint.. see *VBD* III. 35. 9..

13. BRANDON, S. G. F. *A Dictionary of Comparative Religion*.

..*VBD* III. 35. 10..

Rev.: Mircea ELIADE, *Hist. Rel.* 12 (3), 288–295; Ardon R. KING, *AA* 73, 1346–47.

14. BRUCKER, Efon. Nachtrag zu Louis Renous *Vocabulaire du rituel védique*. *ZDMG* 122 (1), 1972, 145–148.

..ref. *VBD* II. 35. 34..

15. CAPPELLER, Carl. *Sanskrit-Wörterbuch*.

..*VBD* III. 35. 11..

Rev.: M. MAYRHOFER, *Die Sprache* 14, 63.

16. CAPPELLER, Carl. *Sanskrit-English Dictionary* (based upon the St. Petersburg Lexicons). Strassburg, 1972; 682.

..reprint of 1891..

17. CAVENDISH, Richard. *Mythology: an illustrated encyclopedia*. Orbis Publishing Ltd., London, 1980; 303 + over 400 illust.

..includes Hinduism..

Rev.: Friedhelm HARDY, *BSOAS* 45, 640–41.

18. CHAUDHURI, P. K. *Political Concepts in Ancient India – A glossary of political terms*. S. Chand and Co., Delhi.

..historically arranged, beginning with *ṚV*..

19. CHAUDHURI, Sibdas. *Index to Indian Culture* (1934–1949). Firma K. L. Mukhopadhyay, Culcutta.

20. DAYANAND SARASVATI, Swami. *Caturvedaviṣayasūcī*. Paropakāriṇī Sabha, Ajmer, 1971: 4 + 116.

21. DEVASTHALI, G. V. Etymology and Historical Dictionary of Sanskrit. (in) *Studies in Hist. Sk. Lexicographg*, 1973, 1–12.

..etymological material to be presented in 5 (or 6) diff. layers; *Sam.*, *Br.* (*Ār.*, *Up.*), *Nir.*, Pāṇini, *Uṇādisūtras*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. *Dizionario di linguistica.* Zanichelli, Bologna, 1979; viii + 367.

..cf. 49 below..

Rev.: V. PISANI, *Paideia* 34, 95.

23. DOWSON, John. *A Classical Dictionary of Hindu Mythology.*

..reprint of *VBD* III. 35. 16.. 11th ed. ..

24. DU BARY, Wm. Theodore; EMBREE, Ainslie T. *A Guide to Oriental Classics.* Columbia Univ. Press (Companions to Asian Studies), 1974.

..2nd ed. ..

25. *Eastern Definitions: A Short Encyclopedia of Religions of the Orient.* Doubleday and Co., New York, 1978; X + 433 + plates.

26. ELMO, St. Jr. *Dictionary of Asian Philosophies.* Routledge and Kegan Paul, London, 1979; xxi + 372.

27. *Enciclopedia delle religioni.* Vallecchi Editore, Firenze; Vol. 1, 1970, lxxvii + 734; Vol. 2, 1970, ix + 794; Vol. 3, 1971, ix + 894.

..(to be published in 6 vols.).. 'Hinduism' in Vol. 3..

Rev.: M. ELIADE, *Hist. Rel.* 12 (3), 288–295.

28. FRANCI, G. R. Alcune recenti realizzazioni nel campo della lessicografia indoaria. *Paideia* 30 (3–4), 1975, 205–12.

29. FERRARI, G. Computer-aided lexicography and Sanskrit language. *Ind. Taur.* 3–4, 1977, 233–238.

30. GARG, Ganga Ram. *An Encyclopedia of Indian Literature.* Mittal Publishers' Distributors, Delhi, 1981; 516.

..articles on Vedic texts..

Rev.: G. B. K. HOOJA, *The Vedic Path* 45 (1), 49–52.

31. GHATAGE, A. M. Two related entries in a Historical Sanskrit Dictionary. *BDCRI* 31–32, 1970–1972, 5–12.

..*ārāt* (ind.); *ārāt* = name of a village among the Vāhīkas..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. GHATAGE, A. M.; DANDEKAR, R. N.; MEHENDALE, M. A. (ed.). *Studies in Historical Sanskrit Lexicography.* CASL, DCRI, Ser. Major 3, 1973; viii + 131.

Rev.: Maria GILLEIR, *Orbis* 23 (2), 537.

33. GHATAGE, A. M. (ed). *An Encyclopaedic Dictionary of Sanskrit on Historical Principles.* DCRI, Poona; Vol. I (three parts), 1976–78, vi + cxxviii + 719; Vol. II (three parts), 1979–81, 721–1477; Vol. III, Part I, 1982, 1479–1638.

Rev.: Dipak BHATTACHARYA (I. 2), *VIJ* 16 (1), 153–54 (on I. 1, *VIJ* 15, 176–78); C. CAILLAT (I), *BSL* 74 (2), 118–21; G. CARDONA (I. 1), *IL* 38 (4), 234–43; O. v. H. (I. 1), *ZDMG* 128, 420–21; O. VON HINÜBER (I. 1–2), *IIJ* 23, 41–44; Klaus MYLIUS (I. 1–2), *WZKMUL* 1979 (1), 153–160; G. B. PALSULE (I), *ABORI* 61, 318–331; G. B. PALSULE (II), *ABORI* 63, 325–337; G. WOJTILLA (I), *AOHung* 32, 120–22; J. C. WRIGHT (I. 1–2), *BSOAS* 41, 388–89.

34. GOTTSCHALK, Herbert. *Lexikon der Mythologie.* Safari-Verlag, Berlin, 1975; 480.

35. GRASSMANN, H. *Wörterbuch zum Rig-Veda.* 1976.

..*VBD* III. 35. 21.. 5th unchanged ed. ..

36. GUPTA, S. K. List of the mantras of the Rig-Veda, explained, cited and referred to in *Ṛgvedādibhāṣyabhūmikā.* *BSSS* II. 5 (3-4), 1975–76, 11–12.

37. HARTMANN, R. R. K.; STORK, F. C. *Dictionary of Language and Linguistics.*

..*VBD* III. 35. 23..

Rev.: Johann KNOBLOCH, *Kratylos* 21, 185.

38. HAUSCHILD, R. *Register zur Altindischen Grammatik.*

..*VBD* III. 35. 24..

Rev.: M. MAYRHOFER, *Die Sprache* 13, 132.

39. HAYNES, Edward S. Bibliographies on South Asia. *JIH* 50 (1), 1972, 149–158.

40. *Herder Lexikon: Symbole.* Herder Verlag, Freiburg, 1978; 192 + 450 ill.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..2nd ed.; more than 1000 entries, e.g. *yantra*, *yoni*, *liṅga*, etc..

41. JACOB, G. A. *Concordance to the Principal Upaniṣads and Bhagavadgītā*. Bombay, 1971; 1091.

..*VBD* III. 35. 26.. 3rd ed... reprint in reduced size..

42. JHA, Sobhanand. Śāṅkaravedāntapāribhāṣikakośa: Bṛhadāraṇyakopaniṣad. *ŚPP* 18-19, 1977-78, 40-61.

43. JOSHI, D. M. Economizing in the dictionary entries for the secondary derivatives: a help from Pāṇini. (in) *Studies in Hist. Sk. Lexicography*, 1973, 40-44.

..see 25.146 above..

44. JOSHI, Lakshman Sastri (ed.). *Dharmakośa. Rājanīti kāṇḍa*. Vol. IV, Parts I-VI. Prajna Pathasala, Wai; Part I, 1973, 18+530; Part II, 1973, 44+531-1164; Part III, 1974, 54+1165-1884; Part IV, 1977, 32+1885-2368; Part V, 1979, 42+2369-3006; Part VI, 1979, 11+402.

..Part I: Vedic period (role of the king; king's divine rights; the state; *sabhā*; war, etc.).. Part VI: *Pratīka*-index of all vss. quoted in Parts I-V..

Rev.: L. STERNBACH (I-IV), *JAOS* 99, 350-52; L. STERNBACH (V-VI), *JAOS* 101, 482.

45. JOSHI, Lakshman Sastri (ed.). *Dharmakośa: Saṁskārakāṇḍa*. Vol. III. Prajna Pathasala, Wai; Part III, 1981, 90+1551-2281; Part IV, 1983, 109+2283-2891.

..see *VBD* III. 35. 27..

45A. JOSHI, Lakshman Sastri (ed.). *Marathi Viśvakośa*. Maharashtra Rajya Sahitya Samskriti Mandal, Bombay.

..Marathi Encyclopaedia... Vol. I publ. 1976; 11 vols. published up to 1983..

45B. JOSHI, Mahadeva Sastri (ed.). *Bhāratīya Saṁskṛtikośa*. Poona.

..cultural encyclopaedia in Marathi.. 12719 topics.. Vol. I publ. in 1962; last and 10th vol., 1979; Vol. I, 2nd rev. ed., 1982..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35.53]

46. JUEQUOIS, Guy; DEVLAMMINCK, Bernard (ed.). *Die Sprache 1 (1949) – 20 (1974): Index des formes.* Ed. Peeters, Louvain, 1979; xvi + 301.

..word-index prepared by means of computer..

47. KATRE, S. M. *Dictionary of Pāṇini.*

..*VBD* III. 35. 30.. (Part of bigger project: I Transliterated text of the *Aṣṭādhyāyī*; II Dictionary; III English transl. of P.'s grammar).. see 3 above..

Rev.: G CARDONA, *IIJ* 15, 43–56; Ch. MALAMOUD, *BSL* 66 (2), 63–65.

48. KAUL, Hari Krishen (ed.). *Early Writings on India*: a union catalogue of books on India in English language published up to 1900 and available in Delhi libraries. Arnold-Heinemann Publishers (India), New Delhi, 1975; 324.

49. KNOBLOCH, Johann. *Sprachwissenschaftliches Wörterbuch.* Lieferungen 1–6. Carl Winter (Indo-Ger. Bibl. II: Reihe: Wörterbücher), 1961–1971; 480.

..*VBD* III. 35. 31.. cf. 22 above..

Rev.: L. ZGUSTA, *KZ* 91, 307–08.

50. KOCHERGINA, V. A. *Saṁskṛta-Rūṣī-Śabdakośaḥ.* Izd. Russkij jazyk, Moscow, 1978; 896.

..(as appendix: a comprehensive monograph on Sk. grammar, on structural principles, by A. A. ZALIZNJAK)..

Rev.: K. MYLIUS, *AALA* 8 (2), 379–80.

51. KÖNIG, Franz. *Religionwissenschaftiches Wörterbuch*: *Die Grundbegriffe.* Verlag Herder, Freiburg, 1956.

52. KUNJUNNI RAJA, K. The nature and scope of etymology in a Sanskrit dictionary on historical principles. (in) *Studies in Hist. Sk. Lexicography*, 1973, 70–72.

..Yāska's aim: to explain Vedic words in the contexts of Vedic passages themselves; therefore, diff. derivations of the same word in diff. contexts.. 'popular etymology' helpful in the understanding of the meaning.. *rūḍhi* more imp. than *yoga*..

53. LEWANDOWSKI, T. *Linguistisches Wörterbuch.* Taschenbücher, Stuttgart, 1973; 600.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. LIEBERT, Gösta. *Iconographic Dictionary of the Indian Religions*. Hinduism, Buddhism, Jainism. Brill, Leiden, 1976; xx + 377.

..nearly 5000 entries.. not restricted to iconography; also takes into account mythological, geographical, hist., and social background..

Rev.: M. KRAATZ, *OLZ* 76 (2), 178–180.

55. *Linguistique. Liste mondiale de périodiques spécialisés*. Mouton, Paris, 1971; 243.

..lists 540 periodicals..

56. MACDONELL, Arthur A. *Sanskrit English Dictionary*. Award Publishing House, 1979; xi + 384.

..(reprint)..

57. MALKIEL, Yakov. *Etymological Dictionaries. A Tentative Typology*. Univ. of Chicago Press, 1976; x + 144.

Rev.: L. ZGUSTA, *Kratylos* 21, 184.

58. MAYRHOFER, M. *Kurzgefasstes etymologisches Wörterbuch des Altindischen*. Carl Winter, Heidelberg; Lief. 23–24, 1972, 401–560; Lief. 25, 1974, 561–640 + 20 pp. add. and corr.; Lief. 26, 1976, 641–808 + xxiii; Lief. 27–28, 1978, 160 (Register); Lief. 29, 1979, 161–240 (Register); Lief. 30, 1980, 241–320 (Register); Lief. 31, 1980, VIII + 321–384 (Register).

..see *VBD* III. 35. 35.. three vols. (Lief. 1–26): 2136 pp... Register in collaboration with H. D. POHL, Rüdiger SCHMITT, and Ronald ZWANZIGER..

Rev.: T. BURROW (19–22), *Kratylos* 15, 51–56; (23–24), *Kratylos* 17, 154–57; (25), *Kratylos* 19, 186–88; (26), *Kratylos* 21, 64–67; M. B. EMENEAU (20–22), *Lg* 49, 162–67; (23–24), *Lg* 51, 467–69; (25–26), *Lg* 53, 917–18; H. HUMBACH (23), *DLZ* 93, 987; Ch. MALAMOUD (8–22), *Erasmus* 24, 592–98; V. PISANI (21–22), *Paideia* 26, 375–76; (23–24), *Paideia* 28, 134–36; (25), *Paideia* 29, 359; (26), *Paideia* 31, 215; P. TEDESCO (19–24), *JAOS* 95, 148.

59. MAYRHOFER, Manfred. *Zur Gestaltung eines etymologischen Wörterbuches einer 'Grosscorpus-Sprache'*. Öster. Akad. Wiss., Philos.-hist. Kl., Sber 368 Bd, Wein, 1980; 58.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. 67]

..appendix by V. I. ABAEV and Karl HOFFMANN and Eva TICHY..

60. MÖLLER, H. *Vergleichendes indogermanisch-semitisches Wörterbuch*. Göttingen, 1970; 36 + 316.

..(2nd ed.)..

61. MONIER-WILLIAMS, M. *Sanskrit-English Dictionary*. Mot. Ban., Delhi, 1979; xxxvi + 1333.

..reprint of 1976, wh. was itself reprint of 1899 and wh. was greatly enlarged and improved by E. LEUMANN and C. CAPPELLER..

62. MUNI, V. *Puranic Encyclopaedia*. 1975; 930.

..a comprehensive dictionary of the Epic and Puranic literature..

63. MYLIUS, Klaus. Ein neues Handwörterbuch Sanskrit-Deutsch, an der Karl-Marx-Universität entwickelt. *WZKMUL* 22 (1), 1973, 91–97.

..(Autorreferat).. Vedic lit. taken into account to a large extent..

64. MYLIUS, Klaus. *Wörterbuch Sanskrit-Deutsch*. VEB Verlag Enzyklopädie, Leipzig, 1975; 583; 2nd ed., 1980.

..about 70,000 words, Vedic and cl. Sk. .. 2nd ed. contains about 70 additions and corrections made by the author..

Rev.: H. W. BODEWITZ, *IIJ* 18, 114–16; Annemarie ESCHE, *AALA* 6 (4), 984–85; M. GATZLAPP, *ZPhon* 29, 613–15; C. G. KASHIKAR, *BDCRI* 36, 177–80; H. KRICK, *WZKSA* 22, 184; Asko PARPOLA, *AO* 40, 338–40; H. C. PATYAL, *VIJ* 14, 315–319; B. SCHLERATH, *Kratylos* 25, 117–22; G. WOJTILLA, *AOHung* 31 (1), 143–45.

65. MYLIUS, Klaus. Sanskritischer Index der jungvedischen Namen und Sachen. *EAZ* 17, 1976, 73–104, 345–376, 501–532, 667–698; 18, 1977, 91–122, 291–322, 461–492, 689–720; 19, 1978, 77–108, 273–298.

66. NAGENDRA (ed.). *Bhāratīya Sāhitya Kośa*. National Publ. House, New Delhi, 1981; xx + 1437.

..18 lgg. including Sk. ..

67. NAUMAN JR., St. Elmo. *Dictionary of Asian Philosophies*. Philosophical Library, New York, 1978; xxi + 372.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..from the 7th cent. B. C. to the modern period..

Rev.: Harvey Paul ALPER, *JAOS* 101, 493–94; ED., *IIJ* 22, 93; W. HALBFASS, *OLZ* 77, 394; Joseph KOLMAS, *Arch Or* 49, 110.

68. NAWABI, Yahya Mahyar. *A Bibliography of Iran.* Iran Culture Foundation, Tehran, 1969; xvi + 256.

..a catalogue of books and articles on Iranian subjects, mainly in European lgg... Vol. I: Avesta, Mani and Manichaeism; Zoroaster and Zoroastrianism; Parsis of India..

69. OTREBSKI, Jan. Zwei Beiträge zum indo-europäischen etymologischen Wörterbuch. *Sluszkiewicz Fel. Vol.*, Warsaw, 1974, 177–178.

..(1) the Indo-Ir. Gen.-Abl. in *-os* (e. g. *dyoḷ* from *dyauḷ*)..

70. PANDEY, R. B. *Hindu Dharmakośa.* U. P. Hindi Sansthan, Lucknow, 1978; 12 + 706.

71. PANDIT, M. D. A concordance of Vedic compounds analysed (interpreted) by Veda. I: *CASS Stud* 3, 1976, 179–206; II: *CASS Stud* 5, 1980, 17–31 (Also in *JUPHS* 43, 1978, 125–139).

72. PARRINDER, G. A. *A Dictionary of Non-Christian Religions.* Brill, 1973; 320 + 242 drawings + 94 photographs.

73. PARRINDER, Geoffrey. *Man and his Gods. Encyclopaedia of the World's Religions.* Hamtyn Publ. Group, London, 1973; 440 + illust.

74. PATYAL, H. C. Etymology and Sanskrit Dictionary on Historical Principles. *IL* 40 (2), 1979, 115–122.

75. PATYAL, H. C. Critical remarks on "A Practical Vedic Dictionary" by Suryakanta. *SP*, 31 AIOC, Jaipur, 1982, p. 48.

..ref. 100 below..

76. PLOTT, J. C.; MAGS, P. D. *Sarva-Darśana-Saṅgraha. A bibliographical guide to the global history of philosophy.* Brill, 1969; xxii + 305 + 2 fold. + synchronical charts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. 84]

77. POKORNY, J. *Indogermanisches etymologisches Wörterbuch.* 2 Vols. Bern, 1969–1972; 1187 + 469.

..see *VBD* III. 35. 40..

Rev.: M. MAYRHOFER, *Bi Or* 27, 327–28; A. TOVAR, *Em* 39, 227–28.

78. POTTER, Karl H. (ed.). *The Encyclopedia of Indian Philosophies. Vol. 1: Bibliography of Indian Philosophies.* Mot. Ban., Delhi, 1970; xxxiii + 811.

Rev.: Paul HORSCH, *As Stud* 17 (2), 156.

79. PRUŠEK, Jaroslav. *Dictionary of Oriental Literatures.* Basic Books, New York, 1974.

..three vols... over 2000 entries.. Vol. II, South and South-East Asia, ed. Dušan ZBAVITEL, Allen and Unwin, 1974; xiv + 191.. includes India..

Rev.: W. L. IDEMA (Vol. II), *TP* 63, 338–39.

80. RAJAVIRA SASTRI. *Vaidika Kośa.* Part I. Arsh Sahitya Prachar Trust, Delhi, 1975; 14 + 228.

81. RAU, W. [Index to Ṛgveda translations in L. Renou's *EVP*]. *OLZ* 64 (1–2), 1969, 74–83.

82. RAY, Ramkumar. *Vedic Index: Hindi Translation.* Chowkhamba, Varanasi.

..2 parts..

83. REESE, W. L. *Dictionary of Philosophy and Religion: Eastern and Western Thought.* Humanities Press, Atlantic Highlands, 1980; iv + 644.

Rev.: John A. HUTCHISON, *PEW* 31, 549–51.

84. RITTER, Joachim et al (ed.). *Historisches Wörterbuch der Philosophie.* Schwabe and Co., Basel/Stuttgart, 1971; Vol. I (A–C), xi + 1035.

..revised ed. of *Wörterbuch der philosophischen Begriffe* by Rudolf EISLER..

Rev.: Paul HORSCH, *As Stud* 17 (2), 154–55.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

85. SADHU RAM. *Index to IHQ 1925–1963*. Shri Vijay Mohan, Karol Bagh, New Delhi, 1970; 187.

86. SALETORE, R. N. (ed.) *Encyclopaedia of Indian Culture*. Sterling Publishers. New Delhi, 1981; Vol. I; ix + 412 + plates.

87. SCHLERATH, B. *Awesta Wörterbuch, Vorarbeiten* I–II.

..see *VBD* III. 35. 44..

Rev.: M. J. DRESDEN, *JAOS* 90, 583–84; Hanns-Peter SCHMIDT, *OLZ* 69, 180–82.

88. SCHLERATH, B. *Sanskrit Vocabulary-Arranged according to word families with meaning in English, German, and Spanish*. Brill, 1980; ix + 216.

Rev.: J. W. DE JONG, *IIJ* 24 (2), 135–36; M. MAYRHOFER, *Mundus* 18 (2), 133–36.

89. SCHWARZ, W.; PFEIFFER, O. E. *Rückläufiges Wörterbuch des Altindischen*. OH, Wiesbaden, 1974–78; viii + 928.

..publ. in 4 Lief.; Foreword by MAYRHOFER; Index contains 160,000 lemmata..

Rev.: H. W. BODEWITZ, *WZKSA* 26, 206–07; C. CAILLAT, *Kratylos* 20, 199–200; J. W. DE JONG, *IIJ* 25 (2), 140–41; H. KRICK, *WZKSA* 20, 187; 22, 184–85; Asko PARPOLA, *AO* 37, 287–89; 39, 266; N. TSUJI, *AORS* 14, 111–12.

90. SEN, Chitrabhanu. *Dictionary of Vedic Rituals based on the Śrauta and Gṛhya Sūtras*. Concept Publishing Co., Delhi, 1978; 172 + plates + charts. (Reprint of 1978 in 1982).

Rev.: G. B., *ZDMG* 130 (1), 193; Dipak BHATTACHARYA, *VIJ* 16 (1), 147–49; J. GONDA, *JRAS* 1979, 64–65; C. G. KASHIKAR, *ABORI* 60, 289–92; MAAN SINGH, *JGJKSV* 34 (3–4), 196–97; Klaus MYLIUS, *AALA* 7 (1), 164–65; J. M. VERPOORTEN, *JA* 267, 229.

91. SEN, Nilmadhav. The problem of chronology of Vedic texts for a Sanskrit Dictionary on Historical Principles. (in) *Studies in Hist. Sk. Lexicography*, Poona, 1973, 104–115.

..see 33. 60 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35.99]

92. SHALIGRAM, P. K. *A Dictionary of Archaeology.* Caravan Publ. Co., Delhi, 1980; 226.

..English-Hindi.. illustrated..

93. SHARMA, Jagdish Saran. *Encyclopaedia Indica.* S. Chand and Co., New Delhi, 1975; viii+1407.

..2 vols... 2nd rev. ed...

94. SHARMA, Satyanarayana. Pratīcye jagati saṁskṛtaśabda-kośaviṣayiṇī paryeṣaṇā. *Paramārthasudhā* 4 (1), 1980, 1–4.

..ref. to *Nighaṇṭu* and *Nirukta*..

95. *Śrautakośa* Vol. II, Sanskrit Section, Part I (ed. C. G. KASHIKAR).

..see *VBD* III. 35. 51..

Rev.: Klaus MYLIUS, *MIO* 17, 493–95; Ludo ROCHER, *JAOS* 93 (3), 376.

96. *Śrautakośa*, Vol. II, English Section (by R. N. DANDEKAR), VSM, Poona; Part I, 1973, iv+435; Part II, 1980, x+437–894.

97. SREEKRISHNA SARMA, E. R. A note on the treatment of technical and semi-technical terms in a Historical Sanskrit Dictionary. (in) *Studies in Hist. Sk. Lexicography*, Poona, 1973, 128–131.

98. STUTLEY, Margaret and James. *A Dictionary of Hinduism: Its Mythology, Folklore, and Development 1500 B.C.–A.D. 1500.* Routledge and Kegan Paul, London, 1977; xx+372. (Also, Allied Publishers, New Delhi).

..contains 2500 romanized Sk. subject-headings.. Vedic subjects covered at some length..

Rev.: J. R. HINNELLS, *JRAS* 1979, 73–74; J. R. MARR, *BSOAS* 43 (1), 152; K. R. NORMAN, *Modern Asian Studies* 13 (3), 519–27; F. M. PAREJA, *Boletin de la Asociacion Española de Orientalistas* 14, 281; G. WOJTILLA, *AOHung* 32, 253–55.

99. STUTLEY, Margaret; STUTLEY, James. *Dizionario dell' Induismo.* Ubaldini, Rome, 1980; xv + 544.

..Ital. transl. of 98 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

100. SURYAKANTA. *A Practical Vedic Dictionary*. OUP, Delhi, 1981; xvii + 750.

..words defined in Hindi and English.. entries illustrated with examples..

Rev.: J. C. WRIGHT, *BSOAS* 46 (1), 212.

101. THITE, G. U. Dictionaries of Vedic ritual. *SP*, 31 AIOC, Jaipur, 1982, p. 67.

..considers (1) *Śrautapadārthanirvacanam* by Nageshvar Sastri SOMAN; (2) *Vocabulaire du rituel védique* by L. RENOU; (3) *Dictionary of Vedic Rituals* by C. B. SEN; also *Śrautakośa*, VSM, Poona.. an exhaustive explanatory dict. is still a desideratum; roots and adverbs need to be studied..

102. TODOROV, Tzvetan; DUCROT, Oswald. *Enzyklopädisches Wörterbuch der Sprachwissenschaften*. Athenaion, Frankfurt/a M, 1975; XII + 420.

Rev.: Rölf KÖDDERITZSCH, *Kratylos* 23, 162–64.

103. TURNER, R. L. *A Comparative Dictionary of the Indo-Aryan Languages*, 1962–1966; *Indexes*, 1969; (with TURNER, D. R.) *Phonetic Analysis*, 1971.

..*VBD* III, 35. 55–57..

Rev.: T. BURROW (*Ph. An.*), *JRAS* 1971, 195–96; C. CAILLAT (*Ph. An.*), *BSL* 67 (2), 85–87; Hans HENDRIKSON (entire work), *AO* 37, 304–08; W. RAU (Indexes), *OLZ* 68, 390; J. TISCHLER, (*Ph. An.*), *ZDMG* 123, 422; J. C. W. (*Ph. An.*), *BSOAS* 34, 670.

104. TSUJI, Naoshiro. Professor K. Mylius's two works recently published. *Tōhōgaku* 57, 1979, 149–150.

..(1) *Sk. Dictionary* (see 64 above); (2) *Sanskrit Readings*, from Veda onwards (see 30 above)..

105. VISHVA BANDHU *et al.* *Index of the Ṛgveda-Padapāṭha*. V I Series 26 b, Hoshiarpur, 1966; 668.

106. VISHVA BANDHU *et al.* *Upaniṣadic Citations. Being a Concordance of Basic Extracts*. V I Series 53, Hoshiarpur, 1972; 578.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36.3]

107. VISHVA BANDHU; NAIR, S. Bhaskaran. *A Comparative and Critical Dictionary of Vedic Interpretation (A Specimen)*. Santakuti Vedic Series 23 (Suppl. to *VIJ* 10), Hoshiarpur, 1972; xx+8.

..see *VBD* III, 35. 65..

108. VISHVA BANDHU. *A Vedic Word-Concordance: Brāhmaṇa Section*. Santakuti Vedic Series 7 and 8; Part I, 1973, xxxix+834; Part II, 1973, 835–1708.

..rev., enlarged 2nd ed...

109. VISHVA BANDHU. *A Vedic Word-Concordance: Saṁhitā Section*. Santakuti Vedic Series 1, Hoshiarpur; Part I, 1976, clxiv+668.

..rev., enlarged 2nd ed...

110. WALDE, A.; POKORNY, J. *Vergleichendes Wörterbuch der indogermanischen Sprachen*. 1973.

..3 vols... reprint of Berlin 1927–32..

111. YUDHISTHIRA, Mimamsaka. *Uṇādikoṣaḥ*. Ramlal Kapur Trust, Bahalgarh, 1974; 4 + 24 + 264.

Rev.: S. K. GUPTA, *BSSS* II, 3 (3–4), 65–66.

X. LITERARY STUDY

36. POETRY, STYLE, FIGURES OF SPEECH.

1. ANANTHANARAYANA, H. S. The similes in Taittirīya Brāhmaṇa. *VIJ* 12 (1–2), 1974, 1–9.

..*upamā* is most common.. treats similes expressed thro' *iva*, *na*, *yathā*.. similes clarify the sense; also reflect political, social, and domestic life..

2. BANDOPADHYAYA, Dhirendra Nath. Saṁskṛtasāhitye aślīlatā. *SSPP* 58 (9–12), 1976, 129–139.

..ref. to obscenity in Vedic lit...

3. BANSAL, Shashi Kumar. Utprekṣās in the Ṛgveda Maṇḍala VII. *ABORI* 55, 1974, 206–207.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..VII. 34. 7; 55. 2; 83. 3; 88. 2ab; 89. 2ab; 104. 2d..

4. BHATTACHARYA, Bhabani Prasad. Interpretation of the Veda from the literary point of view. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 18–19.

..to locate the poetic figures and analyse the poetic images is the way to the correct interpret. of the Veda..

5. BHATTACHARYA, Bhabani Prasad. A poetic study of the *ṚV* Maṇḍala II.

..see 3. 31 above..

6. BHATTACHARYA, Bhabani Prasad. A poetic study of the *ṚV* Maṇḍala III.

..see 3. 32 above..

7. BHATTACHARYA, Nitish. Fresh light on some Ṛgvedic similes. *SP*, 29 AIOC, Poona, 1978, 8–9.

8. CHAKRABORTY, Chhanda. Aspects of folk-life in the Vedic similes. *SP*, 29 AIOC, Poona, 1978, p. 207.

9. DAVE, Kantilal Ramashankar. Upaniṣadomān upamā. (Guj.). 1975.

..Ph. D. diss., Sardar Patel Univ. ..

10. DHAVAN, Krishna Kumar. *Upaniṣadon men kāvyatattva*. (Hindi). VVRI, Hoshiarpur, 1976; xxii + 351.

..see 22. 50 above..

11. DIKSHIT, Harinarayan. Vaidikavāṅmaye alaṃkārāḥ. *SS* 33 (3–4), 1978.

12. HEGDE, Gurupad K. The principle of pun in the Vedas. *SP*, 31 AIOC, Jaipur, 1982, 30–31.

..Vedic compositions do possess "soul" wh. is *śleṣatattva*; author gives examples of *pratīkaśleṣa*, *prabandhaśleṣa*, etc. ..

13. JAGANNATH, Sastri. *Vaidika-sāhityālaṃkāra-mañjūṣā*. Rohtak, 1969; 124.

..see *VBD* III. 36. 17..

Rev.: ED., *VS* 7 (1–2), 118.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36.18]

14. JAMISON, Stephanie W. Case disharmony in Ṛgvedic similes. *IIJ* 24 (4), 1982, 252–271. (Also in *IE Studies* IV, ed. C. WATKINS, Harvard Univ. Dept. of Linguistics, 1981, 725–763).

..briefly discusses the basic structure of *ṚV*-simile.. simile was an extremely common, rigidly structured rhetorical tool of the Vedic poet. Because its basic structure was so straightforward, the simile afforded opportunities for striking variation, to display the poet's verbal process without significantly obscuring the message.. one such type of variation discussed in this paper, viz., that in wh. the poet takes advantage of already existing syntactic ambiguities of a verb to generate competing constructions in the simile and the skeleton of a sentence.. Appendix I: "swell" and "milk": further examples; Appendix II: some non-examples..

15. JOHNSON, Willard. *Poetry and Speculation of the Ṛg-Veda.*

..see 4.28 above..

16. KRISHNAMOORTHY, K. Literary aspect of Vedic literature. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 31–33.

..(1) *nānṛṣiḥ kurute kāvyam*; (2) Bharata's *Nāṭyaśāstra* constituted of elements derived from the 4 Vedas; (3) Rājaśekhara – the first to advocate study of Veda as poetry; (4) Vedic words for 'beauty' show that Vedic sages had an aesthetic outlook; *vipra* denotes inspired frenzy of the poet; (5) Uṣas-*sūktas*; (6) Dharmasūri, author of *Sāhityaratnākara*, gives a number of instances of absence of *kāvyadoṣas* and presence of *kāvyaguṇas* in Veda; (7) secular hymns – indicative of poetry; (8) *alaṁkāras* in the Veda; (9) Vedic poets were conscious of their art: X.71; (10) lit. char. of Vedic *chandas*..

17. KRISHNAMOORTHY, K. Poetic figures and sentiments in the Atharvaveda: a reappraisal. *GJV*, VSM, 1982, 140–147.

..they are neither imposing nor impressive; they can't be deemed to represent the genesis either of *arthālaṁkāras* or *nāṭyarasas* as understood later in Sk. poetics; Bharata's statement that *rasas* in *Nāṭya* are borrowed from *AV* is open to question..

18. LAL, S. K. Metonymy in the Ṛgveda. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 12–13.

..metonymy = a form of metaphor in wh. the name of an object or concept is exchanged for the name of another object or concept

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

closely associated with it.. studies, from the pt. of metonymy, such words as *pakvam*, *bṛhat*, *āyu*, etc. .. see 39. 36 below..

19. MANSINGH. Yāska on upamā. *VIJ* 10 (1-2), 29-35. ..see 26. 28 above..

20. MAINKAR, T. G. *Some Poetical Aspects of the Ṛgvedic Repetitions.*

Rev.: Massimo SCALIGERO, *EW* 24, 463 (in sacred lit., poetic form is an aesthetic necessity of the mystical, cosmogonic, or magical content; 'rhythm' is the way in wh. the 'atemporal' expresses itself in the 'temporal''; repetition is the most immediate form of rhythm.. ..repetitions in *ṚV* respond to a need for a meditative vivification of the image just as 'meditation' is based on the technique of *japa*; poetic law obeys an inner law).

21. MEDDA, Ettore. Gli "enjamblements" di ṚV X. 95 per un'analisi stilistica. *SSL* 18, 1978, 199-210.

..see 3. 144 above..

22. NARANG, Saroj. Figures of speech in the Atharvaveda. (in) *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 111-127.

..gives illustrations of various *alaṁkāras* in *AV*.. *AV*-poets seem to have unconsciously employed the *alaṁkāras* in accordance with the rules of classical rhetorics..

23. NATHAN, Leonard. Conjectures on a structural principle of Vedic poetry. *Comp. Lit.* 28 (2), Eugene, 122-134.

24. PANDYA, Bhagavatiprasad. Glory of Vedic poetry. *Souvenir*, Veda Parishad First Anniversary, New Delhi, 1982.

..ref. to various types of Vedic poetry, e. g. lyrical poetry, sacrificial litanies, philos. hymns, riddle hymns, etc...

25. PATEL, Mohanlal. *Vedarasanī vibhāvanā.* (Guj.). Akshar Purushottam Sanstha, Ahmedabad, 1983; 32.

26. PRAHLAD KUMAR. Ṛgvede kāvyasuṣamā. *Charudeva Shastri Fel. Vol.*, 1973, SK. 63-69.

27. PRAHLAD KUMAR. Ṛgvedīyopamāsu mānavajīvanādāttānyupamānāni. *Saṁskṛta-Ratnākara*, 1974-75.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36.34]

..serially..

28. PRAHLAD KUMAR. *Ṛgvede 'laṅkārāḥ*. Pranava Pratisthana, Mun. Man., New Delhi, 1979; 7+259.

..Delhi Univ. diss. in Sk. on " Figures of speech in *ṚV* "..

29. RAMANATH. Vedon kī varṇanaśailiyān. (Hindi). Shraddhananda Shodh Sansthana, Gurukula, Kangri.

30. RAM GOPAL. The figurative use of duhitṛ in the Ṛgveda. *JGJKSV* 28 (1-2), 1972, 523-532.

..(paper presented at 25 AIOC).. *duhitṛ* mostly used in a figurative sense.. *d.* of the sun= Sūryā=Uṣas.. *d.* = one who draws (*duh*) her sustenance from somebody (*pitṛ*)..

31. RUBEN, Walter. *Die gesellschaftliche Entwicklung im Indien : Band V : Die Entwicklung der Dichtung*. Akadamie-Verlag, Berlin, 1973; 368.

32. SANI, S. Studi sull' allitterazione nel Ṛgveda. *SSL* 12, 1972, 193-226.

33. SCHLERATH, B. Figurative style in the Vedas. *SP*, 4 WSC, 1979, 206-207.

..(1) comparisons established by *yathā, iva, na* ; they illustrate mythical events with the help of the mentioning of occurrences of daily life ; they, therefore, reflect the youngest layer of *ṚV*-civilization ; (2) metaphors (e. g. *go*=cow=dawn) : not merely poetical figures of speech ; they designate a common identical segment of two entities, a cosmic joint, a secret truth (*ṛta*) ; (3) identifications of the *Br.* have the same function as the metaphors of *ṚV* — some of them are the continuation of *ṚV*-metaphors; mostly the identifications have their origin in the context of the Brahmanic logic and argumentations..

34. SMITH, R. Morton. Unhumorous puns in ancient India. *IIES* 7 (1-2), 1979, 105-112.

..there was originally sense in the apparently strange and meaningless statements of *Br.*.. as lg. develops, some words fail to survive and so the puns depending on them become forgotten.. considers some puns : *gāyatrī* — *gā* ' sing ' connected in pun with *jīv* and suffix *tra* with *trā* ' to protect '; therefore, *gāyatrī* = creative, fertile metre.. *triṣṭubh* (*tubh* ' striking ') = thrice striking, thrice powerful

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. THIEME, P. Sprachmalerei. *KZ* 86, 64–81.

36. TOPOROV, V. N.; IVANOV, V. V. The problem of the functions of the blacksmith in the light of the typology of cultures. (Russ.). Tartu, 1974, 87–90.

..ref. to Vedic *kavi* and poetical technique of forging words..

37. VARMA, Mahendra Kumar. Elements of poetry in the Ṛgveda. *ABORI* 54, 1973, 199–205.

..*dhvani*, *rasa*, *alaṁkāra* were discerned, named, and developed later, but they existed in Vedic poetry.. *ṚV*-poets compared with epic and classical poets..

38. VARMA, Mahendra Kumar. Poetry of Madhucchandas Viśvāmitra. *CASS Stud* 2, 1974, 113–126. (Also, *VIJ* 13. 1–2, 1975, 385–401).

39. VARMA, Siddheshwar. Studies in the systematics of Vedic stylistics. *VIJ* 15 (2), 1977, 185–187.

..associativeness in inanimate objects : (1) Vāyu for musical notes; (2) Soma preparations as benedictory; (3) cumulative effect of the amenities of life; (4) Maruts as producers of symphonies; (5) pestle and mortar as consumers of grain.. associativeness in animate objects : (1) Mitra-Varuṇa; (2) Aśvinau; (3) prayer for cows and horses; (4) Indra Agni; (5) associativeness of evil forces..

40. VEERABHADRA SWAMY, M. R. Upamā in the Atharvaveda in the light of Sāyaṇabhāṣya. *J. Inst. Indian Studies* 1 (2), Kadiyali-Udupi, 1979.

37. METRE, ACCENT, MUSIC, RECITATION.

1. ABHAYADEVA. Veda kā pārāyaṇa-pāṭha. (Hindi). *Veda-Savitā* 2 (3), 1981, 74–76.

2. ABHYANKAR, K. V. Methods of the recital of the Veda-texts. *CR* NS 1 (4), 1976, 125–127.

..(summary of paper presented at 1 WSC, New Delhi, 1972)..

3. AGNIHOTRI, Prabhu Dayal. Prācīna bhārata me saṁgīta, nṛtya aura nāṭya. (Hindi). *Saṁgīta* 35 (8), 1969, 3–9.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. ANANTHANARAYANA, H. S. Basic metrical pattern in the poems of the Rigveda. *Acta Linguistica Hafniensia* 14, 1973, 155–170.

..see 4.5 above.. In Vedic, the 8-syllable line was basic; both the 11-syllable and 12-syllable lines are extensions of it..

5. BALASUBRAHMANYAM, M. D. Metre and Vedic svarita. *Sam. Vim.* 3 (1–2), 1975, 71–74.

..metrical peculiarity of the Veda is not the effect of the circumflex accent in IE; *svarita*, like *udātta*, is an independent accent in Veda..

6. BALASUBRAHMANYAM, M. D. The summit tone of a Vedic word. *Ind. Taur.* 6, 1978, 35–39.

..(1) a polysyllabic word has one *udātta* or primary *svarita* as its summit tone, the remaining syllables of the word being atonic; (2) synchronically speaking, *sv.* must be regarded as the summit tone of certain Vedic words (e. g. *kartavyam*); (3) acc. to Pāṇini (3.1.96, 124, 125; 6.1.185) and Kātyāyana, *sv.*, like *u.*, is also a Hauptton..

7. BAKE, A. A. The music of India. (in) *The New Oxford Hist. of Music*, Vol. I, London, 1957, 202ff.

8. BANDYOPADHYAYA, S. *Saṁgīta kā vikāsa aura vibhūtiyān.* (Hindi). Chowkhamba, Varanasi, 1976; viii+103.

..first two chh. deal with hymns of *ṚV* and chants of *SV*, Vedic accents and metres, and musical instruments of the Vedic period..

9. BANERJEE, Suresh Chandra. *Fundamentals of Ancient Indian Music and Dance.* L. D. Series 57, L. D. Inst. of Indology, Ahmedabad, 1976; 120.

10. BANERJEE, Suresh Chandra. Music and dance in ancient and medieval India. *Sternbach Fel. Vol.*, Lucknow, 1979, 727–740.

..pre-Vedic Indus civil. reveals the cultivation of music (among the relics unearthed are found flute, lute, etc.; also figures of men and women in dancing postures).. *pragāthas* in *ṚV*.. *SV*..

11. BHATTACHARYA, Arun. *A Treatise on Ancient Hindu Music.* 1978; 176.

12. BHATTACHARYA, Vibhuti Bhushan. *Jaiminīyaṁ Sāmagānam.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 8.2 above..

13. BHISE, U. R. Sāmagāna: a blending of two types of music. *JASBom* 49–51, 1974–76, 41–44.

..based on *Nāradīya-Śikṣā and Taitt.-Prāt.*.. various aspects of *sāman*.. two streams of musical trad. : evidence : (1) use of two diff. instruments, *vīṇā* and *veṇu*; (2) two sets of technical terms for the names of musical notes: *svaras* (notes), *grāmas* (musical scales) used in *Sāmagāna*; (3) legends from *Br.* : *sā + ama*; *Sāman*-music superior to *ṚV*-music..

14. BHISE, U. R. Development of the Indian musical scale. *JOIB* 25 (2), 1975, 181–184.

..see *VBD* III. 37.14.. Ind. music had its germs in Vedic ritual practices; in the earliest stages, music not regarded as art.. seven notes, like *Ṣaḍja*, *Ṛṣabha*, etc., mentioned in *Śikṣā* works; Pāṇini's *Śikṣā* mentions them in connection with recitation; shows correspondence with *svaras* like *udātta*, etc.; *Taitt.Prāt.* (23.12) enumerates the counterparts of the seven notes (e. g. *kruṣṭa*, *prathama*, etc.); *Nāradīya-Śikṣā* discusses *śrutis* as well as *ṣaḍja-grāma* and *madhyama-grāma*..

15. BHISE, U. R. Sāmagāna; a blending of two types of music. *SP*, 29 AIOC, Poona, 1978, 9–10.

..see 13 above..

16. CHAITANYA DEVA, B. The ethical and cultural history of musical instruments in India. *JMA* 44 (1–4), 1973, 234–247.

..Indus valley : figures of hourglass drums, cylindrical drums, castanets, cymbals, whistles and harps.. Vedic lit. : *vīṇā* (diff. kinds), *dundubhi*, *tūṇava*, *āghāṭī*, *lambana*, *ādambara*, etc... *SV*-music is a 'descending' music (this is a characteristic of all early music : closely related to the psycho-physiology of music and musical instruments); Vedic chants were ecclesiastical in purpose and hence highly symbolic and not easily permissible of change..

17. CHAITANYA DEVA, B. *Indian Music*. ICCR, New Delhi, 1974; x+172.

..one can't trace the entire range of Ind. music to the Veda..

18. CHAUBE, B. B. *Vaidika-svarita-mīmāṁsā*. (Hindi). Vaidika Sahitya Sadan, Hoshiarpur, 1972; xii+130.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.27]

..nature, varieties (*svatantra* and *sāmānya*), pronunciation, and marking of *svarita*; *kampa-svara*..

19. CHAUBE, B. B. *Vaidika-svara-bodha*. (Hindi). Vaidika Sahitya Sadan, Hoshiarpur, 1972; *ka-ṇa*+146.

..monograph on Vedic accent..

20. CHAUBE, B. B. (ed.). *Bhāṣikasūtra of Maharṣi Kātyāyana* with the commentaries of Mahāsvāmin and Anantabhaṭṭa. Punjab Univ. Indolog. Series 4, VVRI, Hoshiarpur, 1975; 46+88.

..see 17.12 above.. accentuation-system of *ŚPB*..

Rev.: Ludwik STERNBACH, *JAOS* 101, 483.

21. CHAUBE, B. B. The problem of kampa svara in *ye* $\underline{1}$ *rā* (*ṚV* X. 78. 5). *JGJKSV* 33 (2), 1977, 85–93.

..it may be a scribal mistake for *ye* $\underline{3}$ *rā*; or it may be indicating accentual peculiarity of *kampasvara* in some other recension of *ṚV*.. author accepts the latter alternative..

22. CHAUBEY, B. B. Accent in the Śatapatha Brāhmaṇa – the problem of change in its nature.

..see 17.13 above..

23. CHITALE, S. B. Asā hā ghanapāṭhī vidvān tayāra hoto. *Phatak Guruji Smaraṇikā*, Poona, 1979, 36-39.

..how a person masters *ghanapāṭha*..

24. DANIÉLOU, Alain. The relationship between music and language according to Hindu theory. *World of Music* 17 (1), Berlin, 1975, 14–23.

25. DANIÉLOU, Alain. The music of India, record I: Vedic recitation and chant. *A Musical Anthology of the Orient*, 6, UNESCO.

26. DEVASTHALI, G. V. Svaramañjarī of Nṛsiṁha. *JGJKSV* 29, 1973, 241–261.

..introduces this manual on Vedic accent..

27. DEVASTHALI, G. V. Krama-pāṭha. *ABORI*, DJ Vol., 1978, 573–582.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(1) *krama* is a very ancient mode of Vedic recitation, next only to *saṁ.* and *pada*; (2) diversity of views about several details re the formation of *krama*, tho' this diversity appears to be only a later growth; (3) *krama* combines into one *pāṭha* the *saṁ.* and *pada* with all their peculiarities; (4) has its own imp. in the field of Vedic studies..

28. DIWEKAR, H. R. Sāmavedāce svara va gāyana. (Marathi). *R. S. Walimbe Fel. Vol.*, Joshi Lokhande Prakashan, Poona, 1974, 259–271.

..Indian music arose from the ancient *Sāma*-chants..

29. DIWEKAR, H. R. Ko nāma sāmagānapaddhateḥ pravartakaḥ? *Śāradā* 16 (4), 22.12.1974, 7–8.

..Vāmadeva, instructed by Agni, was the promoter of the system of *Sāma*-chanting..

30. DOCTOR, Adi. The concept of consonance in ancient Indian music. *J. of the Indian Musicological Society* 8 (3), Baroda, Sept. 1977.

31. GAUTAM, M. R. *Musical Heritage of India.* Abhinav Publications, New Delhi, 1980; xi + 138.

..the solid foundation of classical music on the *SV*-music..

32. GUPTA, M. N. Vedic metre in Indus script. *VIJ* 15 (2), 1977, 188–196.

..in Indus script, two types of signs, viz., small strokes and rake, are used to represent the no. of syllables and *pāda*..

33. GUPTA, Motilal. Prācīna bhārata men śravaṇātmaka svanavijñāna. (Hindi). *Bhāṣā* 13 (2), 1973, 77–89.

34. GUPTA, S. K. Conception of metre in the Ṛgveda. *BSSS* II (1–2), 1972, 1–8.

..see *VBD* III. 37.26.. 'spiritual' significance of Vedic metres; *chandas* and names of metres like *anuṣṭubh* don't signify a measure of vs., but they signify something deeper; *chandas* may have originally meant 'creation'.. it is futile to attempt to reconstruct *ṚV*-text by restoring the regularity and rhythm in Vedic vss...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.40]

35. GUPTA, S. K. Vyatyayo bahulaṁ tathā bahulaṁ chandasi. *Comp. Anal. Stud. Vedas I*, Nag Publ., Delhi, 1981, 217-226.

..accent not sufficiently heeded by Yāska.. the scope and purpose of Pāṇini's *sūtras* on *chandas* (= Vedic lg.) are limited..

36. HOLROYDE, Peggy. *Indian Music : a vast ocean of promise.* George Allen and Unwin, London, 1972 ; 291 + 16 pl.

..ch. 1 : the Hindu background..

Rev. : J. R. MARR, *BSOAS* 36, 682-83.

37. HOWARD, W. *Sāmavedic Chant.* Yale Univ. Press, New Haven, 1977 ; xxv + 572.

..see 9.3 above.. author examines, from a musical pt. of view, all of the known styles of Sāmavedic chanting; gives a survey of *SV*-texts and *śākhās*; also sets forth the place of *SV* in Vedic ritual; briefly describes the Somayāga; explains *stotra*, *stobha*.. first main part of the work deals with Kauthuma and Rāṇāyanīya schools; the second part with Jaiminīya school; third part : examples of notes in chants (musical transcriptions of select specimens of Sāmavedic chant; careful notation of pitch and rhythm).. appendix : list of recordings of Vedic recitation and chanting.. useful glossary.. (acc. to H., "the word *svara* implies a musical phrase or motive – not necessarily only a single isolated tone".. H. believes that the present day reciters and chanters are authentic and legitimate) ..

Rev. : Klaus MYLIUS, *EAZ* 22, 161-64; K. R. NORMAN, *Modern Asian Studies* 13 (3), 519-27; Asko PARPOLA, *AO* 40, 332-38; Frits STAAL, *JAOS* 99, 347-48; G. U. THITE, *JAS* 37, 765-66; J. C. WRIGHT, *BSOAS* 41, 428-29.

38. IHARA, Shoren. Chandas – a preliminary grammatical observation of Sanskrit. (Jap.) *J. Naritasan Inst. for Buddhistic Studies* 6, 1981, 77-96.

..considers Vedic metres..

39. JANI, A. N. The Śivasūtras and music. *JOIB* 15, 1966, 400-402.

40. JANI, A. N. On the mātrā and the mode of recitation of an independent svarita. *Charudeva Shastri Fel. Vol.*, 1974, E 77-81.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(ref. *VBD* III. 25. 79).. first half of a *svarita* shd. be recited as slightly higher than its remaining part..

41. JHA, Sukheshwar. Elucidation of the salient features of the svaritīya udātta. *JGJKSV* 35 (3-4), 1979, 81-85.

..*svaritīya udātta* (distinct from *sāmānya udātta*) is enumerated separately by Patañjali.. whenever an *udātta* or equally powerful accent follows *sv.*, the co-existent *anudātta* portion of *sv.* in the same locus becomes apprehensible, the *udātta* portion of the *sv.* becoming qualified by the co-existent *anudātta*..

42. KAUFMANN, Walter. Some reflections on the notations of Vedic chant. (in) *Essays in Musicology* (offered to Willi APEL), Bloomington, 1968, 1-18.

43. KAZAMA, Kiyozō. On the accent of the ancient languages (Latin and Sanskrit). *GK* 68, 1975, 44-74.

..(German summary)..

44. KIPARSKY, Paul. Metrics and morphophonemics in the Rigveda. (in) *Contributions to Generative Phonology* (ed. M. BRAME), Univ. of Texas Press, Austin, 1972, 171-200.

..see 39.30 below..

45. KIPARSKY, Paul. Stress, syntax, and meter. *Lg.* 71 (3), 1975.

46. KOELREUTTER, H. J. Music of silence. *Indian Music Journal* 6, New Delhi, 1970, 15-17.

..unity of sound and silence as mythical experience in the music of India..

47. KULKARNI, Rupa. Vaidika saptasvara, gāyanātīla saptasvara, āṇi ekaśrutī. (Marathi). *VSMV* 1979, 1980, 184-192.

48. KURYLOWICZ, J. *Metrik und Sprachgeschichte.* Polska Akademia Nauk, Wroclaw, 1975; 254.

..a set of essays on diverse metrical subjects ranging from *ṚV* to *Divina Commedia*.. emphasis on the dynamics inherent in the verse; these dynamics related to syntax, morphology, and phonology..

Rev.: G. NAGY, *Kratylos* 21, 189-90.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.59]

49. LEVY, J.; STAAL, J. F. (ed.). *The Four Vedas. Record Album*, New York, 1968.

50. LUBOTSKY, Alexander. *Prehistory of Vedic Accentuation*. Doctorate diss., Leiden Univ.

51. Mahārāṣṭrātīla vedavidyecī mukhodgata paraṁparā. (Marathi). *Phatak Guruji Smaranika*, Poona, 1979, 25–26.

..oral trad. of Vedic studies in Maharashtra..

52. *Mantras* (especially recorded in India from Vedic manuscripts). Rosicrucian Supply Bureau, San Jose, 1980.

..Hi Fi records..

53. MCDERMOTT, A. C. S. Towards a pragmatics of mantra recitation. *JIP* 3 (3–4), 1975, 283–298.

54. MISHRA, Lalamani. Bhāratīyon kā svarajñāna. (Hindi). (in) *Bhāratavāṇī*, Asia Publ. House, Bombay, 1975, 279–283.

..Vedic evidence..

55. MITRA, Arati. Prose metre in Sanskrit Literature. *SP*, 28 AIOC, Dharwar, 1976, 59–60.

..Piṅgala includes *yajus* under *chandas*.. *nivids* equipped with *pada*-division (i. e. metrically arranged)..

56. MITRA, Arati. Metre and music. *SP*, 31 AIOC, Jaipur, 1982, 516–517.

..inherent relationship bet. the two.. development of Vedic tones (*udātta*, etc.); main concern of Vedic metre is tone.. ref. to *Yājñavalkya-śikṣā* and *Nārada-śikṣā*..

57. MUKHERJI, Amulya Dhan. *Sanskrit Prosody, its evolution*. Saraswat Library, Calcutta, 1976; 261.

58. MUKHERJI, Amulya Dhan. Sanskrit metres : a new approach. *JASBen* 19 (3–4), 1977/1980, 13–21.

..most of the Sk. metres are derived from Vedic metres wh. have developed from old I-Ir. metres; I-Ir. metres were probably derived from an IE metrical trad. ..

59. MYLIUS, Klaus. Die altindische Metrik. *WZKMUL* 24 (2), Ges.- und Sprachwiss. R., 1975, 197–212.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..introd.; Vedic metres; cl. Sk. metres.. (nearly 360 metres registered)..

60. NAGY, Gregory. *Comparative Studies in Greek and Indic Meter*. Harvard Studies in Comp. Lit., Harvard Univ. Press, 1974; xxii+335.

..considers Vedic *śravá(s) akṣitam* and Vedic metre (153–228).. acc. to N., Ṛgvedic versification generally tolerates diff. patterns within a single flexible meter, while Gk. Lyric generalizes the corresponding patterns as single rigid meters.. Gk. rigidity in meter is a more advanced phenomenon than Indic flexibility.. acc. to N.: formulaic regularity takes precedence over metrical regularity; trad. phraseology generated meter rather than vice versa.. reconstruction of an IE poetic expression..

Rev.: F. BADER, *BSL* 74 (2), 114–18; M. J. DRESDEN, *JAOS* 97, 245–46; Marcello DURANTE, *Kratylos* 19, 41–44; W. M. HASLAM, *JHS* 96, 202–03; J. IRIGOIN, *REA* 81, 311–12; M. L. WEST, *Phoenix* 28 (4), 457–59.

61. NIJENHUIS, E. Wiersma-te. *Dattilam*.
..*VBD* III. 37. 40..

Rev.: J. R. MARR, *BSOAS* 36, 681–82.

62. NIJENHUIS, E. W. T. *Indian Music. History and Structure*. Handbuch der Orientalistik II: Indian: Vol. 6, Brill, 1974; viii+142+14 plates.

..treats of melody, rhythm, musical forms, in their hist. perspective.. Ch. I: a survey of doctrinal exposition from *SV* to the essay by William JONES (1784)..

Rev.: Rajeshwari DATTA, *BSOAS* 39 (2), 459–60; Roberto PERINU, *EW* 26 (3–4), 578–79.

63. NIJENHUIS, E. W. T. *Musicological Literature*. OH, Wiesbaden, 1977; 61.

..*Hist. of Ind. Lit.* (ed. GONDA), Vol. VI, fasc. 1.. survey starts from Vedic lit. ..

Rev.: G. K. TARLEKAR, *ABORI* 60, 342.

64. ORANSKAJA, T. J. Interpretation of marking of the Vedic accent. (Russ.) Tezisy II, Mescow, 1982, 86–88.

65. PANDIT, B. N. Recitation of the Vedas. *Souvenir*, Veda Parishad Inauguration, New Delhi, 1981.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.74]

66. PARTHASARATHY, T. S. The unity of Indian music. *JMA* 48, 1977/80, 192–202.

..refers to *Nārada-Śikṣā* wh. deals with the science and art of Vedic metres, phonetics, tones and tunes, *Sāmagāna*.. for the first time, *NŚ* determined the fixed scale of *Sāmagāna* wh. was the source of all kinds of post-Vedic music..

67. PATWARDHAN, Y. K. Sāma(veda)gāyananī mahattā. (Guj.). *Svādhyāya* 16 (1), 1978, 1–7.

..ritual, psychological, and practical uses of *Sāmagāna*..

68. PINGLE, B. A. *History of Indian Music*. Bharatiya Publ. House, Varanasi, 1962; 124.

69. PRAJNANANANDA, Swami. *Music of the Nations: A Comparative Study*. Mun. Man., New Delhi, 1973.

..brief but comprehensive account of Indian music (among others)..

Rev.: S. SITA, *JMA* 44, 273–76.

70. PRAJNANANANDA, Swami. *Music of the South-Asian Peoples. A Historical Study of the Music of India, Kashmere, Ceylon and Bangladesh, and Pakistan*. Ramakrishna Vedanta Math, Calcutta, 1979; xxiv+387.

..discusses Vedic music.. appendices on Vedic mythology..

71. PRAJNANANANDA, Swami. *Historical Study of Indian Music*. Mun. Man., New Delhi, 1981; xxxii+412.

..cf. *VBD* III. 37. 45.. 2nd revised ed. .. from Vedic music to Rabindra Sangita..

72. RAJAGOPALA AIYAR, P. K. Sāma Veda and Saṅgīta. *JMA* 52, 1981, 63–71.

..see 9. 4 above..

73. SADASIVA MURTY, R. Vedic prosody. *SP*, 31 AIOC, Jaipur, 1982, p. 44.

74. SCHNEIDER, Mariur. *Il significato della musica*, Rusconi, Milan, 1970.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedic chant.. essence of the hymn : joy and praise.. the real creative force or the primordial sonorous substance is *vāk* (*vox*)..

75. SELKIRK, E. O. Prosodic domains in phonology : Sanskrit revisited. (in) *Juncture*, Anma Libri, Studia Linguistica et Philologica 7, Saratoga, 1980, 107–129.

76. SHARMA, Bhagavat Sharan. *Bhāratīya saṁgīta kā itihāsa*. 1969; 165.

77. SHARMA, B. R. On *nidhana*, the last Bhakti of Sāman chants. *VIJ* 13 (1–2), 1975, 293–300. (Also, 27 *PAIOC*, 1976, 275–281; *SP*, 27 AIOC, Kurukshetra, 1974, p. 377).

..see 9. 7 above.. the *Sāman*-chants are chanted by three priests, Prastotṛ, Udgātṛ, and Pratihartṛ; *Sāman*-melodies divided into 5 divisions or *bhaktis*; two kinds of *nidhana* : (1) *sāmāntika* (coming at the extreme end of the chant); (2) *antaḥsāmika* (this is, strictly speaking, not a *nidhana*, since it is not found at the end of the chant).. *antaḥsāmika nidhana* has three categories.. *chanma-nidhanas* : there are two categories of *nidhanas* incorporated in the *Sāman*-chants belonging to *grāmageya* and *araṇyageya* corpus; melodies belonging to this corpus are known as *prakṛtigānas*; the *nidhanas* belonging to these melodies replaced in sacrificial contexts by the Chandogas with *nidhanas* kept secret but revealed at the proper time.. *nidhanas* prescribed for achieving certains ends..

78. SHIVARAMAIAH, B. K. The three dimensions of Ṛgvedic versification. *MO* 6–7, 1972–75, 49–55.

..(1) regulated no. of syllables; (2) partial regulation of syllabic quantities; (3) three degrees of pitch-accent.. *chandas* as the basis of Ṛgvedic versification provided to it both melody and rhythm.. the three dimensions have contributed to the sacredness, rel. significance, and charm of Ṛgvedic compositions..

79. SITA, S. Sāma-Veda as source of Indian music. *J MadrasUH* 43/182, 1971, 150–170.

..see 9. 8 above..

80. SIVARAMAKRISHNA SASTRI, K. A. How to mark the accents in the Historical Sanskrit Dictionary. (in) *Studies in Hist. Sk. Lexicography* 1973, 116–127.

81. SMITH, R. Morton. On the development of the Triṣṭubh. *Ind. Taur.* 8–9, 1980–81, 449–465.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37. 89]

..author has scanned over 6000 *triṣṭubh* lines from all *maṇḍalas* of *ṚV*.. acc. to him, the original metre was 4 + 4; if the 4s are not separated, we have the *gāyatrī* line; if they are, we have *triṣṭubh* (*jagatī*).. author also examines *AV*-vss (Ś and P) wh. are not found elsewhere.. acc. to him, *AV* is metrically more vulgar than *ṚV*.. (epic *triṣṭubh* also studied)..

82. STAAL, J. F. Some Vedic survivals. *JGJKSV* 31, 1975, 167–180.

..*SV*: trad. of recitation.. see 9. 9 above..

83. SUBRAHMANYA, S. Sāmagānaparicayaḥ. *Sam. Vim.* 1 (1), 1973, Sk. 1–6.

..mentions various technical terms.. short hist. of *SV*-lit. ..

84. SUBRAMANIAM, K. *Brahmin Priest of Tamil Nadu.* Wiley Eastern Private Ltd., New Delhi, 1974; viii + 183.

..ways of reciting Vedic vss. illustrated : pp. 179–183..

85. SUDARSHAN DEVA, Acharya. Mantrārtha men ṛṣi, chanda, aura ṣaḍja ādi svaron kī upayogitā. (Hindi). *Dayānanda-Sandeśa* 5 (11), 1978, 23–25.

..a propos of VISHVASHRAVA'S article on the subject published in *Paropakārī*, Aug. '78..

86. SURJANDAS, Swami. Udāttādisvarāṇāṁ niṣpattisthānāni. *Sūr.* 49 (1), 1973, 9–13.

..(ref. Shri HIND KESARI SASTRI, "Bāhyaprayatnastvekādaśadhā", *Bharataśrī*)..

87. THAKUR, Bhagendrasingh. Vedon me chanda. (Hindi). *Veda-Savitā* 3 (5), 1982, onwards.

..serially..

88. THITE, G. U. Music and light in the Veda. *JUPHS* No. 37, 1972, 15–26.

89. THITE, G. U. Dvisvabhāva (double-natured) music. *ABORI* 53, 1972, 51–92.

..respect for and condemnation of music and musicians : this double attitude explained in the light of music being regarded as a power-substance (wh. is believed to have a double nature)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

90. THITE, G. U. Music and medicine in the Veda. *CASS Stud.* 3, 1976, 73–78.

..*Sāmans* as *bheṣaja* (*AV* 11.6.14).. music closely associated with curing of diseases..

91. TIWARI, Anant Sharan. Apropos of the Vedic metre virāṭ (*ṚV* X. 103.4 and 5). *SP*, 31 AIOC, Jaipur, 1982, p. 68.

..was *virāṭ* the original name of *paṅkti*?..

92. URSEKAR, H. S. Sāmaveda and music. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 239–40.

..see 9, 12 above..

93. VAIDYANATHA SASTRI. Chandas and mantras. (in) *Comp. Anal. Stud. Vedas*, Nag Publ., Delhi.

94. VAMADEVA MISHRA. Traisvaryanirdhāraṇatattvavimarśaḥ. *Bhāsvalī* 5 (2) 6 (1), Kashi Vidyapeetha, 1980–81, 129–132.

95. VENKATASUBRAMANIAM, K. S. Significance of Rudra parayanam. *BJ* 22 (16), 37–39; 22 (17), 23–28.

96. VIGORITA, John F. *Indo-European Comparative Metrics.* Ph.D. diss., UCLA, 1973; 299.

97. VIGORITA, John F. The Indo-European 12-syllable line. *KZ* 90 (1–2), 1976, 37–46.

..Vedic *jagatī*..

98. VIGORITA, John F. The trochaic Gāyatrī. *KZ* 93 (2), 1979–80, 220–241.

..trochaic *gāyatrī* as against regular *gāyatrī*.. trochaic *g.* verses show a caesura adjoining the fifth syllable; *g.* requires no caesura, while trochaic *g.* does..

98A. VINE, Brent. On the heptasyllabic verses of the Rig-Veda. *KZ* 91 (2), 1977, 246–255.

..*pādas* of 7 syllables are relatively rare; occur in passages wh. must be considered, for independent reasons, to belong to the most archaic layers of *ṚV*-composition.. some fundamental notions re the structure of 7-syllable vss; the distribution of such vss. in *ṚV*; some implications of *ṚV*-heptasyllables for IE metrics and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37. 105]

versification.. (*ṚV* X. 26 - both crucial and frustrating for the interpret. of Vedic heptasyllables).. Vedic heptasyllabic verse-forms are derived (whether synchronically or diachronically) from mechanisms wh. are well-attested in the evolution of poetic structures elsewhere in IE, namely catalexis and ecaphaly..

99. VYAS, Madanlal. Vedon men saṁgīta. (Hindi). *Vedavāṇī* 35 (5), 1983, 3–8.

..musical instruments; ref. to *nṛtya*, *gīta*, *vādya* in *ŚYV*(*K*) and *TS*; *sāmasvara* and *laukikasvara*..

100. WEBER, A. *Über die Musik der Inder*. *Ind. Stud.* 8, 1973; 484.

..reprint of two monographs (1863): (1) Vedische Angaben über Metrik; (2) Das Chandaḥsūtram of Piṅgala..

101. WEST, M. L. Indo-European metre. *Glotta* 51, 1973, 161–187.

102. WITZEL, M. On some unknown systems of marking the Vedic accents. *VIJ* 12 (1–2), 1974, 472–502.

..(with special ref. to mss. studied by the author).. (1) systems of accentuation not marking *udātta* (*ṚV*, *AV*, *VS*, *TS*, etc.); *ŚPB*: in some cases, *u*. is marked with a horizontal stroke but merely to indicate the following *svarita*; other systems, e. g., *Kapiṣṭhala-Saṁ*.; (2) systems of accentuation marking *u*., e. g. *MS* and *KS* (*u*. marked with a perpendicular stroke above the syllable).. some conclusions and suggestions..

103. WITZEL, M. Anunāsika in medieval Veda tradition (Materials on Vedic Śākhās – 3). *IIJ* 25, 1983, p. 180.

..(to be contd.)..

104. YUDHISTHIRA, Mimamsaka. Vaidika vāṅmaya men prayukta vividha svarāṅkana-prakāra. (Hindi). Chowkhamba, Varanasi.

105. YUDHISTHIRA, Mimamsaka. Mantrāṇām ādhidaivikārtha-vijñāne chandasāṁ sāhāyyam. *GJV*, VSM, 1982, 167–173.

..(the particular time recommended for the recitation of *tat savituḥ*.. indicated by the deficiency of one syllable in the first *pāda* of that *mantra*).. Ṛṣis sought to achieve nearness of the divinities thro' metres..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. LITERARY FORMS: LITERARY CRITICISM.

1. ADHIKARI, Rabindranath. The chorus songs of the Ṛgveda and probable interpretation thereof. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 26–27.

..they might be old ballads composed by bards to be recited or sung in a vast gathering of men; some are of the nature of labour songs – their purpose being the removal of physical or mental worries of invading combative Aryans..

2. AMBROSINI, R. Dialogo e narrazione in inni ṛg-vedici e nell' epos omerico. *Bollettino Centro di Studi filologici e linguistici Siciliani* 11, Palermo, 1970, 51–87.

3. AMIR CHANDRA, Sastri. Sāhityasya vedāṅgatā. *Saṁ. Vim.* 2 (1), 1974, 30-41.

..since rhetorics, poetics, etc., wh. are parts of *sāhitya*, are essential to understand the Veda, they shd. also be treated as *vedāṅga*.. *catvāri śṛṅgā* = 4 *kāvyārthas* like *dhvani*; *trayo pādāḥ* = *mādhurya*, *ojas*, *prasāda*; *dve śīrṣe* = *śravya* and *dṛśya*; *sapta hastāsaḥ* = 7 kinds of *alaṁkāras*; *tridhā baddha* = three *rītis*; *vṛṣabho roravīti* = *bhāvādīnāṁ varṣaṇam*..

4. BALI, Suryakant. Atharvaveda-kāvyamīmāṁsā. (Hindi). *Hist. Crit. Stud. AV.*, Nag Publ., Delhi, 1981, 87–96.

..Sk. rhetorics not adequate for the evaluation of *AV*-poetry; *AV* presents qualitatively diff. features; *AV*-poetry has a clear social context..

5. BANERJI, Suresh Chandra. Aspects of folk-lore in Sanskrit riddles. *OH* 24 (1), 1976, 1–22.

..examples from Vedic lit.: *ṚV* I. 164. 2; *VS* 23. 2. 10; *AV* IX. 9. 2; XIII. 3. 8; *TA* III. 11. 8..

6. BINDRA, Trilochan Simha. Upaniṣatsaṁvāda. *VJ* 22 (3–4), 1973, 254–258, 260.

7. COMPANILE, Enrico. IE metaphors and non-IE metaphors. *JIES* 2 (3), 1974, 247–258.

..[identification of a poetic metaphor can be useful in clarifying etymological problems.. author examines certain metaphors common to several IE lgg. with a view to determining wh. are of PIE antiquity].. a poetical location common to archaic lgg. may be

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38.15]

regarded as IE heritage, if it is unexplicable in one (at least) of the cultures in wh. it is found.. another criterion is structural isolation of the images..

8. DE MORA, Juan Miguel. Antiguedad del teatro sánscrito. (Spanish). *Pepeles de la India* 10 (2), ICCR, New Delhi, 1981, 70-81.

..ref. to dialogue-hymns in *ṚV*; Ārya-Śūdra dispute in Vedic ritual; Kṛṣṇa-legends..

9. DASARATHRAJ. Saṁvādapaddhati kī paraṁparā. (Hindi). *Sarasvatī*, Nov. 1969, 376-382, 389.

10. DEVASKAR, Prabhakar. Vaidika vāṅmaya men kāvya-vidhāonkā svarūpa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 113.

..Vedic poetry is the source of all later poetic forms and features..

11. DWIVEDI, Parasnath. Saṁskṛta ālocanā kā vikāsa. (Hindi). *Agra Univ. J. of Res.* 23 (1), 1975, 53-66.

..traces the origin of Sk. criticism to one *mantra* in *ṚV* in wh. critics are praised..

12. ELIZARENKOVA, T. Y.; TOPOROV, V. N. Old Indian poetics and its Indo-European roots. (Russ.). (in) *Lit. and Culture of Ancient and Med. India*, "Nauka", Moscow, 1979, 36-88.

13. DA FONSECA, Carlos Alberto. Algumas formalizações narrativas da literatura sánscrita. (Spanish). *Saṁskṛta-Saṁskṛti*, ALAS, Mexico, 1980, 43-49.

..(Some narrative conventions in Sk. lit.).. there exists a perfect gearing in Sk. lit. bet. the terminology and the intention of the formalized text.. considers Ṛgvedic *ākhyānas*..

14. GHOSAL, S. N. Pāṇini and the Sanskrit drama. *JASBen* 18 (1-4), 1976, 1-6.

..see 25.125 above..

15. GHOSH, Manomohan. Indian drama and its Vedic affinity. *OH* 26 (1), 1978, 45-55.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Bharata's *Nāṭyaśāstra* is designated Fifth Veda.. no traces of drama in *ṚV*.. (*Nāṭyaśāstra* compiled just before the Nandas; intended for all castes)..

16. HARIDEVA. Vedon kī ākhyāna-śailī. (Hindi). *Vedavāṇī* 29 (6), 1977, 11–16.

17. HAZARIKA, B. N. Debates and symposia in Vedic India. *JUG* 21–23, Gauhati, 1974, 94–101.

..ref. to *Up.*, particularly *BAU* and *KauṣU*..

18. HORSCH, Paul. *Die vedische Gāthā-und-Śloka Literatur.*

..*VBD* III. 38. 12..

Rev.: O. v. H., *ZDMG* 126, 216; E. R. SREEKRISHNA SARMA, *ALB* 37, 210–11.

19. INDU SHEKHAR. *Sanskrit Drama: Its Origin and Decline.* 1977.

..*VBD* III. 38. 13: reprint..

20. JAMBUNATHAN, M. R. Vedic Urvaśī: a most ancient drama. *Vedic Digest* 15 (5–6), 101–102.

21. JEZIĆ, Mislav. Some thoughts comparing Ṛgvedic and Hellenic myths. *Ind. Taur.* 6, 1978, 155–167.

..(ref. *ṚV* II. 12).. (1) The *ṚV*-poet feels a thrill of wonder, he is *vipra*; the Hellenic poet feels a thrill of holy horror *sébas*; (2) Hesiod celebrates a single particular deed of Zeus; the *ṚV*-poet Gṛtsamada celebrates such deeds of Indra as are always repeated; (3) no anthropomorphism, as in Hellenic myths, is possible in *ṚV*-poetry; no plastic representation in *ṚV*; (4) Aoidós calls on the Muse to tell him the hymn; the *ṚV-kavi* feels his own capability while composing poetry; (5) *ṚV*-hymns bear many witnesses to their ritual role; Hellenic mythical poetry plays no part in ritual.. we can call a *mantra* myth, for, it is neither lógos nor ĕpos; *mantras* exercise their powers over the world and prove their influence on gods themselves.. also see section 49..

22. JOSHI, P. H. Ślokas and gāthās quoted in the Brāhmaṇa literature. *JOIB* 21 (4), 1972, 291–298; 22 (3), 1973, 250–255.

..quoted as authority in *ŚPB*.. see *VBD* III. 18. 11 and 18. 11 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. KEITH, A. Berriedale. *The Sanskrit Drama* in its origin, development, theory and practice. OUP, 1970; 405.

..reprint..

Rev.: O GROHMA, *WZKSA* 17, 201–02.

24. KHAN, Mohd. Israil. Elements of drama in the Ṛgveda. *Meerut Univ. Sk. Res. J.* 6 (1–2), 1981, 91–97.

..ref. to dialogue-hymns..

25. KIRBY, Ernest Theodore. *Ur-Drama: The Origins of the Theatre.* NYU Press, 1975; xvii + 164 + illustr.

..ethnographic examples from India (among other regions).. shamanistic ritual (involving actor and audience) as the foundation..

26. KUIPER, F. B. J. The origin of the Sanskrit drama. 27 PICO, 1969, 298–299.

..Deva-Asura, Indra-Varuṇa conflict in Vedic lit. and ritual..

27. KUIPER, F. B. J. *Varuṇa and Vidūṣaka. On the Origin of the Sanskrit Drama.* North-Holland Publishing Co. (VKNAW - Afd. Lett., N. R. 100), Amsterdam, 1979; 252.

..also see section 50.. ch. 2: thro' a detailed analysis of Bharata's *Nāṭyaśāstra*, it is demonstrated that the oldest form of Sk. drama was a rel. ceremony performed for the benefit of the king and involving a reiteration of the cosmogony, wh. aimed at a renewal of the world.. it is shown that in B.'s *NŚ* the traces of the earlier Vedic rel. can still be found and that the Vidūṣaka of the Indian drama, far from being a mere buffoon, originally represented the god Varuṇa as the divine scapegoat..

28. LÉVI, Sylvain. *The Theatre of India.* Writers Workshop, Calcutta, 1978; Vol. I: 8 + 282; Vol. II: 162 + 80.

..English transl. by Narayan MUKHERJI..

Rev.: Rahul Peter DAS, *ZDMG* 131 (2), 418.

29. MAINKAR, T. G. *The Ṛgvedic Foundations of Classical Poetics.* Ajanta Publ., Delhi, 1977; vi + 79.

..(1) Ṛgvedic Poets ('inspired' poetry and 'school' poetry; poetics in the making; *Sūryasya duhitā* as the presiding deity of poetry); (2) Achievements of the Ṛgvedic poets (the proposed chronology of *ṚV*); (3) Vedic poetry and classical poetics

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(purpose of *ṚV* poetry same as that of cl. Sk. poetry; *alaṁkāra* school traced back to *ṚV*; *rasa* concept related to Soma).. see 4.32 above..

Rev.: P. L. BHARGAVA, *VIJ* 17, 293–295; Jayashree A. GUNE, *ABORI* 62, 295–298.

30. MEHENDALE, M. A. Prakāmódya – its relevance to the Ākhyāna-theory. *Sternbach Fel. Vol.* I, Lucknow, 1979, 143–144.

..the word *prakāmodya* is attested only four times in Vedic lit. (*VS*, *TB*, and twice in *ŚPB*); at *ŚPB* 3.2.4.16, it occurs by the side of *anūkta* and *gāthā*; *pr.* = "to be spoken as desired" (Sāyaṇa: *icchayā laukikabhāṣaṇam*); *pr.* may denote the prose passages in the *ākhyāna* wh. the narrator adds each time acc. to his desire; it was not fixed like *anūkta*..

31. MEHENDALE, M. A. *Vaidika vāṅmayātīla praśnottare.* (Marathi). B. V. Ashtekar Vedic Lecture Series–5, Univ. of Poona, 1980; 144.

..five lectures: (1–2) *ṚV.*; (3) *Brahmodyas* in *AB* and *ŚPB*; (4) dialogues selected from 10 principal *Up.*: (5) *Nirukta*..

Rev.: C. G. KASHIKAR, *ABORI* 62, 310–12; *Navabhārata*, Sept. 1980, 38–40.

32. MITRA, Rajachatra. Atharvaveda men sāhityika tattva. (Hindi).

33. MUKHERJEE, Kalpika. The problem of form and content in Sanskrit poetics. *VB Journal of Res.* 4 (1), Santiniketan, 1979–80, 1–8.

..*kavi* and *kāvya* in *ṚV*... *kāvya* means not only song but also song of wisdom; it is "effective wisdom".. *kāvya* in *ṚV* also implies a sacred means of protection..

34. PARIKH, J. T. Rise and growth of the Vidūṣaka. *BCGV* 22–23, 1978–79, 1–41.

..10. The rel. origin; *Mahāvrata* ritual; ref. from Vedic lit.; Indra-festival.. 16. The Ṛgvedic fertility drama; *AV*-dialogue bet. *Brahmacārin* and *Kumārī*..

35. PATHAK, V. S. *Ancient Historians of India.* Asia Publ. House, 1966.

..ch. 1: hist. writing in India traced from Vedic times; existence of a distinguished school of historians in Vedic period..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36. PRABHAKAR, C. L.; ROY, Pramod Ranjan. Satire in the Ṛgveda. *JGJKSV* 33 (1), 1977, 27–38.

37. PUSHPENDRA KUMAR (ed.). *Aesthetics and Sanskrit Literature.* Nag Publishers, Delhi, 1980; xxxii+132.

..Part II : Aesthetics in the Vedas and *Purāṇas*..

38. RAY, Gangasagar. *Vaidika Ākhyāna.* (Hindi). Chowkhamba, Varanasi.

39. ROCHER, Ludo. A possible background of the ākhyāna hymns of the Ṛgveda. 27 *PICO*, OH, 1971, 297–298.

..background of the *ākhyāna*-hymns of the *ṚV*, at least of some of them, is ancient popular Hinduism wh. existed alongside with the Veda, but for wh. no direct evidence has come to us before a much later date..

40. RAY, Pramod Ranjan. Satire in the Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, 13–14.

..(see 36 above).. (1) *ṚV*-satires are primitive, being invective in nature; (2) 4 main purposes of satire; (3) *ṚV*-satires have originated mostly from malice or desire for selfish gain; (4) *Akṣa-sūkta* – a fine finished satire..

41. RUBEN, Walter. About ancient Indian riddle. *Sternbach Fel. Vol.* I, Lucknow, 1979, 361–369.

..Vedic riddles (*ṚV* I. 164; X. 117. 8; *AV* X. 9. 8; and from *Up.*).. riddles were pre-arranged, fixed by trad.; they were not intended to test the priests but to show to the world their knowledge (*veda*); without them, the ritual wd. not have its magic result.. science and philosophy began about 700 B. C. in the old *Up.*; they now asked – not 'who knows more?' but 'who knows better?'..

42. SARAF, R. K. Saṁskṛta sāhitya men vilāpa kāvya. (Hindi). *SP*, 28 AIOC, Dharwar, 1976, D. 37–38.

..*ṚV* I. 32 and Purūravas-Urvaśī-*saṁvāda* – Vedic specimens of *vilāpa-kāvya*..

43. SATYENDRA. Lokanāṭya kā aitihāsika darśana. (Hindi). *Bhāratīya Sāhitya* 14 (3–4), 1969, 1–27.

..Vedic evidence : *Saṁvāda-sūktas* in *ṚV*; *Mahāvrata* rite..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. SCOTT, A. C. *The Theatre in Asia.* Weidenfeld and Nicolson, London, 1972; xii + 289.

..Indian theatre..

45. SINHA, Satya. Penegyric poetry (Rājapraśastikāvyas) in Sanskrit – an appraisal. *SP*, 5 WSC, 1981, p. 104.

46. SINHA, Satya. Vedon men praśastiyān. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 64.

..see 45 above.. Vedic *Dānastutis* and *Nārāśaṁsas* as the direct precursors of penegyrics..

47. STERNBACH, L. *Indian Riddles.* VVRI, Hoshiarpur, 1974.

..in Veda (*AV*) *pravahlikā* (or *pravalhikā*) was considered to be identical with *brahmodya*..

48. THITE, G. U. Gāthābhigītam. (Marathi). *BISMQ* 54 (1–2)

49. TOPOROV, V. N. [Cosmic riddles]. (Russ.). *UZTGU* 284, Tartu, 1971, 9–62.

..*ṚV* X. 129, *VS* XXIII compared with *Vafprudnismal* 20–39, *Rivāyat* 52, *Bundahišn*.. [Vedic *vigada-* : Russ. *Zagadka*]..

50. TOPOROV, V. N. [On the origin of Indian drama]. (Russ.). *Balcano-Balto-Slavica*, Simpozium po strukture teksta, Moscow, 1979, 52ff.

51. TOPOROV, V. N. About the metalinguistic aspect of the old Indian poetics (ŚPB X. 4. 6. 1), 1979.

..see 17. 28 above..

52. TOPOROV, V. N. Die Ursprünge der indoeuropäischen Poetik. *Poetica : Zeitschrift für Sprach-und Literaturwissenschaft* 13 (3–4), 1981, 189–251.

..contains analysis of a no. of Vedic hymns; discusses the technique of Vedic *kavis*..

53. TOPOROV, V. N. Some thoughts about the origin of the ancient Greek drama. Its IE sources. (Russ.). (in) *Tekst : semantica i struktura*, Moscow, 1983, 227–284; 298–299.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39.3]

..discusses incidentally the origin of Indian theatre.. ref. F. B. J. KUIPER's book (38. 27 above)..

54. TOPOROV, V. N.; ELIZARENKOVA, T. Y. About the Vedic riddles of the *brahmodya* type. Moscow, 1983.

55. TRIPATHI, B. P. The science of abbreviation in ancient India. *SP*, 3 WSC, 1977, pp. 8 and 21.

..*akṣaramuṣṭikā* or *akṣaramudrikā*.. examples of abbreviation from Vedic lit. ..

56. UPADHYAYA, Baladeva. *Vaidika kahāniyān*. (Hindi). Chowkhamba, Varanasi, 1979.

57. VARADPANDE, M. L. *Ancient Indian and Indo-Greek Theatre*. Abhinav, New Delhi, 1981; 157 + plates.

..takes into account Indus civilization and Vedic rituals..

58. VARMA, Harsha Chandra. Poetic theory as expressed in the Ṛgveda. *KURJ* 3 (1), 35–37.

59. WARDER, A. K. *An Introduction to Indian Historiography*. Popular Prakashan, Bombay, 1972.

..hist. works produced in India from the Vedic times onwards..

60. YAJNIK, Hasu. Prācīna bhāratīya kathāsāhitya: udbhava ane vikāsa. (Guj.). *Svādhyāya* 15 (3), 1978, 308–320.

..Vedic origin..

XI. LINGUISTIC STUDY

39. LINGUISTIC STUDY OF THE ṚGVEDA.

1. ATKINS, S. D. Word-extenders in Ṛgveda. *ABORI*, DJ Vol., 1978, 37–43.

2. BIDYA NAND. The verbal inflection – ram̐ in the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, p. 135.

3. DESHPANDE, Madhav M. Genesis of Ṛgvedic retroflexion. A historical and sociolinguistic investigation. (in) *Aryan and Non-Aryan in India*, Michigan Papers on South and SE Asia – 14, Univ. of Michigan, 1978, 235–315.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..In *ṚV*, we have evidence for contacts, conflicts, and confrontations with non-Aryans, but certainly there is no evidence for convergence with them. The Aryan speech at this time cd. not have been phonologically affected by foreign speeches.. [EMENEAU: later speakers of Sk., a mixed Aryan-non-Aryan community, interpreted allophones of PIA in terms of their native Dravidian system].. In the case of Sk., the origin of retroflexion lies not so much in the Aryans' borrowing this trait from the Dravidians in early times as in the Dravidians' adopting Aryan speech to their native phonology.. [by the time of the *Br.*-period, the speakers of Sk. lg. were not pure Vedic Aryans but were already a mixed people; cf. development of caste system: non-Aryans and non-Vedic Aryans were raised to the status of Brāhmaṇas and Kṣatriyas, and Paṇis were absorbed into Vaiśya caste].. steadily increasing retroflexion in IA is a significant index of this socio-linguistic and rel. transformation of the Sk.-speaking community. However, to the speech of the *ṚV*-poets, retroflexion was most probably still a foreign habit..

4. DUNKEL, G. Autour de ā́ ṛgvedique (A lexical study). *IIJ* 24 (2), 1982, 89–102.

..[Appendix: conjunctive *ā* in Avestan]..

5. ELIZARENKOVA, T. Y. *Researches in the Diachronological Phonology of the Indo-Aryan Languages.* (Russ.). Nauka, Moscow, 1974; 292.

..[from OIA to NIA].. "The phonological system of *ṚV*" (3–124) (analysis of syllable, word, and root and of the morpheme boundaries); "Comparison of the Vedic and Sk. phonological systems" (125–142)..

6. ELIZARENKOVA, T. Y. The distribution of phonemes in the verbal root in the Ṛgveda. (Russ.). *V. S. Vorob'ev-Desjatovski Comm. Vol.*, Moscow, 1974, 173–184.

..(English summary)..

7. ELIZARENKOVA, T. Y. Concerning a peculiarity of the Ṛgvedic vocabulary. *ABORI*, DJ Vol., 1978, 129–136.

..polysemy of *ṚV*-words – due to purely gramm. reasons, or semantic development of the main lexical meaning, or stylistic peculiarities of the *Saṁ.* whereby a no. of words acquire in certain contexts symbolic meanings besides their main lexical ones.. gives a list of ambivalent nouns, substantives, and adjectives, belonging to the 'favourable' zone and expressing this difference of logical accent..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39, 13]

8. GREENBERG, J. A method for measuring the degree of overt expression of grammatical categories applied to the Sanskrit of the Ṛgveda. (in) *Working Papers on Language Universals* 16, 1974, 1-19.

9. GONDA, J. *The Medium in the Ṛgveda.* Orientalia Rheno-Traiectina – 24, Brill, 1979; vi + 202 + General Index and Index to Sk. roots.

..(two quite separable usages of the middle: *ātmanepada* and 'eventive')..it is possible to assume the existence of one basic meaning of the medium (middle voice): it primarily or essentially served to indicate that a process is taking place with regard to a person who, or a thing wh., is the subject. Its many uses can be derived from this basic meaning or are contextual variants.. contains a comprehensive survey of the medial forms of *ṚV*-verbs..

Rev.: G. B., *ZDMG* 130 (3), 651–52; T. BURROW, *JRAS* 1980 (1), 95; Rosane ROCHER, *JAOS* 101, 467; Richard SOLOMON, *JAS* 39 (2), 379–81; J. C. WRIGHT, *BSOAS* 43 (2), 390.

10. HAAS, D. D. The voice of the infinitive in the Rig-Veda. (in) *Current Progress in Hist. Linguistics*, North-Holland Linguistic Series 31, 1976, 107–127.

11. HEJIB, Alaka; SHARMA, Arvind. The prohibitive use of *ná* in lieu of *mā́* with the augmentless aorist in the Ṛgveda. *ALB* 40, 1976, 109–114.

..e.g. III. 41. 6; VI. 45. 27; VII. 25. 4.. this, for metrical reasons? (vulnerable); for *grammatical* reasons? (not adequate).. see 13 and 14 below..

12. HEJIB, Alaka; SHARMA, Arvind. The syntactical role of the particle *uto*: a case study of Ṛgveda VII. 1. 8. *MO* 9, 1976-77, 34–37.

..*uta* + *u* – means 'emphatic inclusion'; It performs in these contexts two types of functions of conjunctions simultaneously – sentence connection and word connection..

13. HEJIB, Alaka; SHARMA, Arvind. The negative particle *ná* when used with the aorist system in the Ṛg-Veda. *FL* 11 (3–4), 1977, 277–280.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 11 above.. the patterns involved in the use of the augmentless aorist with the particle *ná* do not seem to conform to the more general patterns of augmentless forms delineated by WHITNEY..

14. HEJIB, Alaka ; SHARMA, Arvind. The use of the particle *mā* with the imperative in the Ṛgveda. *JKarU* 21, 1977, 7–9.

..see 11 above.. it is generally assumed that prohibitive particle *mā* does not occur with the imperative in the Veda (WHITNEY sees one instance in *ṚV* where *mā* is used with imperative, but he does not cite the passage characterising it as probably corrupt; the passage meant by WHITNEY is *ṚV* VIII. 104. 12 : *mā no hṛṇītām atithiḥ*. HOFFMANN explains *hṛṇītām* as false normalizing of *hṛṇīta 3 m-*; GRASSMANN : *hṛṇīta* is perhaps original reading, changed to *hṛṇītām* in *ṚV* and *hṛṇīthaḥ* in *SV* by avoiding hiatus).. authors of this article cite several other instances from *ṚV* of *mā* used with the imperative (I. 39. 2; 82. 1; 120. 8; II. 30. 7)..

15. HEJIB, Alaka ; SHARMA, Arvind. A salient feature in the Ṛgvedic external euphonic combination. *IJL* 4, 1977, 108–110.

..the interposition of the *anusvāra* prevents the cerebralization of the dental *s* in external euphonic combination in *ṚV*, even when that *s* is preceded by *i* or *u* or *k*.. see 16. 18, and 47 below..

16. HEJIB, Alaka; SHARMA, Arvind. Inadequacies in the current formulation of rules for the cerebralisation of the dental *s* in the Ṛgveda. *VIJ* 15 (2), 1977, 197–201.

..see 15 above and 18 and 47 below..

17. HEJIB, Alaka ; SHARMA, Arvind. A semantic differential analysis of the root *vṛ* vis-à-vis the conjugational systems in the Ṛgveda. *ABORI* 60, 1979, 234–236.

..conjugation class and meaning are connected.. root *vṛ* conjugated as per the first class consistently carries the meaning 'to check, hinder, obstruct, cover', etc.; conjugated as per the fifth class, it has the meaning 'to stop, check', etc. but not 'to cover'; as per the ninth class 'to choose, select', etc. ..

18. HEJIB, Alaka ; SHARMA, Arvind. The formulation of a rule concerning the cerebralization of dental *s* in external sandhi in the Ṛgveda. *IL* 40, 1979, 49–50.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39, 24]

..see 15 and 16 above and 47 below.. the conditions for the phonetic change of dental *s* to lingual *ṣ* obtaining successively, the change will only take place in the first *s* of the series in *ṚV*, except when the series contains predetermined cerebralization as a result of internal sandhi..

19. HOCK, Hans Heinrich. Substratum influence on (Rig-Vedic) Sanskrit? *SLS* 5 (2), Univ. of Illinois, 1975, 76–125.

20. HOCK, Hans Heinrich. Archaisms, morphophonemic metrics, or variable rules in the Rig-Veda? *SLS* 10 (1), 1980, 59–69.

21. HOENIGSWALD, Henry M. A note on Ṛgvedic bahuvrihis. *IL* 39 (1–4), 1978, 29–30.

..unanalyzable adjectives are allowed as first members of *bahuvrīhis*. This includes some words wh. were once etymologically lucid but have become isolated. On the other hand, words with regular and recognizable suffixation, *kṛt* or *taddhita*, do not occur freely in *ṚV-bahuvrīhis*...

22. HOROWITZ, Franklin Eugene. *Sievers' Law and the evidence of the Rigveda*. Janua Linguarum, series pratica, 216, Mouton, 1974; 74.

..(Ph. D. diss., Columbia Univ., 1971).. a new form given to S. L.: "in various IE dialects, a prevocalic syllabic resonant lost its syllabicity after certain short syllables ending in a consonant, but not after long syllables".. EDGERTON's 'Converse of S. L.' rejected: attempts an independent metrical exam. of the *ṚV*-passages emended (by EDGERTON), without ref. to the law..

Rev.: Jared S. KLEIN, *Lg* 53 (2), 428–30; F. O. LINDEMAN, *IF* 81, 318–19; Jean-Louis PEPILLOU, *BSL* 71 (2), 72–73; E. SEEBOLD, *Kratylos* 19 (1–2), 52–55; A. SIHLER, *GL* 17, 23–33.

23. ICKLER, I. Bemerkungen zum "Sieversschen Gesetz" unter besonderer Berücksichtigung des RV. *OLZ* 71, 1976, 117–128.

..rev. article on E. SEEBOLD, *Das System der idg. Halbvocale* (see 41. 83 below).. considers *ṚV*-metre..

24. ICKLER, I. Zum Problem der "Kürzungen" in der Ṛgveda-Saṁhitā. *StII* 2, 1976, 65–112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. JAMISON, Stephanie W. *Function and Form in the -áya-formations of the Rigveda and Atharvaveda.* DD, Yale Univ., 1977; 372.

..see 40. 8 below..

26. JAMISON, S. Voice fluctuation in the Rig-Veda : medial *-anta* in active paradigms. *IIJ* 21 (3), 1979, 149–169. (Also, *IE Studies* IV, ed. C. WATKINS, Harvard Univ. Dept. of Linguistics, 1981, 156–194).

..in *ṚV*, there are approximately 375 verb forms with med. 3rd pl. sec. ending *-anta* belonging to about 160 separate stems.. the selection of voice in *ṚV* can be governed by purely formal as well as syntactic and semantic factors.. (compares with OPer. and Gk.).. both in Gk. and OPer., med. 3rd pl. sec. forms are sometimes incorporated into act. paradigms as in Vedic..

27. JAUK-PINHAK, Milka. *Die Nominalbildung im Rigveda.* DD, Zagreb Univ.

28. JHA, Laxmishwar. Ṛgvedīya matubanta śabdon kā bhāṣā-vaijñānika vivecana. (Hindi). *SP*, 29 AIOC, Poona, 1978, 235–236.

..*ṚV* uses 17 out of 41 *matvarthīya pratyayas* in *Aṣṭādhyāyī*.. *matup-pratyayānta śabdas* are most common (260).. use of *mat* and *vat*.. see 42. 82 and 43. 90 below..

29. JOACHIM, U. *Mehrfachpräsentien im Ṛgveda.* Europäische Hochschulschriften 21. 4, P. Lang, Frankfurt, 1978; 179.

30. KIPARSKY, Paul. Metrics and morphophonemics in the Rigveda. (in) *Contributions to Generative Phonology* (ed. M. BRAME), Univ. of Texas, Austin, 1972, 171–200.

..see 37. 44 above..

31. KLEIN, Jared S. *The Particle* u *in the Rigveda. A Synchronic and Diachronic Study.* Ergänzungshefte zur KZ, 27, Göttingen, 1978; 218.

..(DD, Yale Univ., 1974).. considers 476 occurrences; distinguishes bet. 'coreferential' and 'conjunctive' use; 'coreferential' implies that *u* is used in clauses or phrases containing two or more terms having the same referent and that the particle regularly

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

39, 37]

follows one or more of these terms; 'conjunctive' implies that *u* is also used within clauses and phrases containing terms wh. do not have the same referent (either because they refer to diff. things or because they are terms such as verbs, pre-verbs, and adverbs wh. are not capable of concrete reference), and, in these cases, the particle appears to mean simply 'and'..

Rev.: F. BADER, *BSL* 74 (2), 128–131; Dorothy DISTERHEFT, *Lg* 56, 222–23; J. HAUDRY, *Kratylos* 25, 122–25; Rosane ROCHER, *JAOS* 100, 61–62.

32. KLEIN, Jared S. The diachronic syntax of the particle *u* in the Rigveda. *JAOS* 98 (3), 1978, 266–276.

..see 31 above.. traces hist. connection bet. 'coreferential' and 'conjunctive' functions of *u*..

33. KLEIN, Jared S. The system of coordinate conjunctions in the Rigveda. *IIJ* 20 (1–2), 1978, 1–23.

..the employment of *uta*, *ca*, *adha* (*atha*)..

34. KLEIN, Jared S. The origin of the Rigvedic *vāyav indraś ca* construction. *MSS* 40, 1981, 73–91.

..see *VBD* III. 41. 81..

35. KLEIN, Jared S. Rigvedic *tú* and *sú*. *Die Sprache* 28 (1), 1982, 1–26.

..(cf. G. LIEBERT, "Über die Partikeln *sú* and *tú* im Vedischen", *Studia Linguistica* 5, 1951, 53–88 = *VBD* II. 41. 34).. reinvestigates the syntax of *tú* and *sú* in *ṚV* from synchronic and diachronic pts. of view.. both these particles came by various means to stand in passages where their functions became ambiguous.. [etymologies: *tu* - old second pers. sing. pronoun; *su* - old adverb]..

36. LAL, S. K. Metonymy in the Ṛgveda. *CASS Stud* 6, 1982, 21–26.

..see 36. 18 above.. author studies a few words from 2nd *maṇḍala* of *ṚV* in the light of metonymy.. m. brings about brevity and poetic charm.. (metonymy also common in *ŚS* and *GS*)..

37. MALAMOUD, Ch. Remarques sur les dérivés indo-iraniens en *-man*. *Benveniste Fel. Vol.*, 1975, 397–406.

..in *ṚV*, this category is more archaic, but, on the other hand more systematised..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. MANSINGH. Ṛgveda kī bhāṣā: katipaya viśeṣatāen. (Hindi). *VJ* 23 (9), 1974, 13–16.

..lg. of *ṚV* is quite diff, from that of the other *Saṁ.*; lg. of the tenth *maṇḍala* is not as old as that of the other parts..

39. MELCHERT, C. Secondary derivations in *-yu-* in the Rigveda. *IE Studies* II, Harvard Univ., 1975, 162–198.

40. MICHELINI, Guido. A proposito dell' ordine delle "parole" nella lingua del Rigveda. *IF* 84, 1979–80, 79–89.

..considers: *divaḥ duhitar, sūryasya duhitā, sahasaḥ sūnuḥ, apāṁ napāt, brahmaṇaḥ patiḥ, rayīṇāṁpatiḥ, rājā carṣaṇīnām, rajasaḥ pāre, śukreṇa śociṣā, gomat vraja*..

41. MIEHLE, Helen Louise. Relative constructions in the Rig-Veda, Book Five. *JIES* 2 (4), 1974, 407–434.

..method wh. combines typology with generative and case grammar is employed in respect of the archaic hymns of the 5th *maṇḍala* to show that Vedic was already changing to a Verb-Object lg...

42. MIGRON, Saul. The Ṛgvedic passive aorist in *-i*; a functional study. *Folia Linguistica* 8 (1–4), 1975, 271–310.

43. PALSULE, G. B. *Verbal Forms in the Ṛgveda (Maṇḍala VI)*. Publ. CASS, Class B, No. 4, 1978, 6+314.

Rev.: Ashok M. THAKKAR, *JMSUB* 30 (1), 181–83.

44. PALSULE, G. B. Verbal forms in Maṇḍala VI of the Ṛgveda. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 28.

..gives statistics re the use of diff. tenses and moods in the 6th *maṇḍala*.. discusses peculiar forms in this *maṇḍala* as are rare in the rest of *ṚV*.. (see 43 above)..

45. PALSULE, G. B. Verbal forms peculiar to the Ṛgveda, Maṇḍala VI. *ALB* 44–45, 1980–81, 304–319.

..(suppl. to 43 above; also see 44 above).. the verbal forms noted here are not irregular – only they are not found elsewhere in *ṚV*; such peculiar verbal forms are 149 in no. (out of a total of 1065); they are discussed under various heads..

46. RAKESH CHANDRA. Ṛgveda ke nipāta. (Hindi). *Naimiṣīyam* 1 (1), 1980, 91–99.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

47. SHARMA, Arvind; HEJIB, Alaka. The role of the intervening visarga in the cerebralization of dental *s* in the external Sandhi in the Ṛgveda. *Bharata Manisha* 3 (1), 1977.

..see 15, 16, and 18 above..

48. ṢHARMĄ, Hridaya Ranjan. Some apparent exceptional uses of number in the second Maṇḍala of Ṛgveda. *LR* 1, BHU (Ling. Dept.), 1976, 31–32.

..apparent use of neut. sing, with plural and of singular for dual..

49. SHARMA, Nalini Ranjan. The svarita svara in the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, 12–13.

50. SHUKLA, Siddhanath. Avesta aura Ṛgveda ke akārānta (pulliṅga) saṁjñārūpon kā tulanātmaka vivecana. (Hindi). *BSSS* II (1–2), 1972, 13–18.

51. THOMAS-FREIBERGER, I. *Die Injunktiv-Konjunktiv-Formen im Ṛgveda*. Diss., Göttingen Univ., 1955.

52. TIKKANEN, Bertil. *The Absolutives in the Ṛgveda and the Atharvaveda*. M. A. thesis, Helsinki Univ., 1980.

..see 40.26 below..

53. VEDALANKAR, Ram Nath. Ṛgvedabhāṣāyāṁ liṅgavyatyayasya praśnaḥ. *Panjab Univ. Res. Bull.* (*Arts*) 7 (1), 1976.

54. Verbal forms in the Ṛgveda. *CASS Stud* 2, 1974, 189–196.

..CASS res. project.. 27 specimen entries.. see 43 above..

55. ZIMMER, Stefan. La notion de l'appartenance dans la langue du Ṛgveda. *Ind. Taur.* 6, 1978, 329–335. (*SP*, 3 WSC, 1977, p. 1).

..genitive (*pituḥ*) and adj. (*pitrya*).. forms in *-ya*, *-vat*, *-mat*..

56. ZIMMER, Stefan. Genitiv und konkurrierendes Adjektiv im Ṛgveda. *KZ* 92 (1–2), 1978, 50–61.

..see 55 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. Linguistic Study of Other Vedic Texts.

1. Ananthanarayana, H. S. *Verb Forms of the Taittirīya Brāhmaṇa.*

..*VBD* III. 40. 6..

Rev.: J. W. de Jong, *IIJ* 14, 260–62; P. D. Navathe, *IA* (III) 5, 233–34; G. B. Palsule, *ABORI* 53, 246–54.

2. Ananthanarayana, H. S. *A Syntactic Study of Old Indo-Aryan (with data from Taittirīya Brāhmaṇa).* Osmania Univ., Hyderabad, 1979; 72.

..cf. *VBD* III. 40. 3: (DD, Texas Univ., 1962)..

Rev.: Dorothy Disterheft, *Lg* 57, 491–92.

3. Bandyopadhyay, Santi. Some linguistic aspects of the Śatapatha-Brāhmaṇa. *Gaurinath Fel. Vol.*, 1980, 383–387.

4. Bharadwaj, Sudhikant. *Linguistic Study of Dharmasūtras.*

5. Gren-Eklund, Gunilla. *A Study of Nominal Sentences in the Oldest Upaniṣads.* Acta Univ. Upsal., Studia IE Upsal. 3, Uppsala, 1978; 155.

..1. Introduction; 2. Previous views on the material; 3. Syntactic features and interpret. of nominal sentences in Sk.; 4. Evaluation of the nominal sentence and of the approach via the T/C concepts..

Rev.: Jean-Marie Verpoorten, *IIJ* 23, 44–45.

6. Hartman, C. G. *Emphasizing and Connecting Particles in the Thirteen Principal Upanishads.*

..*VBD* III. 40. 10..

Rev.: M. van Strien-Gerritson, *Linguistics* 68, 109–12.

7. Ickler, I. *Untersuchungen zur Wortstellung und Syntax der Chāndogyopaniṣad.* Göppinger Akademische Beiträge 75, Göppingen, 1973; xiii + 136.

..cf. *VBD* III. 40. 11..

8. Jamison, Stephanie. *Function and Form in the -áya-formations of the Rigveda and Atharvaveda.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40.15]

..see 39.25 above..

9. KAMBOJ, J. L. Some semantic developments and peculiarities in the Atharvaveda. *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 317–330.

..semantic study of *AV* shows that Veda to be linguistically later than *ṚV* and earlier than *Vāj.* and other *Saṁhitās*.. author concentrates on the sense developments based on metaphor, metonymy, popular etymology, ellipsis, and euphemism..

10. KSHIRSAGAR, D. B. The etymology of Viṣṇusahasranāma in the Śatapatha Brāhmaṇa. *SP*, 28 AIOC, Dharwar, 1976, p. 17.

11. LEHMANN, W. P.; RATANAJOTI, Undirapola. Typological syntactical characteristics of the *Śatapathabrāhmaṇa*. *JIES* 3 (2), 1975, 147–159.

..syntactic patterns in *ŚPB* are reviewed on the basis of a syntactic framework for government constructions, constructions with a standard, and for nominal and verbal modifiers, and complements; examples from first nine books.. The lg. is found to be largely OV and changing to VO structure, tho' there are more OV constructions than in cl. Sk.; it is proposed that such syntactic change verb-modifiers and complements are the earliest constructions to change, descriptive genitives and adjectives the last..

12. LOWE, Ramesh Kumar. Taittirīya Brāhmaṇa men saṁkhyāvācaka śabdon kā prayoga. (Hindi). *Anuvāda* 23–24, Delhi, 1970, 59–66.

..see 16.4 above..

13. LOWE, Ramesh Kumar. Ṭaittirīya Brāhmāṇa men arthaparivartana. (Hindi). *Proc. 2 Meerut Univ. Sk. Teachers' Conf.*, 1973, 1–5.

..see 16.5 above..

14. LOWE, Ramesh Kumar. *A Critical Study of the Language of the Taittirīya-Brāhmaṇa*. DD, Meerut Univ., 1975.

15. LOWE, Ramesh Kumar. A note on the verb-forms of the Taittirīya-Brāhmaṇa. *VIJ* 19 (1–2), 1981, 39–44.

..ref. 1 above.. a few verb-forms omitted in A.'s work; some entries need brief comments; L. supplies these in this paper..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. LUBOTSKY, Alexander. On the external sandhis of the Maitrāyaṇī Saṁhitā. *IIJ* 25 (3), 1983, 167–179.

..studies the origin of two kinds of sandhis : (1) a final unaccented *-e* (not *pragṛhya*) and *-as* become *-ā* before an accented vowel (not *a-*); (2) a final *-t* becomes *-ñ* before *ś-* ..

17. MANTRINI PRASAD. *Language of the Nirukta.*

..see 26.30 above..

18. NARAHARI, H. G. Some irregular etymologies in the Gopatha-Brāhmaṇa. *VIJ* 12 (1–2), 1974, 213–218.

..see 14.4 above..

19. PALSULE, G. B. A unique case of a *v*-glide in the Taittirīya Brāhmaṇa (2.4.4.4). *V. G. Paranjpe Comm. Vol.*, 1977, 118–121.

..*pro' vārata* (*marutaḥ*) is, acc. to P., *pro + ārata* (with *v*-glide) (=you have set out in full strength).. see *VBD* III, 40.16..

20. PATYAL, H. C. Some remarkable verbal forms of the Gopatha-Brāhmaṇa. *BDCRI* 33 (1–4), 1973–74, 253–258.

21. SALOMAN, R. A linguistic analysis of the Muṇḍaka Upaniṣad. *WZKSA* 25, 1981, 91–105.

..considers all grammatical forms and syntactic usages of *Muṇḍaka-Up.* wh. diverge in any way from the standard Sk. of the early classical period..

22. SEN, Nilmadhav. Some remarkable words and verb-forms from the Taittirīya-Āraṇyaka. *SP*, 27 AIOC, Kurukshetra, 1974, 30–31.

(1) those confined to *TA* only, e. g. *akṣi-duḥkha*, *akṣṇa*, *aṅghāra*, and *yantri* (for *yanti*), *trasthe* (for *tasthe*), etc.; (2) those wh. occur for the first time in *TA* and then become quite common in later lit. (including epics), e. g. *ambikāpati*, *ayonija*, etc..

23. SINHA, Manju. Taittirīya Brāhmaṇa kī niruktiyān. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 52.

24. SRINIVASAN, Vijaya. Vedeṣvakṣarāṇāṁ vaiśiṣṭyam. *Paramārthasudhā* 6 (1), 1983, 44–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. 31]

25. SUTHERLAND, S. J. *Contextual meaning of* pra *in the literature of the Upaniṣads.* Seminar Paper Series 15, Dept. of Linguistics, Calif. State College, 1972; 44.

26. TIKKANEN, Bertil. The absolutives in the Ṛgveda and the Alharvaveda.

..see 39, 52 above..

27. VARMA, Nargis. Etymologies in the Atharvaveda. *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 331–346.

..considers 13 specific cases and some 5 stray examples.. the *AV*-etymologies are more direct and linguistically profound than those of *Br*. .. *AV*- poets' love of alliteration..

28. VERPOORTEN, J. -M. *L'ordre des mots dans l'Aitareya-Brāhmaṇa.* Société d'Ed. "Les Belles Lettres", Bibliotheque de la Faculté de Philos. et Lett. de l' Univ. de Liège, 216, 1977; 438+18.

..introduction: ancient Indian sacrificial ritual, particularly *Ekāha Somayāga* of *AB*; analysis of the earlier studies on word-order by DELBRÜCK, GONDA, MINARD.. 25 chh. devoted to comprehensive study of every aspect of word-order in *AB*.. considers position in the sentence of diff. word-categories.. deals with citations from *Sam*. in *AB*.. see 13. 21 above..

Rev.: Dipak BHATTACHARYA, *VIJ* 15 (2), 297–8; J. W. DE JONG, *IIJ* 24 (2), 136–38; G. GREN-EKLUND, *Or. Suec.* 17–18, 217–22: MI, *ArchOr* 48, 264–65, Klaus MYLIUS, *AALA* 6 (2), 168-69; Ludo ROCHER, *JAOS* 99 (2), 348–49.

29. YAJAN VEER. Peculiarities of compounds in the Atharvaveda. *SP*, 28 AIOC, Dharwar, 1976, 22–23.

30. YAJAN VEER. Accent of the conjugation in the Athaevaveda. *SP*, 29 AIOC, Poona, 1978, 45–46.

..(1) in the first conjugation wh. adds *a* to the root, the syllable of the root is accented; (2) the fourth conjugation adds *ya* to the root; in this class the syllable of the root is accented..

31. YAJAN VEER. *Language of the Atharva-Veda.* Inter-India Publications, Delhi, 1979; xvi+198.

Rev.: M. S. B., *JAS Bom* 52–53, 385–87: MAAN SINGH, *JGJKSV* 34 (3–4), 191–95; G. B. PALSULE, *ABORI* 61, 339–41; J. M. SHUKLA, *Sambodhi* 8, 174–76.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. YAJAN VEER. Comments of the author on the review of his book, The Language of the Atharvaveda. *JGJKSV* 35 (1–2), 1979, 223–226.

..apropos of the rev. by MAAN SINGH, *JGJKSV* 34 (3–4,) 191–95..

33. YAJAN VEER. The language of the Atharva-Veda. *ABORI* 63, 1982, 376–378.

..apropos of the rev. on the book in *ABORI* 61, 339–41..

41. STUDIES ON VEDIC LANGUAGE.

1. ANANTHANARAYANA, H. S. A note on the intonation contours in Vedic. *IL* 41 (1), 1980, 51–55.

..see *VBD* III. 41. 2.. in addition to characterisation by means of order and categories of selection, the sentence was also characterised by intonation based on variations in pitch.. in this paper, author examines sentence patterns in OIA (on the basis of data derived from *TB*) with a view to postulating terminal junctures of clauses other than those indicated as Normal Intonation Contour and Emphatic Intonation Contour.. just as sentences may consist of clauses, sentence intonation may also have to be viewed as consisting of intonations of clauses in a sequence..

2. ANDERSEN, P. K. Word order typology and prepositions in Old Indic. *Szemerényi Fel. Vol.*, Benjamins, Amsterdam, 1979, 23–34.

3. AYACHIT, S. M. Yūrobhāratīye bhāṣākule vaidikasaṁskṛtasya sthānam. *Saṁ-Bhavitavyam*, 8. 4. 1978, p. 6.

4. BALASUBRAHMANYAM, M. D. Kātyāyana and some Vedic formations. *Saṁ. Vim.* 1 (2), 1974, 1–4.

..K., like Pāṇini, considered the procedure of origin of Vedic words.. ref. to *Vār.* on P. 3. 2. 135 and 3. 2. 139.. *kṣattṛ*, *sthāsnu*, *daṁkṣṇu*..

5. BALI, S. K. Bhāropīya bhāṣā aura veda. (Hindi). *Comp. Anal. Stud. Vedas* I, Nag Publ., Delhi, 1981, 227–254.

..the thesis of the so-called hypothetical IE parent speech is against the laws of linguistics; there is no proof of the existence of such lg.; Vedic lg. has to be studied independently..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6. BESKROVNYJ, V. M. Über die sekundäre Präfixation des Verbs im Indoarischen. *Paškov Comm. Vol.*, Moscow, 1971, 14–20.

7. BIDYA NAND. Middle indicism in Old Indo-Aryan. *27 PAIOC*, 1976, 379–381. (*SP*, 27 AIOC, 1974, 255–56).

..long before the emergence of MIA lgg., the distinctive features wh. characterise them are to be found in OIA, even in *ṚV*.. there were in vogue other dialects of IA in addition to the one on wh. Sk. is founded; the term OIA shd. be meant to include all these dialects..

8. BLOOMFIELD, M.; EDGERTON, F. *Vedic Variants*. 1979; 3 vols.; 340/570/513.

..I The verb; II Phonetics; III Noun and Pronoun inflection.. reprint of 1930–34 ed... see 35. 10 above..

9. BRERETON, Joel, P. The particle *iva* in Vedic prose. *JAOS* 102 (3), 1982, 443–450.

..earlier interpretations summarised; review of Dieter SCHRAPEL's reconsideration of the particle (*VBD* III. 40. 18); diff. interpret. proposed: the purpose of *iva* is to mark the word it follows as accurately descriptive, but as true in a manner or to an extent wh. is undefined. In passages where two *ivas* occur, each *iva* still marks the word it modifies as indefinite, but together the two balance these words, often with adversative or distributive force.. finelly, *nèva* or *nà*.. *iva* ("not.. *iva*") marks a strong negation..

10. CARDONA, George. Vedic causatives, *GJV*, VSM, 1982, 17–38.

..P.'s Sk. had a fully developed system of causative verbs; the Sk. described by P. corresponds to the lg. of *Br.*- and *Sūtra*- texts; therefore, the full systems of causatives must have developed by late Vedic times.. the author argues that in the earliest IA there were true causatives formed to particular verbs; also suggests explanations for developments wh, account for the diff. bet. the earlier and later systems of causative verbs..

11. CHARUDEVA SHASTRI. Vede dhātūpasargayogaḥ. *Adhyayanamālā* 1, Delhi, 1973, 13–27.

12. CHATTOPADHYAYA, Amar Kumar. Vaidikavyākaraṇam. *SSPP* 59–60, 1977.

..serially.. see 43. 55 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. CHAUHAN, D. V. Vaidika va Śugnī bhāṣā. (Marathi). *VSMV* 1981, 1982, 52–78.

14. CREVANTIN, F. Ai. confini del mondo. (in) *Ricerche di antichità indeuropee*, Ed. LINT, Trieste, 1979.

..Styk and Vedic parallels..

15. DELBRÜCK, Bertold. *Altindische Syntax*. Wissenschaftliche Buchgesellschaft, Darmstadt, 1976; xxi + 634.

..(second reprint of 1888; see *VBD* III. 43.24).. mainly relating to lg. of *Saṁ.* and *Br.*.. I. Der einfache Satz; II. Die Satztheile; III. Satzarten und Satzverbindung..

Rev.: S. KRATZSCH, *OLZ* 76 (6), 583–87.

16. DESHPANDE, G. T. 'Tva' yā vaidika sarvanāmāsambandhī kāhī vicāra. (Marathi). *VSMV* 1973, 1974, 1–28.

..*tvé*=*tvayi* (common to all *Saṁ.*); *tve* (*anudātta*) in *ṚV*=*anye*; *tve* = *anye* (also in *AV*).. Pāṇini explains all the three forms..

17. DESHPANDE, G. T. Vedaḥ pāṇinīyaṁ ca. *Saṁ.Bh.*, 8.4.1978, p. 7 (and onwards).

..serially..

18. DESHPANDE, Madhav. Some aspects of prehistoric Indo-Aryan. *ABORI*, DJ Vol., 1978, 121–128.

..[*KauṣBr.* VII. 6: "to find a clearer form of speech, *prajñātatarā vāk*, one has to go to north (west)" from east where the Vedic Aryans had slowly migrated].. at the time of the composition of the original *ṚV*, the western dialect of the Vedic Aryan most probably had nothing more than allophones for *ś* and *n*, and also perhaps for *t*, *d*, etc. in clusters with *ś*, wh. were later on "levelled" with eastern allophones, and interpreted as retroflexes by the later mixed population.. chart on p. 127: I Pre-Indo-Ir. → (1) Proto-Indo-Ir. and (2) Pre-Vedic IA; II Proto-Indo-Ir. → (1) Iranian and (2) Ur-Ṛgvedic; III Aryan-Non-Aryan Covergence..

19. DEVASTHALI, G. V. Vedic hiatus nasalization and Pāṇini.

..see 25.103 above..

20. DUNKEL, George. *Repetition and Deletion of Preverbs and Verbs in Early Indic and Greek*. DD, Univ. of Penn., 1976.

..*ṚV*, *TS*, and *Iliad*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41.26]

21. DUNKEL, George. *reciprocus* und Verwandtes. *IF* 84, 1979, 184–195.

..ref. to Vedic.. thematized zero-grades of roots frequently compounded with preverbs *et sim.* (*anūpá–*, *dvīpa–* etc. from the root underlying *āp–*) .. *–ka–* derivatives in Vedic.. Ṛgvedic instances of the construction P_1 *ca* P_2 *ca* (e. g. *sám ca vi ca*).. In Vedic, when two preverbs modify the same verb, the usual methods of conjoining them are asyndeton (if the preverbs are orthotone) or composition (if they are enclitic).

22. ELIZARENKOVA, T. Y. The phonological meaning of the transition from the OIA to MIA stage. (in) *Phonologie der Gegenwart* (= Wiener Slav. Jahrbuch-Ergänzungsb. 6), Graz, 1967.

23. ELIZARENKOVA, T. Y. *Studies on the Diachronical Phonology of Indo-Aryan Languages.* (Russ.). " Nauka ", Moscow, 1974; 292.

..the phonological system of *ṚV* (1–124); comparison of the Vedic and Sk. phonological systems (125–142); the phonological significance of the passage from OIA to MIA (143–165)..

24. ELIZARENKOVA, T. Y. About various expressions of a preceding action in Vedic. (Russ.) *Proc. Conference Nostrat. Lgg.*, Moscow, 1977, 15–17.

25. ELIZARENKOVA, T. Y. Vedic and Sanskrit : the problem of variations of the linguistic type. (Russ.) *Vja* 3, 1980, 22–35.

26. ELIZARENKOVA, T. Y. Vedic syntax in connection with the problem of syntactic words (in the language of the Mantras). *SP*, USSR Scholars, 5 WSC, 1981, 206–207.

..the existence of nominal prepositions-postpositions and verbal adverbs-prefixes in Vedic makes it necessary to introduce two levels of syntactic description by means of elementary syntactic constructions (ESC) : *one* containing a set of ESC synonymous to word forms; the *other* – all the rest, i e., all types of construction of two autonomous words and a construction : an autonomous word + a particle.. there is a set of features characteristic of the Vedic syntactic words as a whole : they possess a similar morphological structure; they have a delimiting syntactic function; they have a tendency to combine with each other on a syntactic and/or word-formative level..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

27. ELIZARENKOVA, T. Y. *Grammar of the Vedic Language.* (Russ.). Moscow, 1982; 438.

..see 43.76 below..

28. GEORGIEV, V. I. Archaische Präsensformen im Vedischen. *SP*, ISC, Berlin, 1975.

..Vedic *-e* ending (*śaye, stave*, etc.: III sing. present) corresponds to Gk. ending III sing. ind. act. *-ei*.. considers other cases also..

29. GHOSHAL, S. N. Some archaic features in Avestan and the relative priority between Avestan and Vedic. *28 PAIOC*, 1978, 263–266.

..chronological priority of Avestan as a linguistic unit to Vedic; much evidence available.. at the same time, the lg. of the oldest portions of *ṚV* is earlier than Avestan; this is so either because (a) redaction of the Vedic hymns took place earlier than that of the Avestan vss. or because (b) Avestan is younger than Vedic, but certain archaic features remained lingering in that speech..

30. GONDA, J. *Old Indian.*

..*VBD* III. 41. 17.. (almost exclusively deals with Vedic lg.).. Rev.: J. BROUGH, *BSOAS* 36 (1), 158–59; T. BURROW, *JRAS* 1974 (1), 72–73; G. R. FRANCI, *Paideia* 30, 284–85; Rolf HIERSCHE, *ZDMG* 125 (2), 417–438; O. v. HINÜBER, *OLZ* 72 (2), 205–07; V. PISANI, *Bibl. Or.* 32 (3–4), 264–66; Ludo ROCHER, *JAOS* 95, 541–42; E. SLUSZKIEWICZ, *RO* 36 (1), 109–17.

31. GUNE, Jayashree. The meaning of *liṅ* according to the Nyāya and the Vyākaraṇa schools. *Publ. CASS* -E6, 1980, 155–168.

..considers Vedic Sk. usage..

32. GUPTA, S. K. Vaidika bhāṣā kī prakṛti. (Hindi). *BSSS* 5 (3–4) II, 1975–76, 29–38.

..consonants, vowels, sentences, etc., and the whole world have sprung out of one letter sound (*śabdabrahma*)..

33. HAUDRY, Jean. *L'emploi des cas en védique: Introduction à l'étude des cas en indo-européen.* Éd. l'Hermès, Coll. les hommes et les lettres, Lyon, 1977; 506.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..a comprehensive and systematic study of the case-system of the Veda against the background of IE comp. philology; mainly confined to *ṚV*; *Br*. texts occasionally cited.. Introduction; 1. The phrase, the predicate, the attribute, the epithet; 2. The circumstantial complements; 3. The object; 4. The subject and the agent; 5. The origins of casual flexion..

Rev.: T. BURROW, *JRAS* 1979, 60–62; G. CARDONA, *Kratylos* 23, 71–81; A. CHRISTOL and J. -L. PERPILLOU, *BSL* 74 (2), 123–27; T. Y. ELIZARENKOVA, *IIJ* 24, 43–53; J. K., *ZDMG* 129 (2), 426; R. ROCHER, *Lg* 56, 192–94; F. VILLAR, *Em* 47 (2), 464–70.

34. HAUDRY, Jean. Note sur la syntaxe des comparaisons védiques. *JA* 270 (1–2), 1982, 147–151.

..the syntactic anomaly of Vedic phrases such as *sūryo* (nom. instead of gen.) *na cakṣuḥ* is accounted for by the convergence of two archaic features of Vedic morphology: (1) the gen. ending **-os* of *-o- stems (*sūryo na cakṣuḥ* = *sūryasya na cakṣuḥ*); (2) the "short forms" of the instr. endings (*navyasā vacaḥ* = *vacasā*); *sūryo na cakṣuḥ* = *sūryo na cakṣuṣā* (as the sun *with* its eye)..

35. HOFFMANN, K. *Der Injunktiv im Veda.*

..*VBD* III. 41. 32..

Rev.: T. Y. ELIZARENKOVA, *IIJ* 14 (3–4), 247–53; J. HAUDRY, *IF* 77, 302–6; W. THOMAS, *OLZ* 68, 75–84.

36. ICKLER, Ingeborg. Die vedische Partikel *kila*. *KZ* 90 (1–2), 1976, 50–86.

37. INSLER, Stanley. Some irregular Vedic imperatives. *Lg* 48 (3), 1972, 551–565.

..discusses and explains some irregular Vedic imperatives in *-dhi* built with full-grade stem formants (*yandhi*, the type *rārandhi*, *yódhi*, *bodhi*, *randhi*); also describes some archaic features of the aorist system..

38. INSLER, Stanley. On proterodynamic root present inflection. *MSS* 30, 1972, 55–64.

..(against J. NARTEN, *VBD* III. 41. 55).. I. thinks that the active 'was uniformly built with extended-grade vocalism throughout the whole indic.-Inj. paradigm' and as such parallel to *s*-Aorist..

39. INSLER, Stanley. The Vedic type *dheyām*. *Die Sprache* 21, 1975, 1–22.

..25

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..a crit. exam. of K. HOFFMANN's interpretation: *MSS* 20, p. 34 (*VBD* III. 41. 31); *Die Sprache* 15, p. 5; *Kuiper Fel. Vol.*, p. 4ff. (*VBD* III. 45. 92)..

40. ISIGAKI, Yukio. *Indo-Aryan Syntagmatic*. Gaikokugo Daigaku (Asian and African Gramm. Manual – 13), Tokyo, 1980; 43.

41. JAMISON, S. *Vedic evidence for the function of the PIE *o-grade *éyeti formation*. LSAMH, 1975; 75.

42. JAMISON, St. W. Remarks on the expression of agency with the passive in Vedic and Indo-European. *KZ* 93 (2), 1979/1980, 196–219. (Also, *IE Studies* 4, Harvard Univ. Dept. of Linguistics, 1981, 280–315).

..vagueness of the category of passive in IE is overstated.. frequent lack of agents with passives in early IE lgg. and the apparent multiplicity of agentive expressions have overshadowed the regularities that can be found in the expression of agency. A synchronic study of such expressions in *ṚV* reveals the systematic appearance of agents in certain syntactic situations and a regular distribution of diff. types of agents dictated by formal and syntactic factors.. the agreement in details bet. Vedic and Iranian, Vedic and Gk. in regard to their treatment of agentive compounds further suggests that the expression of agency was highly structured and formally restricted in the proto-lg. and that independent phrases as well as compounds were involved..

43. JAUK-PINHAK, Milka. Esquisse d'une formation des noms de la langue védique (modèles productifs de la dérivation primaire). *Ind. Taur.* 3–4, 1977, 285–301.

..paper presented at 2 WSC, Torino, 1975.. (A) methodological introd.; (B) system of noun-formation in Vedic (particularly *ṚV*-lg.)..

44. JAUK-PINHAK, Milka. Formal-funktionelle Selektion der nominalen suffixe im Vedischen. Ein Beitrag zur Wortbildungslehre des Altindischen. *WZHUB*, Ges.-Spw. R. 25, 3, Berlin, 1976, 389–391.

..paper presented at ISC, Berlin, 1975..

45. JAUK-PINHAK, Milka. Noch zum Thema: Formal-funktionelle Selektion der nominalen Suffixe im Vedischen. *Suvremena Lingvistika* 13–14, Zagreb, 1976, 23–34.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41.55]

..ref. 44 above..

46. JUDAKIN, A. P. Der Nominalsatz im Vedischen (*ta*-partizip in prädikativer Funktion). (Russ.). *VMU* 5, 1976, 33-41.

47. JUDAKIN, A. P. Ein Vergleich der morphologischen und syntaktischen Systeme des Avesta und Veda in ihrer historischen Entwicklung (Das Schicksal des *ta*-Partizips in den indoiranischen Sprachen). (Russ.). *ZPhon* 33 (5), 1980, 546-556.

48. KANTAWALA, S. G. Vaidika saṁskṛta ane praśiṣṭa saṁskṛta: eka tulanātmaka vihaṁgamāvalokana. (Guj.) *Svādhyāya* 16 (4), 1979, 351-365.

49. KELLENS, Jean. Les noms-racines avestiques et leur degré vocalique. *SP*, 29 ICO : Section 5, 1973, p. 116.

..compared with Vedic..

50. KLEIN, J. S. Vedic *tám u* and Sanskrit *asáu*. *LSAMH*, 1973, 94-95.

51. KÖLVER, U. und B. Referenz und Charakterisierung: Zur Flexion altindischer Pronominal-adjektive. (in) *Wege zur Universalien Forschung, Hansjakob Seiler Fel. Vol.* (Narr), Tübingen, 1980, 392-405.

52. LIEBERT, Götze. *Das Nominalsuffix -ti- im Altindischen.*

..*VBD* II. 41. 33..

Rev.: M. MAYRHOFER, *DLZ* 73, 328-30.

53. LOWE, Ramesh Kumar. Vaidika vākyon men śabdakrama aura anviti. (Hindi). *Meerut Univ. Sk. Res. Journal* 1, 1976, 9-13.

54. LOWE, Ramesh Kumar. Vaidika men ṣaṣṭhīprayoga kī samīkṣā. (Hindi). *Meerut Univ. Sk. Res. Journal* (K. L. Sharma Fel. Vol.), 1977, 7-12.

55. MACDONELL, A. A. *A Vedic Grammar for Students.* Bombay, 1975; 460.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint of *VBD* III. 43. 67.. see 43. 119 below..

56. MIGRON, Saul. Vedic trimeter verse and the Sievers-Edgerton law. *IIJ* 18 (3-4), 1976, 179-193.

57. MISHRA, Gangadhar. *Vaidika bhāṣānuśīlana*. (Hindi). Chowkhamba, Varanasi.

58. MISHRA, Madhusudan. Semitic influence on Vedic morphology. *Saṁ. Vim.* 2 (1), 1974, 9-12.

..words formed on the pattern of Semitic lgg.: *jarūtha*, *varūtha*, *ulūkhala*, *parpharīkā*..

59. MISHRA, Madhusudan. Origin of *ch* in Indoaryan. *Saṁ. Vim.* 2 (2), 1974, 38-49.

..existence of voiceless *h* in Vedic speech pointed out by *Prāt.*; intervocalic *s* wd. have been pronounced as voiced *h* in colloquial Sk... *Prāt.*: voiceless aspirates = voiceless stops + homorganic spirants.. considers words beginning with *ch*, e.g., *chad*, *chāga*, *chūbuka*, etc.; all these show development of *ch* from simple *ś*..

60. MOGHE, S. G. Motivations of punarvacana (repetition). *JASBom* 49-51, 1974-76/1979, 128-135.

..*punarvacana* in *ṚV* and in *Sūtra*-lit...

61. MORGENSTIERNE, Georg. Early Iranic influence upon Indo-Aryan. *AcIr* 1, 1974, 271-279.

62. OGIBENIN, B. L. The semantic aspect of the study of the Vedic poetical language in connection with the problem of the reconstruction of the Indo-European poetical language. (Russ.). *Ètimologija* 1971, Moscow, 1973, 307-331.

63. ORANSKAJA, T. J. About the representation of the category, definiteness - indefiniteness, in Vedic Sanskrit. (Russ.). *Soviet Scholars' Contribution*, 5 WSC, 1981, 139-143. (*SP*, Soviet Scholars' Contribution, 5 WSC, 1981, p. 218).

..the category realized chiefly thro' the words expressing the category of person..

64. ORANSKAJA, T. J. Pronominal enclitics and particles in Vedic Sanskrit. (Russ.). *Vestnik LGU* 8, Leningrad, 1983, 73-77.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41.75]

65. ORLANDI, Chatia. Su alcune interpretazioni dei termini indicanti "signore" e "marito" nel sanscrito vedico. *SSL* 15, 1975, 102–117.

66. OTT, Michela. Criteri preliminari di concordanza del vedico. *CNUCE*, Pisa, 1976.

67. PALSULE, G. B. Pāṇini 3. 4. 87–8 vis-à-vis Vedic imperatives in *-si*. *JGJKSV* 28 (1–2), 1972/1973, 443–453.

68. PANDEY, Sangam Lal. Indian views of theological statements. *Bh. Man.* 1 (4), Varanasi, 1976, 33–41.

..Vedic lg. has three levels: *samādhi* (meditation), *laukikī* (analogical), and *parakīyā* (symbolic).. gives a "table of theological statements", factual and positive..

69. PANDIT, M. D. A concordance of Vedic compounds analysed by Veda. *CASS Stud* 3, 1976, 179–206.

70. PANDIT, M. D. A concordance of Vedic compounds analysed by Veda – a case for. *ABORI* 60, 1979, 219–224.

..see 69 above.. attempts explanation of Vedic compounds as given by the Veda and its comparison with that given by Pāṇini; shows how even Pāṇini is far removed from the spirit of the Vedic lg. .. considers *aṁhoyúvaḥ*..

71. PANDURANGI, K. T. *Vedic Grammar*. BAPPCO Publ.

..see 43.163 below..

72. PANSE, G. M. Some peculiarities of Vedic language. *SRP* 12 (2), 1972, 47–53.

73. PERPILLOU, Jean-Louis. Comparatifs primaires et loi Sievers. *BSL* 69 (1), 1974, 99–107.

..considers *rábhyas-rā́bhīyas*, *vásyas-vasīyas*, etc. (in *YV*); *tā́vyas-tā́vīyas*, *nā́vyas-nā́vīyas*, etc. (in *ṚV*).. *ójīyas-ugrá-*, *kṣódīyas-kṣudrá*, *kṣepīyas-kṣiprá*..

74. PIMPALAPURE, G. W. Saṁhitā: what does it signify? *Nag. Univ. Jour. Hum.* 25 (1–2), 1974–75, 43–50.

75. PINAULT, G. Résistance et réduction des laryngals en védique. *Actes des Sessions de Linguistique*, ENS, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 77 below..

76. PINAULT, G. *Études de morphologie historique: les verbes védiques en -āyá- / -áya-*. Paris, 1980; xxiv + 280.

..doctorate diss...

77. PINAULT, G. Notes sur la réduction des laryngals en védique. *IE Studies* 4, Harvard Univ. Dept. of Linguistics, 1981, 99–124.

..see 75 above..

78. POLOMÉ, Edgar C. Indo-European verb morphology. An outline of some recent views with special regard to Old Indic. *Sternbach Fel. Vol.*, Lucknow, 1979, 851–861.

..[an earlier version of this paper was read at the Symposium on the "Verb in India", Univ. of Texas, Austin, 1974; cf. E. POLOMÉ, *IJDS* 5. 1, 1976, 195–201].. the new approach to IE morphology initiated by BENVENISTE and KURYLOWICZ, and developed by CARDONA and WATKINS in USA and by E. NEU, W. MEID, K. STRUNK, and others in Europe, shows clearly that the Indo-Ir. verb system, besides striking archaisms, is a widely innovating system. From the oldest times it has been very much in flux as it will continue to be throughout its hist...

79. PRASASYAMITRA, Sastri. Dr. Haridatta Śāstrī kī vyākaraṇaviṣayaka kucha bhūlen. (Hindi). *Vedavāṇī* 27 (2), 1974, 18–19.

..ref. to *Ṛksūktasaṁgraha* ed. by HARIDATTA..

80. RAM GOPAL. Vedic compounds containing *satás*. *VIJ* 12 (1–2), 1974, 301–307.

..(e.g. *sató-mahāntaḥ*, *sató-vīrāḥ*, *sató-bṛhat*).. considers interpret. by Veṅkaṭamādhava, Mahīdhara, Durga.. acc. to author, *sataḥ* = 'on account of existence', i.e., 'by nature'..

81. RATATE, V. R. Veda men prayukta nipāton para vicāra. (Hindi). *Vedavāṇī* 33 (9), 1981, p. 11.

..announcement of a res. project..

82. ROLLAND, Pierre. A few Vedico-Celtic concordances. *VIJ* 12 (1–2), 1974, 311–318.

..considers rel. vocabulary in Itato-Celtic lgg. and Vedic Sk...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41.89]

83. SEEBOLD, Elmar. *Das System der indogermanischen Halbvokale. Untersuchungen zum sogenannten 'Sieversschen Gesetz' und zu den halbvokalhaltigen Suffixen in den indogermanischen Sprachen, besonders im Vedischen.* Carl Winter, Idg. Bibliothek, Dritte Reihe, Untersuchungen, Heidelberg, 1972; 360.

Rev.: Theodora BYNON, *BSOAS* 37 (1), 241–42; I. ICKLER, *OLZ* 71 (2), 117–128; Fredrik Otto LINDEMAN, *IF* 81, 279–82; Andrew L. SIHLER, *Kratylos* 19, 44–52; Johann TISCHLER, *ZDMG* 128, 379–81.

84. SEMENTSOV, V. S. *Problems of Interpretation of the Vedic Prose.* (Russ.). Moscow, 1981.

85. SHARMA, Urmila. Api vaidikaḥ śabdo'rthasamprktaḥ? *Paramārthasudhā* 1 (3), 1977, 9–14.

86. SHASTRI, D. N. Vedic conjugation system as formulated by Western scholars. *Sam. Vim.* 1 (1), 1973, 66–72.

..the variety of Vedic conjugation, i. e., of three basic systems and four moods, is missing in Pāṇini's grammar; even the presentation of conjugation of cl. Sk., being devoid of the distinction of basic systems and their moods, is not quite scientific and is, therefore, unrealistic.. see 87 below..

87. SHASTRI, D. N. Vedic conjugational system. *Charudeva Shastri Fel. Vol.*, 1974, E 294–298.

..Vedic grammar is treated by Pāṇini in a perfunctory manner; P. misses the variety and diversity of Vedic conjugational forms.. see 86 above..

88. SIHLER, Andrew L. Loss of **w* and **y* in Vedic Sanskrit. *IIJ* 19 (1–2), 1977, 5–20.

..(this distinguishes Sk. from Iranian).. **w*– and **y*– were lost before *ū* and *ī* so early as to figure not at all in Vedic scansion. Before *ŭ* and *ĭ*, however, in word-initial position, the loss seems to have been close to the onset of the hist, *ṚV*, and to have influenced its scansion in ways that can't be accounted for by any other hypothesis..

89. SLUSZKIEWICZ, E. À propos de la déclinaison de v. indo-aryen *strī* "femme" et notamment de genitif singulier. *J. Safarewicz Fel. Vol.*, Wroclaw, 1974, 217–222.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

90. SPEYER, J. S. *Vedische und Sanskrit Syntax.* Akad. Druck-und Verlagsanstalt, Graz, 1974; III + 101.

..(unaltered reprint of 1896, Trübner, "Grundriss der Indo-Arischen Philologie und Altertumskunde" I. Bd. 6. H.)..
Rev.: S. KRATZSCH, *OLZ* 75 (5), 478–79; S. V., *Arch Or* 47, 346–47.

91. STRUNK, Klaus. Zwei latente Fälle des verbalen Präsensstammtyps *tiṣṭha-(ti)* im Veda. *ZDMG*, Suppl. III (2), 971–983.

92. STUMP, G. T. The loss of the subjunctive mood in *yadi*-conditionals from Vedic to epic Sanskrit. *Papers of the 1978 Mid-America Linguistics Conf.*, Univ. of Oklahoma, 1979, 242–251.

93. TICHY, Eva. Zum Kasusgebrauch bei Kausativa transitiver Verben. *Die Sprache* 26 (1), 1980, 1–18.

..(evidence from *ṚV*, *TS*, *KS*, *AV*, and other Vedic texts).. Der "doppelte Akkusativ" beim Kausativ transitiver Verben ist im Vedischen erst während der literarisch bezeugten Sprachepochen entwickelt worden. In Einzelfällen lässt sich die Ablösung einer älteren Konstruktionsweise durch Akk. der Person und Akk. der Sache noch am belegten Sprachmaterial beobachten..

94. WENNERBERG, C. *Die altindischen Nominal-suffixe* -man *und* -iman *in historisch-komparativer Beleuchtung. I. Wortanalytischer Teil.*, DD., Göteberg Univ.

95. WITZEL, M. Anunāsika in medieval Veda tradition (Materials on Vedic Śākhās, 3). *IIJ* 25 (3), 1983, p. 180.

96. YAJAN VEER. A study of the verbal roots in Vedic literature. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 27–29.

..one can trace a large no. of verbal roots in the older Vedic *Saṁhitās*, e. g., *mahi* (I. 11. 3), *yaj* (I. 164. 50), *sah* (VI. 66. 9), etc. ..

97. YAJAN VEER. Usage of genitive-termination as genitive case in the Vedas. *SP*, 31 AIOC, Jaipur, 1982, 80–82.

98. ZWALONEK, Renée. "*Vā́yav índraś ca*".

..*VBD* III. 41. 81.. investigation in forms of address to more than one god in *ṚV* and *Avesta*; 6 types identified; three among these:

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42.7]

ellipsis (*yuvam mitra*); voc. + nom (*vāyavindraś ca*); inversion (*indraś ca vāyo*)..

Rev.: Helmut HUMBACH, *ZDMG* 124, 174–75; Vittore PISANI, *Paideia* 29, 128–29; B. SCHLERATH, *OLZ* 73 (5), 492–95.

42. STUDIES ON SANSKRIT LANGUAGE.

1. AALTO, Pentti. On the absolute instrumental in Sanskrit. *Ind. Taur.* 7, 1979, 47–55.

..instrumentalis absolutus might originate in cases in wh. the instrumental was a sociative one expressing accompaniment; instances of this type found in *ṚV*..

2. ACHARYA, Shivaraja. An elucidatory note on the nature of the Sanskrit long vowels. *Journal Tribhuvan Univ.* 7 (1), 1972, 74–83.

3. ADRADOS, F. R. Sanskrit and Indo-European. *I PISC* 2 (1), 1975, 436–444.

..prehist. of Vedic and its situation among IE dialects.. Sk. follows old tendencies of Post-Anatolian.. Sk. and Gk. and other IE lgg... specific innovations of Sk...

4. ALEXIDZE, E. Infinitives in Old Indian and Old Georgian. *SP*, 4 WSC, 1979, 145–146.

..they manifest some common (morphological and syntactical) features.. the principal function of the infinitive in *ṚV* is that of "datif finalis" — dative of appointment, place, purpose; in O. G. it is that of 'direction' – spatial as well as relating to purpose..

5. ALTUCHOW, Nicolás. The importance of Sanskrit in the past and today. (Spanish). *Saṁskṛtasaṁskṛti* 2, 1981, México, 11–24.

..(English Summary, pp. 195–96)..

6. ANANTHANARAYANA, H. S. Evidence for plus juncture in Old Indo-Aryan. *SVUOJ* 12 (1–2), 1–11.

7. ANANTHANARAYANA, H. S. Verbal stems and syntactical structures in Sanskrit. *IJDL* 10 (1), 1981, 86–99.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. ANDRONIKASHVILI, M. On lexical coincidences of ancient Indian languages with Kartvelian languages. *SP*, 4 WSC, 1979, 147–148.

..in the vocabulary of Kartvelian lgg., particularly in Georgian, there occur elements that are phonetically and semantically very close or coincide with certain a. I. words.. gives many illustrations.. reasons for these similarities : (1) a part of such vocabulary of Indian origin penetrated into Georgian via the Iranian lgg.; (2) a part may be related to a common source (Scythian lg.)..

9. ARAKELJAN, Varaganuš. Konstrukcii obladanija v sanskrite i značenie genitiva v êtich konstrukcijach. *LHG* 5, 1977, 87–94.

10. AZIM, Abdul. Khan-i Arzu's (1689–1756) observations on the relationship of Sanskrit and Persian. *ZDMG* 119 (2), 1970, 261–269.

11. BAL SASTRI. Tinartha-vimarśah. *SP*, 31 AIOC, Jaipur, 1982, 400–401.

12. BAMMESBERGER, Alfred. The optative of the Sanskrit root *gam-*. *IIJ* 24 (4), 1982, 283–287.

13. BANDYOPADHYAY, Pratap. Sanskrit indeclinables (*upasargas* and *nipātas*) and their meaning. *SP*, 27 AIOC, Kurukshetra, 1974, 231–232.

14. BANERJEE, Satya Ranjan. The Sanskrit dialects. *SP*, 5 WSC, 1981, 6–7.

..dialectal features in the name of alternative forms preserved in Vedic lit.; the same expressions in diff. *Saṁ.*, *Br.*, and *Ār.* are nothing but diff. dialectal forms; sometimes these forms are preserved thro' Sanskritization of Prakrit forms; later on these dialectal forms are even recognized in the works of Yāska, Pāṇini, Kātyāyana, and Patañjali.. cf. *Nir.* II. 2..

15. BARSCHEL, B. Zur Vorgeschichte des altindischen Flexionstyps *avi-* (sg. gen. *avyaḥ*) and *madhu* (sg. gen. *madhvaḥ*). *SP*, ISC, Berlin, 1975.

.."open" inflexion was exclusively restricted to substantives, whereas "closed" inflexion occurs both in adjectives and substantives..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42.23]

16. BARSCHEL, B. Zur Vorgeschichte der altindischen reduplizierten Verbaladjektive auf *-i*. *SP*, 4 WSC, 1979, p. 157.

..similarities with certain Germanic verbal-adjectives..

17. BARTHOLOMAEO, Paulinus A. S. *Dissertation on Sanskrit Language*. Benjamins (Studies in the History of Linguistics, Vol. 12), Amsterdam, 1977, xxviii + 224.

..new ed., with English transl., notes, and introductory essay on B. by Ludo ROCHER..

18. BASU, Subhra. *Sanskrit Phonetics in the Light of Modern Phonology*. Sk. Book Depot, Calcutta.

19. BASU, Subhra. Sanskrit spirant consonants (ūṣma-varṇa) in the light of modern phonology. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 139–140.

20. BASU-GHOSH, Subhra. A study of the Sanskrit speech sound *ṛ* with reference to modern Indian vernaculars and a spectographic analysis. *SP*, 31 AIOC, Jaipur, 1982, 371–72.

..real nature of *ṛ* acc. to the diff. phonetical treatises of ancient India; position of the speech organs in pronouncing this sound; sound *ṛ* = a combination of a consonant and a vowel element; the consonant element is *r*, but the quality of the vowel element is indeterminate (*i* or *u*)..

21. BEEKES, R. S. P. The disyllabic reduplication of the Sanskrit intensives. *MSS* 40, 1981, 19–25.

22. BHANDARE, V. V. Vagaries of Avyayībhāva compound. *SP*, 31 AIOC, Jaipur, 1982, 361–362.

..P. 2. 1. 5 to 2. 1. 21: obligatory and optional Avyayībhāva.. deviations from the norm.. compounds belonging to this class breathe the very life of a living lg., marking the speech habits of the people..

23. BHARGAVA, P. L. Are the Sanskrit cerebral mutes not Indo-European? *VIJ* 15 (1), 1977, 31–32.

..the theory that Sk. cerebral mutes were borrowed by the Aryans from the Dravidians can hardly bear scrutiny.. they can be found in some IE lgg...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. BHATT, V. M. The grammatical functions of the *upapadas* (i.e. *saha, vinā*). *SP*, 31 AIOC, Jaipur, 1982, 366–367.

..[P. has divided all *nipātas* into 3 groups: *cādi, prādi, svarādi*; discussion of the gramm. functions of some of these *nipātas* found in Yāska; the author investigates into the gramm. functions of some of the remaining ones, e.g., *saha, vinā, ṛte*].. such functions, acc. to author, are: (a) the *upapada* functions as an additive to the role in the sentence; (b) In the absence of a verb, the *upapadas*, especially those that necessitate the use of the ablative case, function as verbs..

25. BHATTACHARJEE, Amulya Kumar. Sanskrit – a few words. *Souvenir*, Assam Sk. College, Gauhati, 1982, 17–20.

26. BHAYANI, H. C. Saṁskṛtanī prastutatā. (Guj.). *Sambodhi* 5 (1), 1976, Guj. 1–7.

27. BONFANTE, G. La posizione del sànscrito fra le lingue indo-europee. 2 WSC, Torino, 1975.

28. BOPP, Franz. *Über das Conjugationssystem der Sanskritsprache*... Hildesheim, Frankfurt, 1974; xlvi + 312.

..(first publ. 1816; reprint Olms, New York).. ed. by K. J. WINDISCHMANN..

29. BRAROE, E. E. Skr. aspirates and universally determined rule application. *PScCL* 2, 1975, 81–93.

30. BREUNIS, A. A. The role of genitive in Sanskrit and the development of nominal sentences. DD, Utrecht Univ.

31. BROUGH, John. Sanskrit: a great language of a great civilization. *Indian Horizons* 21 (2–3), 1972, 87–92. (also, "Sanscrito, el gran languaje de una gran civilization", *Revista Loteria*, No. 215, 1974).

32. BUDDRUSS, G. Nachtrag zu MSS 36, 1977, s. 19 ff. *MSS* 37, 1978, 37–38.

33. BURROW, T. A consideration of Fortunatov's law [of phonetic development in Sanskrit]. *BSOAS* 35 (3), 1972, 531–545.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42.39]

..[F.'s law: in the group *l* + dental in Sk., *l* disappears and dental is changed to lingual].. B. supports F.'s law with new examples.. see 35 below..

34. BURROW, T. *The Sanskrit Language*. Faber and Faber, London, 1973; ix+438.

..3rd new and revised ed. of *VBD* II. 42. 10; III. 42. 34..

Rev.: J. DELEU, *BiOr* 32 (1–2), 118–19; R. SCHMITT, *Kratylos* 17 (2), 202–3.

35. BURROW, T. A new look at Brugmann's law. *BSOAS* 38 (1), 1975, 55–80.

..(ref. *VBD* III. 42. 36, and 33 above).. [BR.'s law: development of IE *o* to *ā* in Sk. – declared to be false by HAUSCHILD and GONDA; SZEMERÉNYI explains it differently; KUIPER, LEHMANN, MAYRHOFER support it].. B. discusses Vedic words like *hṛd-*, *mārga-*, *śārga-*, *dālbhā-*. *sī*, *pārṣṇi-*, etc.. the exceptions to BR.'s law and to the extended version of it wh. is proposed by B., can be satisfactorily accounted for.. on the other hand, analytical or morphological explanations for *-ā-* in these cases can be definitely ruled out..

36. BURROW, T. Sanskrit words having dental *-s-* after *i*, *u*, and *ṛ*. *Palmer Fel. Vol.*, Inst. für Spw., Innsbruck, 1976, 33–41.

..B. examines exceptions to the rule that in Sk. IE. *-s-* becomes *-ṣ-*, corresponding to Iranian *-š-*, after *i*, *u*, *ṛ* (as well as after *k*)..

37. BURROW, T. Some cases of alternation between *c* and *ś* in Sanskrit. *V. G. Paranjpe Comm. Vol.*, 1977, 9–11.

..not noted by WACKERNAGEL (*AG* I, 228–9)..

38. BURROW, T. On the treatment of the Indo-European consonant group *-tl-* in Sanskrit. *Ind. Taur.* 7, 1979, 151–158.

..IE *-tl-* in cases where it did not become *-tr-* with the Vedic change of *l* to *r*, wd. become *-ll-* in the same way as IE *-dl-* became *-ll-*..

39. BURROW, T. *The Problem of Shwa in Sanskrit*. OUP, 1979, x+130.

..(cf. *VBD* III. 42. 33).. B. argues that the reduced grade of the original long vowels is *-a-* in Sk. as well as in other IE lgg (and not *-i-* in Sk. and *-a-* in other IE lgg as is traditionally assumed); hence there is no need to postulate a central vowel (*shwa*) for

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

IE.. B. further argues (on the basis of a comparison with Hittite) that the vowel *-i-* found in the related words of Sk, goes back to IE *-i-* and is suffixal in nature.. [B. has used Sk. facts for the reconstruction of PIE.. B. takes a definite stand against the laryngeal theory]..

Rev.: O. v. H., *ZDMG* 130 (3), 651; R. HIERSCHE, *OLZ* 77 (6), 595–97; Jared S. KLEIN, *Lg* 57, 446–53; G. B. PALSULE, *ABORI* 61, 331–36; Rosane ROCHER, *JAOS* 101, 244–45; John D. SMITH, *JRAS* 1980 (1), 96–97; J. C. WRIGHT, *BSOAS* 43 (3), 386–88.

40. CARDONA, George. A note on morphophonemic and phonetic rules in Sanskrit. *MO* 10, 1977, 1–6.

..P.'s rules treat the morphophonemics, not the phonetics of Sk... *Aṣṭādhyāyī* does not contain syllabification rules, nor does it have rules for inserting epenthetic vowel segments..

41. CVETKO, V. Zur Problematik der altindischen Kausativa mit langem Vokalismus. *Ling* 18, 1978, 57–98.

42. DANGE, S. A. Root-germination and reduplicated roots in Sanskrit. *JBomU* 41, No. 77, 1972, 208–214.

..see *VBD* III. 42. 47..

43. DASGUPTA, Probal. Coronality, Old Indo-Aryan palatals, and ṇatva. *IL* 33, 1972, 99–122.

44. DASGUPTA, Probal. The Sanskrit long vowel problem. *4 A-I Conf. of Linguists*, Agra, Oct. 1973.

..(ms.).. [reveals the advantages of using a frame-work wherein "coda" is relegated to the status of a secondary feature under the control of "onset"]..

45. DATTATREYA SHARMA, M. Liṅarthavicāraḥ. *SP*, 31 AIOC, Jaipur, 1982, 398–399.

46. DELLA CASA, Carlo. Una forma inedita di participio sanscrito: *supánt*. *Arch. Glott. Ital.* 52 (2), Firenze, 1967, 143–147.

..(ref. to *ṚV* V. 44. 13; X. 164. 3)..

47. DESHPANDE, Madhav M. *Evolution of Syntactic Theory in Sanskrit Grammar. Syntax of the Sanskrit Infinitive*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. 54]

-tumUN. Karoma Publishers (Linguistica Extranea Studia-10), Ann Arbor, 1980, vii+164.

..[the theological eternality of the Sk. lg. was unconsciously readjusted by the influence of the contemporary lg. use, and this factor brings out the essential humanness of the Sk. grammarian.. D. stresses the imp. of a determined effort to isolate Pāṇini from the interpretation ascribed to his rules by the later trad. commentators.. in the Introd., D. explains the basic principles and definitions of P.'s *Kāraka*-gramm.]..

Rev.: G. V. DEVASTHALI, *ABORI* 62, 279–81; Dorothy DISTERHEFT, *Lg* 57, 492–93; Rosane ROCHER, *JAOS* 101, 383; John D. SMITH, *BSOAS* 44 (2), 391–92; T. VENKATACHARYA, *IIJ* 24 (2), 132–35.

48. DESHPANDE, Madhav M. Sanskrit gerund constructions: syntactic disputations. *IIJ* 23 (3), 1981, 167–185.

. trad. of Sk. grammarians and trad. of Mīmāṁsā offer divergent explanations on this topic..

49. DHADPHALE, M. G. Sanskrit prefixes: stylistic and peculiar usages. *JBomU* 41, No. 77, 1972, 215–235.

..takes into account Vedic evidence.. (*upasargas* are only *dyotaka* and not *vācaka*)..

50. DIVAKARAN, N. M. Dusprṣṭākhyo varṇaḥ. *SP*, 28 AIOC (PP), Dharwar, 1976, p. 15.

51. DUNKEL, George F. *Repetition and deletion of preverbs and verbs in Early Indic and Greek*. DD, Univ. of Penn., 1976/77; 194.

52. EJERHED, E. I. The analysis of aspiration in Sanskrit phonology. *Nordic Journal of Linguistics* 4 (2), 1981, 139–159.

53. ELIZARENKOVA, T. Y. Facultativeness and its peculiarities in Old Indian. (Russ.). *Eastern Linguistics: Facultativeness*, Moscow, 1982, 36–42.

54. EMENEAU, M. B. Sanskrit syntactic particles. *27 PICO*, 1969, 310-311.

..see *VBD* III. 42. 56..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

55. EMENEAU, M. B. Retroflexion rules in Sanskrit. (in) *South Asian Languages Analysis*, Dept. of Linguistics, Univ. of Ill., 1979.

56. FILLIOZAT, Jean. Le Sanskrit et la culture generale, *SP*, 4 WSC, 1979, 27–48.

57. FILLIOZAT, Pierre-Sylvain. On the analysis of Sanskrit compounds and derivatives. *AORM*, SJ Vol., 1975, 81–95.

58. GAMKRELIDGE, Th. The Old Indian consonantism in the light of "glottalic theory". *SP*, Contribution of USSR scholars, 5 WSC, 1981, 208–210.

59. GARBACZ, S. K. *Sanskrit and Old Church Slavonic: a comparative study of case systems.* DD, Georgetown Univ., 1979; 373.

60. GHATAGE, A. M. The Taddhita formation and the transformational approach. (in) *Studies in Transformational Grammar*, CASL, Poona, 1972, 22–31.

61. GHOSH, Batakrishna. *Linguistic Introduction to Sanskrit.* Sanskrit Pustak Bhandar, Calcutta, 1977; ix + 164.

..reprint of *VBD* I. 101. 6; *VBD* III. 42. 64..

62. GOLDSTÜCKER, T. *Sanskrit and Culture.* Bharatiya Publ. House, Varanasi, 1961; 160.

..reprint of *VBD* II. 31. 6..

62A. GOURYPATHY SASTRY, T. S. *Cases and case endings of Sanskrit language: a semantic study.* Ph. D. diss., Andhra Univ., Waltair, 1973; 501.

63. GOURYPATHY SASTRY, T. S. Quotative nominals in Sanskrit. *IL* 35 (1), 1974, 1–13.

..1. text beginning with Q. (*acchāvākīya*, *kayāśubhīya*, *iṣetvaka*, *devasyatvaka*); 2. text consisting of Q. (*uraṇrapare ca*); 3. word-type Q.; 4. token resembling Q.; 5. person/thing/activity associated with Q.; 6. analogy (*nyāya*) associated with Q...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42, 74]

64. HAHN, Michael. *Iti* als Adverbialbilder. *ZDMG Suppl.* 3 (2), 1977, 854–863.

65. HAURI, C. Die Interlinearversion im Unterricht des Altindischen. *MSS* 34, 1976, 47–53.

66. HEILMANN, L. Contatti di popoli e di lingue nel subcontinente indiano. *Lingue a contatto nel mondo antico*, Giardini (Or. Ling. 7), Pisa, 1978, 51–60.

..(ref. to cerebralization)..

67. HEJIB, Alaka; SHARMA, Arvind. The problem of transliterating the *anusvāra*: a study. *VIJ* 19 (1–2), 1981, 50–54.

68. HOARD, James E. On incorporating Grassmann's law into Sanskrit phonology. *Proc. First Annual Meeting of the Berkeley Ling. Soc.*, 1975, 207–220.

69. HOCK, H. H. Is there an *a*-epenthesis in Sanskrit? *Studies in Linguistic Sciences* 3 (2), Univ. of Illinois, 1973, 43–58.

70. HOCK, H. H. Exceptions and synchronic analogy in Sanskrit. *IJDL* 3 (2), 1974, 321–325. (Also, *SLS* 3.1, 1973, 81–101).

71. HOCK, H. H. Historical change and synchronic structure: the case of the Sanskrit vocative singular of *ā*-stems. *IJDL* 4 (1), 1975, 29–43. (Also, *Mid-American Linguistic Conf. Papers*, 1972, 193–206).

72. HOCK, H. H. Historical change and synchronic structure: the case of the Sanskrit root nouns. *IJDL* 4 (2), 1975, 215–228. (Also, in *Towards Tomorrow's Linguistics*, ed. R. W. SHUY and C. J. N. BAILEY, Washington, 1974, 329–342).

73. HOCK, H. H. On the judicious application of rules. *PCLS* 11, 1975, 272–273.

..syllabicity rules in Ai. ..

74. HOCK, H. H. Retroflexion rules in Sanskrit. (in) *South Asian Lgg. Analysis* 1, Univ. of Illinois, 1979, 47–62.

..26

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. HOFFMANN, K. Präteritaler Optativ im Altindischen. (in) *Aufsätze zur Indoiranistik* 2, 1976, 605–619.

76. HOLLAND, Gary; ICKLER, Nancy. Some observations on relatives and demonstratives in Greek and Sanskrit. *PBLS* 4, 432–445.

77. HÜBSCHMANN, Heinrich. *Das indogermanische Vocalsystem. I. Die schwere Vocalreihe des Sanskrit. II. Die Vocalreihen der indogermanischen Ursprache.* Martinus Nijhoff, Amsterdam, 1976; 198.

..reprint of Strassburg ed. of 1885..

78. [5. "Indo-Aryan", pp. 144–169]. *Sovremennoe sostojanie i problemy*, Moscow, 1981.

79. IVANOV, V. V.; TOPOROV, V. N. *Sanskrit.* "Lgg. of Asia and Africa", Moscow, 1968; 120.

..English transl. of *VBD* III, 42. 185 by D. M. SEGAL..

80. JAMISON, S. Functional ambiguity and syntactic change: the Sanskrit accusative. (in) *Papers from the Parasession on Diachronic Syntax*, Chicago Ling. Soc., 1976, 126–135.

..[early Vedic did not have true causative verbs]..

81. JAUK-PINHAK, Milka. Some problems of Sanskrit word-formation. *SP*, 30 ICHSANA, Mexico, 1976, p. 24.

..Sk. morphological structure is most 'transparent' among IE lgg...

82. JHA, Lakshmishwar. Vini pratyaya kā bhāṣāśāstrīya vivecana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 377–378.

..'*vinī*' *pratyaya* mentioned among the *matvarthīya-pratyayas*; this *pratyaya* unknown outside Indo-Aryan; found in *ṚV*..

83. JHA, Sukheshwar. The position of accent in Sanskrit language. *JGJKSV* 31, 1975, 265–287.

84. JOSHI, K. R. Saṁskṛte varṇoccāre ḷakāroccāraḥ. *SP*, 27 AIOC, Kurukshetra, 1974, p. 244.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

85. JOSHI, S. D.; ROODBERGEN, J. A. F. The treatment of compounds in Sanskrit grammar: a survey. (in) *Studies in Hist. Sk. Lexicography*, 1973, 45–56.

86. KAMBOJ, Jiya Lal. Some tautological compound forms in Sanskrit. *Indological Studies* 2 (2), Delhi, 1974, 39–42.

..some tautological compounds (or repetitive constructions) have a foreign word as one of their members, e. g., *marudhanvan* (occurring in *ṚV*), *kūṭa-śṛṅga*, *daṇḍa-kāṣṭha*, *parighārgalā*, *velā-taṭa*.. *maru*, *kūṭa*, *kāṣṭha*, *argalā*, *velā* — of Muṇḍa or Dravidian origin..

87. KAMBOJ, Jiya Lal. Analogy in change of meaning with special reference to Sanskrit. *SP*, 28 AIOC, Dharwar, 1976, 131-132.

..(*soma* in *ṚV* = plant; when *soma* came to mean "moon", the synonyms of *soma* – *indu*, *hari*, *oṣadhipati*, etc. – also came to mean "moon".. *aṁśu* = shoot of *soma* = ray (of the moon)..

88. KANTOR, R. N.; JEFFERS, R. J. A history of Sanskrit gerund. *Meeting Handbook*, LSA, 51st Annual Meeting, Philadelphia, 1976.

..abstract..

89. KAPADIA, B. H. Sanskrit and German: languages, literature, and thought. *PISC* 2 (1), New Delhi, 1975, 445–449.

90. KATRE, S. M. The verb in Old and Middle Indo-Aryan. *IJDL* 5 (2), 1976, 205–213.

91. KILLINGLEY, D. H. Retroflexion in Sanskrit. *PICSTS* 1 (2), 596–606.

92. KIPARSKY, P. A note on vowel features. *NELS* 5, Harvard Ling. Dept., 1974.

93. KLAIMAN, M. H. Arguments against a passive origin of the IA ergative. *PCLS* 14, 1978, 204–216.

94. KOCHERGINA, V. A. Study of compound Sanskrit words in ancient India. (Russ.). *Stcherbatsky Comm. Vol.*, "Nauka", Moscow, 1972, 90–96.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

95. KOCHERGINA, V. A. [Dvandva]. (Russ.). *Voprosy indijskoj filologii*, Moscow, 1974, 70–84.

96. KOCHERGINA, V. A. Präfixe im Bildesystem der ai. Adverbien. *VMU*-Ser. 13 : Vostokovedenie 2, 1981, 51–59.

97. KOLVER, Bernhard. *Verschliffene Präfixe im Altindischen*. Abhandlungen für die Kunde des Morgenlandes 42, 3, Steiner, Wiesbaden, 1976; viii + 53.

..discusses 25 Sk. words, such as *tūpara* (= hornless; explained from **ativāpara-*), *dhūpa* (= incense; from **adhi-vāpa-*), *dhūli* (=dust; from **adhi-vārī-*), etc. ..

98. KUMAR, B. S. *Coordination in Sanskrit*. Anupam Publications, 1978; x + 70.

99. KUNJUNNI RAJA, K. Vyañjanā – suggestive function of language. *AORM*, SJ Vol., 1975, 602–607.

100. KURYLOWICZ, Jerzy. Der ererbte Ablaut in der Darstellung der altindischen Grammatiker. *WZHUB* 25 (3), 1976, 399–400. (Also, *SP*, ISC, Berlin, 1975).

101. KURYLOWICZ, J. Zwei junggrammatische Lautgesetze im Altindischen. *Karl Ammer Comm. Vol.*, Jena, 1976, 94–105.

..re SIEVERS' law and BRUGMANN's law..

102. LADDU, S. D. *Evolution of the Sanskrit Language, from Pāṇini to Patañjali.*

..see 25. 181 above.. Part I, section 1 : principles; section 2 : grammar; problem in the study of evolution – theoretical and practical; principles underlying derivation; process of primary formation, etc.; Part II presents picture of the evolution with a brief analysis of findings; Part III : indices and appendices..

Rev.: H. S. ANANTHANARAYANA, *IL* 37, 233–37; C. CAILLAT, *Kratylos* 21, 76–78; G. CARDONA, *Lg* 53 (1), 221–24; S. A. DANGE, *JBomU* 44–45, 440–44; *JIH* 54, 229–32; J. HUFGARD, *WZKSA* 21, 258–59; M. V. MAHASHABDE, *ABORI* 57, 269–72; A. A. R., *ALB* 40, 288–89; Rosane ROCHER, *JAOS* 97, 374; N. TSUJI, *AORS* 14, 114; *IIJ* 18, 273–74; S. VENKITASUBRAMONIA IYER, *VIJ* 14, 156–57; A. W., *ZDMG* 127 (1), 217.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[42, 113]

103. LAROCHE, E. Le problème des Indo-Aryens occidentaux. *CRAI* 1979 (Nov.-Dec.), 1980, 677-685.

104. LAZZERONI, R. Considerazioni su *-as>-o* in sanscrito ed in avestico. *SSL* 9, 1969, 185-197.

105. LAZZERONI, R. [**-bhis, *-mis*: instrumental plural termination in Indo-Ir., Irish, Germanic]. (Ital.). *SSL* 10, 1970, 53-78.

106. LAZZERONI, R. Su alcuni deverbali greci e sanscriti. *SSL* 11, 1971, 22-47.

..noms verbaux en -o-.. [Homeric locution 'in the night milk' to be understood as 'in the night glimmer' – an interpretation supported by a comparison with Vedic mythology, where night or dusk light is frequently symbolized by milk]..

107. LAZZERONI, R. Fra glottogonia e storia: i verbi sanscriti della VI classe. *SSL* 18, 1978, 129-148.

108. LAZZERONI, R. Fra glottogonia e storia: ingiuntivo e indicativo in una desinenza verbale sanscrita.. *SSL* 19, 1979, 53-66.

..athematic injunctive ending *-anta* secondary..

109. LAZZERONI, R. Fra glottogonia e storia: ipotesi sulla formazione del sistema verbale sanscrito. *SSL* 20, 1980, 25-53.

110. LAZZERONI, R. Il "precongiuntivo autonomo" del sanscrito e l'autonomia del congiuntivo nelle altre lingue indo-europee. (in) *Studi vedici e medio-indiani*, Giardini, Pisa, 1981, 233-244.

111. LUBOTSKY, A. On the reduced grade *-a-* in Sanskrit. *Lingua* 55 (1), 1981, 75-95.

..rev. article on 39 above..

112. MAHADEVAN, R. Auxiliaries in Sanskrit. *Sam. Vim.* 4 (1-2), 1976, 166-172.

113. MAJUMDAR, Paresh Chandra. *Saṁskṛta o prākṛta bhāṣāra kramavikāsa*. (Bengali). Saraswat Library, Calcutta, 1971.

..traces the evolution of Sk. from its inception to the rise of NIA lgg...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: S. N. GHOSAL, *JASBen* 14 (2–4), 191–93.

114. MASSON, J. Value of spoken Sanskrit in the university. *27 PICO*, 1969, p. 323.

115. MAYRHOFER, M. *Das dravidische substrat im Altindischen. Eine sprachgeschichtliche Untersuchung.* Graz, 1951; 71.

..Habilitationsschrift, Teil I.. cf. *VBD* II. 41. 38 and 39; *VBD* III. 42. 118..

116. MICHELINI, Guido. *ā* variante di *ā* analogica in antico indiano. *SILTA* 4, Padua, 1975/76, 463–465.

117. MICHELINI, Guido. Problemi di "diatesi" nel sistema del presente in antico indiano. *SILTA* 5 (3), Padua, 1976/77, 441–447.

118. MISHRA, Bhola. Śaiṣika nāmakaraṇa kī sārthakatā. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 384–385.

..ref. P. IV. 2. 91–130..

119. MISHRA, Gopalbandhu. Vyañjana and vyañjanā: two related theories. *SP*, 31 AIOC, Jaipur, 1982, p. 385.

120. MISHRA, Harsha Nath. Karmapravacanīya-vimarśaḥ. *Sam. Vim.* 2 (2), 1974, 65–71.

..two ways of deriving the word: *anīya* (*r*) or *īya* (*cha*)..

121. MISHRA, Madhusudan. A note against Bartholomae's law. *VIJ* 10 (1–2), 1972, p. 142.

122. MISHRA, Vidhata. *A Critical Study of Sanskrit Phonetics.* Chowkhamba Sk. Studies 83, Varanasi, 1972; xvi+258.

Rev.: J. VACEK, *Arch Or* 49, 200.

123. MISHRA, Vidhata. Characteristics of the Ayogavāha. *SP*, 31 AIOC, Jaipur, 1982, 385–386.

..*ayogavāha* = letters or phonetic elements such as *anusvāra* (including *anunāsika*), *visarga*, *jihvāmūlīya*, *upadhmānīya*, and *yamas* (because they are always uttered only in combination with other phonetic elements or letters and never independently..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. 130]

phonetic characteristics of *ayogavāha* analysed on the basis of diff. *Prāt.*, *Śikṣās*, *Vyākaraṇas*, and modern phonetic theories..

124. MORGENROTH, Wolfgang. The importance of Sanskrit for the development of comparative and general linguistics in Europe during the 19th century. *SP*, 4 WSC, 1979, 136–138.

125. MORRETTA, Angelo. Sanskrit and the sacred language. Some semantic aspects of the "language of the gods". *Ind. Taur.* 3–4, 1975–76, 339–352.

..I, concepts of "lg. of the gods" and "eternity of the Vedas"; II, the basis of *vāk*; III, the creative word and sonic-linguistic monism.. (the "total" semantics of the sacred is a coherent constant in Indian thought, capable of uniting rel. and phil., linguistics and cosmology, "common" lg. and "revealed" lg.).. [*parā* = sound without vibration (*anāhata*) corresponds to the state of *sāmānyaspanda* pre-creative or potential-virtual; *paśyantī* = sound wh. is already mental – of the causal *manas*; *madhyamā* = subtle-median sound, associated with *buddhi* and expressed in lg. in general thro' *buddhi*; *vaikharī* = "normal" *śabda* (sound), the means of communication and the concrete aspect of speech]..

126. NAG, B. C. Sanskrit: a language with a rich past and future. *Indian and Foreign Rev.* 8 (8), 1971, 12–13.

127. NAGESWARA RAO, G. Why Sanskrit words in the Waste Land? *EW* 26 (3–4), 1977–78.

128. NAKAMURA, Hajime. Living Sanskrit. (Jap.). *JIBS* 21 (1): 41, 1972, 14–20.

129. NAKAMURA, Hajime. The pronunciation of Sanskrit syllables. (Jap.). *JIBS* 28 (1): 55, 1979, 10–15.

130. NORMAN, K. R. The dialectal variety of Middle Indo-Aryan. *SP*, 4 WSC, 1979, 175–176.

..*ṚV* shows a no. of differences from Cl. Sk. – these can be described as dialectal; on the basis of these phenomena, the existence of diff. dialects of OIA is postulated.. many of the dialectal features of MIA are undoubtedly inherited from an earlier stage of the lg., and can be regarded as remnants of dialectal variation in OIA..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

131. ORANSKAJA, T. J. To the history of enclitic pronouns in the Indo-Aryan languages. (Russ.). *Vostok*. 2, Fil. iss., Leningrad Univ., 1976, 62–68.

132. OUSEPARAMPIL, J. The problem of gender in Sanskrit and Indo-European languages. *SP*, 5 WSC, 1981, 59–60.

..traces the hist. of the use of the words – masculine, feminine, neuter; gender of words handed down by trad.; often great incongruities seen bet. sex and gender..

133. PALSULE, G. B. On setting up roots for Sanskrit. (in) *Studies in Hist. Sk. Lexicography*, 1973, 95–100.

134. PALSULE, G. B. Some further examples of the occasional Sanskrit saṁdhi *ou -v° > °v°*. *VIJ* 12 (1–2), 1974. 235–240.

..*tú + vai = tvaí*; *tú + vāva = tvāvá*, etc...

135. PALSULE, G. B. *Yubhātaḥ saṁskṛtaṁ prati*. (Evolution of Sanskrit from Proto-Indo-European). (Sanskrit). Rashtriya Sanskrit Sansthana, New Delhi, 1978; xii + 318.

Rev.: S. D. LADDU, *ABORI* 63, 306–10; H. C. PATYAL, *BDCRI* 40, 279–81.

136. PANDEYA, Gangaram. Saṁskṛta-varṇamālāyāḥ svarūpam. *Sāgarikā* 10 (3), 1971, 277–286.

137. PANDEYA, Gangaram. Saṁskṛtoccāraṇe doṣā guṇāś ca. *Sūr*. 54 (7–8), 1977, 11ff.

138. PANDEYA, Gangaram. Saṁskṛtaśabdasyārthaḥ saṁskṛtabhāṣā ca. *Sūr*. 55, Aug.-Sept. 1978, 29–31.

139. PARANJPE V. W. The entries of the definitions of the Dhātus. (in) *Studies in Hist. Sk. Lexicography*, 1973, 101–103.

140. PATYAL, H. C. Prothetic *h-* in Indo-Aryan. *K. V. Sarma Fel. Vol.*, 1980, 96–101.

..in OIA itself we meet with some isolated cases of the use of prothetic *h-* ..

141. PAUL, Harendra Chandra. On the conjunct *jña* and its derivatives. *JAS Bangladesh* 20 (2), 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

142. PHELPS, Elaine. Sanskrit diaspirates. *Ling. Inq.* 6 (3), Cambridge, Mass., 1975, 447–464.

..see 154 below..

143. PHELPS, Elaine. Boundaries and Grassmann's law in Sanskrit. *Proc. Berkeley Ling. Soc.* 2, 1976, 330–338.

144. PHELPS, Elaine; BRAME, Michael K. On local ordering of rules in Sanskrit. *Ling. Inq.* 4 (3), 1973, 387–400.

..apropos of Stephen R. ANDERSON's article, *Ling. Inq.* 1, 387–96..

145. POBOZNIAK, Tadeusz. Sanskrit and the Romani language. *Ind. Taur.* 3–4, 1975–76, 397–401.

..R. is no degenerate jargon, but an ordinary IA lg. wh. has developed under special circs.; lexical correspondences bet. R. and Sk...

146. PRABHOO, L. R. Dative case in Indo-Aryan and Dravidian: contact and interference in the Indian subcontinent. *IJDL* 9 (2), 1980, 253–273.

147. RAGHAVAN, V. *Sanskrit: Essays on the Value of the Language and Literature.* Sk. Ed. Soc., Madras, 1972; 180.

Rev.: DHARMA DEV, *PrBh* (Aug '73), 356; R. R., *Ved. Kes.* 59 (12), 601–02.

148. RAGHAVAN, V. Sanskrit – vehicle of a spiritual culture. *Dilip* 1 (1), 1974, 37–38.

149. RAJAVIRA SASTRI. 'Saṁskṛta-varṇamālā kī samasyā' para vicāra. (Hindi). *Dayānanda-Sandeśa* 5 (3), 1977, 24–27.

..ref. Acharya SUDYUMNA's article on the subject (189 below)..

150. RAMOS, Manuel G. *Arios y Vascos, sus mas anliguas relaciones (sin parentescos).* Madrid, 1971; 24.

..lexical similarities bet. Sk. and Basque; no hist. relationship claimed..

151. RANADE, H. G. Parts of speech in Sanskrit. *IL* 35, 1974, 129–138.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..attempts systematisation of the labelling of parts of speech in Sk...

152. RANADE, H. G. Śrautaṁ saṁskṛtam. *Saṁ. Bh.* 28 (20), 1978, p. 3.

153. ROCHER, Ludo. A note on the Sanskrit gerund. *M. Leroy Fel. Vol.*, Ed. de l'Univ. de Bruxelles, 1980, 181–188.

..[gerund 'not familiar elsewhere in IE; its particular syntactic use is in the main a development of IA.. anteriority of action expressed by gerund vis-à-vis that of the main verb.. gerund nearly always expresses that an action is completed before another begins (rarely that it is simultaneous].. the purpose of this paper is to show, with the help of five examples, that there are a no. of subtle nuances to the use of the gerund, to all of wh. the above-noted description fails to do justice.. the gerund expresses any necessary condition, way, or means that makes the completion of the action expressed by the main verb possible..

154. SAG, I. A. Pseudosolutions to the pseudoparadox: Sanskrit diaspirates revisited. *Ling. Inq.* 7 (4), 1976, 609–622.

..(Grassmann's law and related phenomena in Sanskrit).. see 142 above and 160 below..

155. SARANGI, A. C. *Development of Sanskrit from Pāṇini to Patañjali: Temporal Primary Formations.* DD, Univ. of Poona, 1978.

..unpublished..

155A. SARANGI, A. C. Ancient grammarians and their 'correct interpretations'. *Bh. Vid* 40 (4), 1981, 26–31.

..(part of the introd. of 155 above)..

156. SASTRY, B. A. A study of clause-structure in Sanskrit language. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 127.

157. SATAPATHI SHARMA, Ladukeshwar. Uccāraṇadoṣāṇāṁ deśakālabhedena nirdoṣatvam. *SP*, 31 AIOC, Jaipur, 1982, 399–400.

158. SATHE, M. D. Saṁskṛta bhāṣetlla dhātūsambandhī kāhī vicāra. (Marathi). *VSMV* 1966, 1967, 59–76.

159. SATYA VRAT. Sanskrit usage. *Ind. Taur.* 3–4, 1975–76, 449–454.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42.168]

160. SCHINDLER, J. [Grassmann's law and related phenomena in Sanskrit]. *Ling. Inq.* 7, 1976, 622–637.

..see 154 above..

161. SCHINDLER, J. Zur Herkunft der altindischen *cvi*-Bildungen. (in) *Lautgeschichte und Etymologie* (ed. M. MAYRHOFER; M. PETERS; O. E. PFEIFFER), Reichert, Wiesbaden, 1980, 386–393.

162. SEN, Nilmadhav. On some Sino-Tibetan loan-words in Old Indo-Aryan. *SP*, 28 AIOC, Dharwar, 1976, p. 142.

..*toya* (certainly) and *dātyauha-natyūha* "gallinute" (most probably) are loan-words from some S–T sources.. also discusses other OIA vocables regarded as loan-words from Chinese..

163. SEREBRJANYJ, S. D. Combination of phonemes in Sanskrit. (Russ.). (in) *Outlines of the Phonemics of Oriental Languages* (Russ.), "Nauka", Moscow, 1975, 105–124.

164. SHARMA, Devidatta. *Saṁskṛtakā aitihāsika evaṁ saṁracanātmaka pericaya*. (Hindi). Haryana Hindi Granth Akademi, Chandigarh, 1974; 249.

165. SHARMA, Nandakishore. *Taddhita: a critical study*. (Hindi). 1980; 172.

166. SHARMA, Vatsyayana Dharmanath. Saṁskṛtabhāṣā kī anupamatā. (Hindi). *Śodhaprabhā* 8, LBSKSV, New Delhi, 1978, 111–118.

167. SHASTRI, Dharmendra Nath. *Sanskrit in Thirty Lectures*. Inst. of Indology, Delhi, 1975; xxviii + 344.

..(also in Hindi version)..

168. SHIELDS, JR., Kenneth. The Sanskrit aorist passive. *IL* 41 (1), 1980, 31–36.

..a new theory concerning the origin of the problematic Sk. aorist passive ending in *-i* is presented; this theory takes into account some recent proposals about IE phonology and the nature of phonological change itself.. (ai, *-i* from idg. *-*a*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

169. SHOBHA RANI. *Treatment of Sentence in Sanskrit Grammar. A linguistic-philosophic approach.* Ph. D. diss., Panjab Univ., 1982.

170. SHUKLA, J. M. Particle in Sanskrit. *JOIB* 25 (3-4), 1976, 252-259.

..particles like *atha*, *adha*, *it*, *u*, *khalu*, *cana*, etc., of frequent occurrence in *ṚV*; *Br.* and *Up.* also use them for emphasis or poetic beauty.. (classification of particles by modern scholars like WHITNEY, MACDONELL, DELBRÜCK, RENOU).. acc. to Yāska, *nipātas* (particles) occur in various senses of comparative, injunctives, and are used as expletives; *Prāt.* agree with Y.'s classification; Pāṇini takes *nipāta* as a generic term for indeclinables.. Śākaṭāyana, as noted by Y., suggests that prepositions and, therefore, particles are indicative of meaning rather than denotative or expressive of meaning..

171. SHUKLA, J. M. Saṁskṛtanī vikāsayātrā : chāndasa ane bhāṣāprayogo. (Guj.). *Svādhyāya* 13 (3), 1976, 241-251.

172. SHUKLA, Pareshkumar S. Lakārārthe laḍlakāravicāraḥ. *Surabhāratī*, 1976, 17-18.

173. SHUKLA, Ramakishor. Ṣatva-mīmāṁsā. *SS* 29 (1), 1974.

174. SHUKLA, S. Phonological rules and Old Indo-Aryan isoglosses. (in) *Current Progress in Hist. Ling.*, North Holland Ling. Series 31, Amsterdam, 1976, 129-136.

175. SINGH, J. D. Distribution of verbal inflectional suffixes in Sanskrit. *IL* 39 (1-4), 1978, 59-69.

176. SLUSZKIEWICZ, E. Some remarks on Sanskrit and Greek absolute genitives. *Asia Maior* (*Gonda Fel. Vol.*), 1972, 196-199.

177. SLUSZKIEWICZ, E. Some remarks on Sanskrit synonyms. *SO* 47, Helsinki, 1977, 233-243.

178. SOLTA, G. R. Zum Problem labialer Wurzelerweiterungen. *IF* 79, 1974/75, 92-151.

..Old Indian and Old-Iranian considered..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. 187]

179. SPEIJER, J. S. *Sanskrit Syntax*. Mot. Ban., Delhi, 1980 (also 1973); x+402.

..(reprint of Leiden 1886).. Sk. syntax as represented by cl. Sk., Vedic prose, and epics.. frequent ref. to Pāṇini.. (introd. by H. KERN).. (cf. I. J. TARAPOREWALA, *Sanskrit Syntax*, Delhi. 1967; 98)..

180. SRIMANNARAYANA MURTI, M. *Sanskrit Compounds: a philosophical study*. Chowkhamba Sk. Studies 93, Varanasi, 1974; xvi+360.

..Introd.: hist. development of the philos. of compounds from the Vedic period; ch.I: nature, definition, scope, and classification of compounds; ch. II: philos. concept behind the formation of compounds; analysis of Pāṇini's rule – *samarthaḥ padavidhiḥ*; ch. III: discussion of various types of compounds..

Rev.: D. K. GUPTA, *VIJ* 17, 306–07; S. F. D. HUGHES, *Lg* 54, 1015-16; N. P. UNNI, *JIH* 58, 297–98; A. W., *ZDMG* 131 (1), 214–15.

181. SRINIVASACHARYA, K. S. Sanskrit: the great integrating scientific force. *Yuva Bharati* 2 (3), 1974, 29–32.

182. SRIRAMAMURTI, P. Some secondary roots in Sanskrit. *SP*, 27 AIOC, Kurukshetra, 1974, p. 235.

183. SRIRAMAMURTI, P. Deictic elements in Sanskrit. *SP*, 28 AIOC, Dharwar, 1976, p. 255.

184. STANLEY, Patricia Cotman. *Topics in Sanskrit Verb Phonology*. DD, Univ. of Texas, Austin, 1972; 121.

185. STRUNK, Klaus. Neue Gesichtpunkte zu Genesis und Struktur von Nasalpräsentien nach Art der altind. 7 Klasse. *Folia Linguistica* 4, 1970, 175–178.

..revised summary of *VBD* III. 42. 179..

186. STRUNK, Klaus. Methodisches und Sachliches zu den idg. Nasalinfixpräsentien (ai. 7 Klasse). *IF* 78, 1973, 57–74.

187. SUBRAHMANYAM, P. S. The meaning of tense-mode makers of Sanskrit. *LR* 1, 1976, 11–26. (Also, in *Studies in Early Dravidian Grammars*, Annamalai Univ., 1978, 327–356).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..study of Pāṇini's analysis of meanings of tense-mode suffixes of Sk. falsifies the generally held view that P.'s grammar is merely the description of the morphology of Sk. lg. and that it is not a "complete grammar"..

188. SUBRAHMANYAM, V. Ākhyāta – what does it stand for? *SP*, 1 APOC, 1977, 11–12.

189. SUDYUMNA, Acharya. Saṁskṛta-varṇamālā kī samasyā. (Hindi). *Dayānanda-Sandeśa* 5 (3), 1977, 21–24.

..about *yamas*.. see 149 above..

190. THIAGARAJAN, K. Sanskrit – the fountainhead of Indian culture. *The Divine Life* 38 (9), 1976, 304–306.

191. THIEME, Paul. The Sanskrit Language. *JBRS* 58, 1972, 197–223.

..apropos of T. BURROW's work (see 34 above).. (1) date of Pāṇini given by B. (4th cent. B. C.) not acceptable (P.'s lg. is far more akin to Vedic prose than to cl. Sk.; considerable time must have elapsed bet. P. and Kātyāyana; Pat. is much later than Kāt.; (2) too much emphasis on Sk. in its relation to other IE lgg. (not on firm ground even in respect of IE); (3) influence of pre-Aryan Indian lgg. on Sk. wrongly claimed to be considerable (there are not a few instances where a closer investigation of the facts will bring out features that make the assumption of a Dravidian loan impossible)..

192. TOPOROV, V. The mythopoieic locus of Sanskrit. *SP*, USSR Scholars, 5 WSC, 1981, 179–183; 224–225.

..the priest, poet, and grammarian – they do actually the same thing: with the help of disconnected elements they create a new cosmos in its material, poetical, and linguistic forms.. [the designation of the lg. as Sanskrit can be interpreted in this very sense – something combined, gathered together, organized].. *Saṁskṛ-* not only describes one of the main cosmogonic operations, but also functions as a *terminus technicus* of grammar and poetics (cf. *ŚPB* X. 5. 1. 3).. Saṁskṛta – Prākṛta: Puruṣa-Prakṛti.. Saṁskṛta = Puruṣa..

193. TÖTTÖSSY, C. The participium absolutum in Sanskrit, Greek, and Latin. *SP*, 2 WSC, Torino, 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. 201]

194. TRIPATHI, Dipti. Morphological and semantic analysis of samāsa in Sanskrit. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 110-111.

195. TRIVEDI, Harshad M. Laghuprayatna 'ha', saṁkara ane saṁsṛṣṭi. (Guj.). *Svādhyāya* 11 (3), 1974, 257–262.

196. TRUBAČEV, O. N. Indoarijcy v Severnom Pričernomoré. *VJa* 6, 1977, 13–29 + map.

197. VACEK, Jaroslav. The Sanskrit sibilants. *WZHUB* 25 (3), 1976, 407–412.

..(paper entitled "Problems of sibilants in Sanskrit: a phonological view" presented at ISC, Berlin, 1975).. Sk. system of sibilants composed of two sub-systems; *ś*, *s* are genuine Sk. phonemes; it is difficult to accommodate *ṣ* as a phoneme of the system.. in its regular occurrences *ṣ* stands for the old palatal *ś* or for a new palatal *ś*.. author presumes an admixture of features of a dialect of Iranian origin into the system of Sk.. see 198 below..

198. VACEK, Jaroslav. *The Sibilants in Old Indo-Aryan. A contribution to the history of a linguistic area.* Studia Orientalia Pragnesia, Karls-Univ., Prague, 1976; xii + 113.

..see 197 above..

199. VACEK, Jaroslav. The problem of visarga. *SP*, 4 WSC, 1979, 161–162.

..*visarga* can't be considered an integral element of the Sk. phonological system; it was a phoneme of a co-existent phonemic system of a more progressive layer of the lg. reflected by Sk.; this more progressive layer was, however, only transitional and the development led to a complete loss of *visarga*..

200. VARNEKAR, S. B. Śabdaliṅgavimarśaḥ, *SP*, 28 AIOC, PP, Dharwar, 1976, 4–5.

201. VAVROUSEK, Petr. Sanskrit und Sprachstatistik. *SP*, 4 WSC, 1979, 162–163.

..attempts to sketch certain possibilities of the quantitative description of some lg.-phenomena.. demonstrates thro' an analysis of some select material from *ṚV*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

202. VENKITASUBRAMONIA IYER, S. The concept and scope of Adhikaraṇa in Sanskrit grammar. *V. R. Fel. Vol.*, Mot. Ban., Delhi. 1975, 145–162.

..P. I. 4. 45..

203. VENNEMANN, Theo. Sanskrit *Ruki* and the concept of a natural class. *Linguistics* 130, 1974, 91–98.

204. VIDYALANKAR, Arvind Kumar. Vaiyākaraṇon va naiyāyikon ke mata men 'sampradāna-' kāraka kā vivecana. *SP*, 31 AIOC, Jaipur, 1982, 406–407.

..philosophical definition of *sampradāna* given by V. and N...

205. WENNERBERG, C. *Die altindischen Nominal-suffixe -man- und -iman- in historisch-komparativer Beleuchtung. I. Wortanalytischer Teil.* Wörterbuch, Göteborg, 1981; 320.

..Doctorate-thesis..

206. WHITNEY, W. D. *The Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language.* Mot. Ban., Delhi, 1979; xiv + 250.

..reprint..

207. YAGI, Toru. The 'Praślisṭa-nirdeśa' concept. *JIBS* 24 (2), No. 48, 1976, 957–952.

208. ZALIZNJAK, A. A. Morphological classification of Old Indian vowel stems. (Russ.). (in) *Outlines of the Phonemics of Oriental Languages*, "Nauka", Moscow, 1975, 59–85.

209. ZOGRAF, G. A. The Indo-Aryan: OIA. (Russ.). Moscow, 1976, 114–131.

210. ZWICKY, Arnold M. Jr. *Topics in Sanskrit Phonology.* DD, MIT, Cambridge – Mass., 1966.

211. ZWICKY, Arnold M. Jr. Greek-letter variables and the Sanskrit *ruki*-class. *Linguistic Inquiry* 1, 1970, 549–555.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. Grammars, Grammatical Studies, Chrestomathies, etc.

1. Abhyankar, K. V. Vaiyākaraṇaiḥ padakārā anuvartyā anuvartyaṁ vā vyākaraṇaṁ padakāraiḥ? *Ṛtam* 2–4, 1976, 313–316.

..Patañjali declares three times that grammarians must not follow the *padapāṭhas* – *padapāṭhas* must follow grammarians so far as the division of *prakṛti* and *pratyaya*, etc., is concerned.. author refutes Pat.'s assertion, because *padakāras* were expert grammarians..

2. Acharya, Mrityunjay. Some observations on the beginning of Pañcapādi and Daśapādi Uṇādisūtras. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 128–129.

..*P.* is more authentic than and anterior to *D.*..

3. Adrados, F. R. *Vedico y sánscrito clásico: gramática, textos anotados y vocabulario etimológico.* Inst. Antonio de Nebrija, Madrid; 212.

4. Al-George, Sergiu. La fonction révélatrice des consonnes chez les phonéticiens de l'Inde antique. *CLTA* 3, 1966, 11–15.

5. Al-George, Sergiu. *Limbă și Gindire in Cultura Indiană.* Bibl. Orient., Bucharest, 1976; 214.

..[Language and Thought in Indian Culture. An Introduction to Indian Semiotics].. [the restoration of Pāṇini's thought from a mere linguistic pt. of view is hindering the unveiling of his contribution to logic and semiotics].. I. The significance of Indian cultural outlook; II. Predication and determination; III. Semiosis and logic; IV. Semiosis in ritual and grammatical rule; V. Semiosis of syllable in Indian phonetics; VI. Semiosis of zero in Pāṇini; VII. Semiosis of syntactical structures in Pāṇini; VIII. The one and the multiple as form and manifestation..

6. Al-George, Sergiu. On negative compounds: a parallel between Pāṇini and Aristotle. *SP*, ISP, CASS, 1981, 14–15.

..in contradistinction to A., P. regards a negative compound as much determinate as any other..

7. Altuchow, N. *Gramática sánscrita elemental.* Dept. de Linguistica, Univ. de la Republica, Montevideo, 1976; 65.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..2nd rev. and enlarged ed. of *VBD* III. 43. 4..

8. AMBAPRASAD "SUMAN". Kāraka aura vibhakti kī saṁkalpanā. (Hindi). *Bhāṣā* 12 (2), 1972, 42–53.

9. ANANTHANARAYANA, H. S. Homonymy of case realizations – a typological study. *Osmania Papers in Linguistics* 1, Hyderabad, 1975, 65–76.

10. ANANTHANARAYANA, H. S. Ancient Indian contribution to linguistic theory, method, and analysis. *S. K. Chatterji Mem. Ext. Lect.* 1, Univ. of Calcutta, 1980.

11. ANANTHANARAYANA, H. S. Strategies for change in class membership of verbs: syntactic and semantic implications. *SP*, ISP, CASS, 1981, 23–24.

12. ANJANEYA SASTRI, G. Anityaḥ śabdaḥ. *SP*, 29 AIOC, Poona, 1978, p. 247.

..even acc. to *Nir.*, *śabda* is *anityа*..

13. AVANINDRAKUMAR. Varṇasamāmnāya: prātiśākhyon evaṁ Pāṇini ke paripreksyamen. (Hindi). *SP*, 29 AIOC, Poona, 1978, 48–49.

14. AWASTHI, B. M. Linguistic study in ancient India. *SP*, 3 WSC, Paris, 1977, p. 14.

..see 15 below..

15. AWASTHI, B. M. Prācīne bhārate bhāṣāvaijñānikam adhyayanam. *Saṁ. Vim.* 5 (1–2), 1977, 29–40. (Also, *Śodhaprabhā* 8, LBSKSV, New Delhi, 1978, 85–96).

..(see 14 above).. from Vedic times to the middle of 16th cent... *dhvani*, *pada*, *vākya*, *artha*..

16. AYYAṄGAR, V. Krishnaswami. Pṛṣodarādīni yathopadiṣṭam. *Bhāṣā* 12 (2), 1972, 29–37.

..P. 6. 3. 109..

17. AYYANGAR, V. Krishnaswami. Samāsa kā artha-sāmarthya. (Hindi). *Bhāṣā* 15 (1), 1975, 24–28.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43.26]

18. BALADEVA SIMHA. *Padapadārtha samīkṣā.* (Hindi). Kurukshetra Univ., 1969; 25+287.

..*VBD* III. 42. 166..

Rev.: MUNISHWAR DEVA, *VIJ* 9, 213–14.

19. BALA SASTRI. Samuccayānvācayayor na dvandvaḥ. *Sūr.* 50 (12), 1974, 270–272.

20. BALA SASTRI. Vākyatattvavimarśaḥ. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 131.

21. BASU, D. N. *Indian Linguistic Researches: A Pentalogue.* Basudha, Calcutta, 1976; 168.

22. BASU, D. N. Some phonological rules of ancient Indian linguists. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 126.

..*Śikṣās* and *Prātiśākhyas*.. their treatment of speech sounds falls under 3 chief classes: *graphemic* (*varṇa*: orthographical representation of speech sounds); *phonetic* (*varṇoccāraṇa*: correct way of articulating the individual speech sound); *phonological* (articulation of speech sounds in their various positions)..

23. BASU, D. N. A case for the genitive case. *SP*, ISP, CASS, 1981, 28–29.

..Pāṇini has made the distinction of 'deep' and 'surface' structures by *kāraka* and *vibhakti*..

24. BASU, Subhra. The phenomenon of *abhinidhāna* and its scope. 28 *PAIOC*, 1978, 443–450.

..*abhinidhāna* (etymologically) = a setting down against the sound following, as distinguished from an actual combination with it.. this phenomenon includes a defective or indistinct pronunciation.. definitions given by *ṚVPr* and *AVPr* considered.. in *ṚVPr* more than 900 cases have been accepted; in *AVPr*, they are 682 in no.

25. BASU, Subhra. *Sanskrit Phonetics.* Sk. Book Depot, Cacutta, 1981; 192.

26. BELVALKAR, S. K. *An Account of the different existing Systems of Sanskrit Grammar.* Bharatiya Vidya Prakashan, Varanasi, 1976; viii+146.

..2nd rev. ed. (first publ. 1915)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

27. BENFEY, T. *Handbuch der Sanskritsprache.* Leipzig, 1973.

..reprint of 1852 ed. .. 3 parts in 2 vols. ..

28. BENFEY, T. *Practical Grammar of the Sanskrit Language for the Use of Early Students.* Bharatiya Publishing House, Delhi, 1979; vii + 295.

29. BHAGVAT, V. B. Kimupajñam akṣarasamāmnāyaḥ? *SP*, ISP, CASS, 1981, p. 41.

..who is the author of the *Akṣarasamāmnāya*? Pāṇini, or some other ancient Ācārya, or Maheśvara? Or is it *apauruṣeya*?.. acc. to B., P. is the author..

30. BHATE, Saroja. Non-Pāṇinian systems of Sanskrit grammar vis-à-vis Pāṇini. *CASS Stud* 4, 1978, 79–96.

..(P. is the only grammarian who has maintained a perfect balance bet. brevity and clarity of expression)..

31. BHATT, Vasantkumar M. Paribhāṣāsūtronun niyamārthatva. (Guj.). *Svādhyāya* 18 (4), 1981, 359–365.

32. BHATTA, S. Krishna. Can an immortal language die? *MR* 131 (5), 1972, 348–350.

33. BHATTA, Vinayak Parameshwar. Kārakaśabdārthavimarśaḥ. *Sam.Vim.* 1 (2), 1974, 93–99.

34. BHATTABHATTA, Sri Ram V. Vibhaktyarthavimarśaḥ. *Śodhabhāratī* 13, Lucknow, 1975, 19–25. (Also, *Surabhāratī*, 1975, 19–27).

35. BHATTACHARYA, Bishnupada. *A Study in Language and Meaning.* Progressive Publishers, Calcutta, 1962.

..a crit. exam. of some aspects of Indian semantics..

36. BHATTACHARYA, Hrishikesh. Vyākaraṇavidhita Īśvaravimarśaḥ. *SP*, 31 AIOC, Jaipur, 1982, 537–538.

37. BHATTACHARYA, Vishvanath. Marutvacchabdanirvacanavicāraḥ. *JKU* 14, 1970, 1–3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. 48]

38. BHATTACHARYA, Vishvanath. Artha upayāñcāyām (rodhane ca ?). *SP*, 28 AIOC, Dharwar, 1976, p. 146.

39. BÖHTLINGK, O. *Sanskrit-Chrestomathie*. 1967; 423.
..(reprint of rev. and enlarged ed. by R. GARBE, Leipzig 1909)..

40. BÖHTLINGK, O. *Pāṇini Grammatik*. 1977; xx+837.
..reprint of 1871..

41. BOROOAH, A. *A Comprehensive Grammar of the Sanskrit Language*. Firma KLM, Calcutta, 1976; cxliv+225+126.
..(reprint of 1882).. special ref. to prosody..

42. BRAHME, Kumudini R. Na padāntadvirvacanetyādi-sūtrārthavimarśaḥ. *Surabhāratī*, 1973, 72–73.

43. BRONKHORST, Johannes. On some Vedic quotations in Bhartṛhari's works. *SII* 7, 1981, 173–174.
..[apropos of W. RAU, "Bhartṛhari und der Veda", *SII* 5/6, 167–80].. suggests some improvements in R.'s paper: *ūha-mantras* can't be expected to be found in the Veda; therefore, some passages must be dropped from R.'s list.. ["Erwiderung" by RAU, *SII* 7, 175–76].. see 187 and 188 below..

44. BURROW, T. Indian theories on the nature of meaning. *TRS*, 1936, 92–93.

45. BURROW, T. A new look at Brugmann's law. *BSOAS* 38, 1975, 55–80.

46. BUTLER, J. L. A murmured proposal regarding Grassmann's law. *IF* 79, 1974/75, 18–30.

47. CARDONA, G. Anvaya and vyatireka in Indian grammar. 27 *PICO*, Ann Arbor, 1969, 313–314.
..cf. *VBD* III. 43. 18..

48. CARDONA, G. Indian grammarians on adverbs. *Issues in Linguistics: Kahane Fel. Vol.*, Univ. of Illinois, 1973, 85–98.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49. CARDONA, G. Paraphrase and sentence analysis: some Indian views. *JIP* 3 (3-4), 1975, 259-281.

50. CARDONA, G. *Linguistic Analysis and Some Indian Traditions*. BORI, 1983; xv+159.

..Shripad Sastri Devdhar Mem. Lectures: First Series.. I: Phonetics and phonological rules in grammar; II: Bases, affixes, meanings; III. Some questions concerning the sentence and its constituents..

51. CHAKRABARTI, Tarapada. *Indian Aesthetics and Science of Language*. Calcutta, 1971; 204.

52. CHAKRABARTY, Ashit Ranjan. *Translational Linguistics of Ancient India*. Kanakadhara Publ., Calcutta, 1976; 56.

53. CHARUDEVA SHASTRI. Kimupakārā upasargāḥ kimarthakāś ca? *JDSDU* 1 (2), 1972, 81-94. (Also, *Adhyayanamālā* 1, Delhi, 1973, 1-12).

54. CHARUDEVA SHASTRI. Upasargavaśād dhātūnāṁ sakarmakatvākarmakatve. *Adhyayanamālā* 1, Delhi, 1973, 28-38.

55. CHATTOPADHYAYA, Amar Kumar. Vaidika-vyākaraṇam. *SSPP* 60 (1-4), 1977, 33-52.

..serially.. see 41.12 above..

56. CHATURVEDI, Biharilal. Vyākaraṇādhyayanasya prayojanāni. *Surabhāratī*, 1976, 19-23.

57. CHATURVEDI, Jagadish. Ākhyātapadalakṣaṇam. *Sāgarikā* 10 (2), 1971, 209-211.

..see 58 below..

58. CHATURVEDI, Jagadish. Ākhyātārthavicāraḥ. *Prajñā* 17 (1), 1971/73, 53-57.

..see 57 above..

59. CHAVCHAVADZE, T. On the general linguistic significance of the Old Indian classificational system of compounds. *SP*, USSR Scholars, 5 WSC, 1981, 205-206.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 66]

..Pāṇinian system based upon a semantic criterion, namely, that of semantic hierarchy of the compounds.. P.'s principle of classification is regarded as universal..

60. COULSON, Michael. *Sanskrit. An Introduction to the Classical Language*. Hodder and Stoughton (Teach yourself books), London, 1976; xxx+493. (Reprint, 1978).

Rev.: J. W. DE JONG, *IIJ* 21 (1), 64–67; IVO FIŠER, *AO* 39, 268–278; John D. SMITH, *JRAS* 1978 (1), 177–78; Werner THOMAS, *IF* 84, 291–95.

61. DAMODARA PISARAKA. Kālādhvanor atyantasaṁyoge. *Śāradā* 19 (1–2), 1977, 35–36.

62. DANGE, Sadashiv A. Sphoṭa – a reappraisal. *Publ. CASS - E6*, 1980, 69–78.

..Vedic concept of expression.. *akṣara* in the Veda..

63. DAS, Karunasindhu. Where suffixes seem to be nominal stems. *SP*, 29 AIOC, Poona, 1978, p. 234.

..P. 5. 2. 27 – 32; 34 : these 7 rules formulated to accept the position that suffixes may immediately be added to prefixes as well.. author considers *vi-nā*, *vi-śāla*, *vi-śaṁkara*, etc...

64. DESHPANDE, Madhav M. *Critical Studies in Indian Grammarians 1: The Theory of Homogeneity* (*Sāvarṇya*). Michigan Series in South and SE Asian Languages and Linguistics, No. 2, Michigan Univ., 1975; 220.

65. DESHPANDE, Madhav M. New material on the Kautsa-Vyākaraṇa. *JOIB* 26 (2), 1976, 131–144.

..VSM, Poona : 2 mss of *KV* (= *Śaunakīyā Caturadhyāyikā*)..

66. DESHPANDE, Madhav M. *Sociolinguistic Attitudes in India: An Historical Reconstruction*. Karoma Publishers, Ann Arbor, 1979; xvi+162.

..Ancient India; Brahmanical puritanism.. in the earliest period, speakers of Indo-Aryan – Vedic and living Sk. – were concerned with neighbouring lgg., whether they were other varieties of IA or were non-IA.. the hist. dimension had already come into play; therefore, when Sk. was no longer a living lg. but was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a lg. of high prestige that had ceased to be anyone's first lg., the concern was essentially an evaluation of various vernaculars as against the classical lg. . .

67. DE SILVA, M. W. Sugathapala; WIJAYAWARDHANA, G. D. *Essentials of Sanskrit Grammar*. York Monographs on South Asian Lgg., 2, Univ. of York, 1977; III+160.

68. DEVASTHALI, G. V. *Vākya* according to the *munitraya* of Sanskrit grammar. *Charudeva Shastri Fel. Vol.*, 1974, E 206–215.

..acc. to the *munitraya*, *vākya* is primarily *ekatiṅ* (=that wh. has one finite verb); but they are not unaware of *ekavākyatā* of more than one *ekatiṅ* (=primary or unitary) *vākyas*..

69. DEVASTHALI, G. V. On the pronunciation of repha. *JAS Bom* 52/53, 1977–78 (1982), 122–128.

..conflicting views of diff. authorities.. question of pronunciation of *r* before *ṛ* is still unsolved..

70. DEVASTHALI, G. V. A propos of *vibhāṣā*. *SP*, ISP, CASS, 1981, 17–19.

..see 25.107 above.. ref. to 25.170 above.. *vibhāṣā*, *vā*, *anyatarasyām* – almost synonymous ('optionality': the three words denote only *prapañca*).. *vibhāṣā*, even as a non-technical term, conveys option without any ref. to superiority, etc. .. Vyākaraṇa deals only with *sādhu śabdas* – no gradation among options implied.. examines P. 3. 1. 120; 5. 4. 42; 5. 4. 40..

71. DIVAKARAN NAMPUTIRI, K. N. M. Sārvadhātukārdhadhātukayoḥ. *Śārada* 19 (1–2), 1977, 33–34.

72. DOGRA, Shyam Lal. Saṁskṛta-bhāṣā kī saṁracanātmaka śikṣā. (Hindi). *VJ* 25 (9) 1976, 19 ff.

73. DVIVEDI, S. B.; CHATURVEDI, A. K. *Saṁskṛta-Bhāṣā-Vijñāna*. Grantham, Kanpur, 1979; 294.

74. DWARIKADAS SHASTRI (ed.). *The Mādhavīya Dhātuvṛtti*. Pracya Bharati Prakashan, Varanasi, 1964; 668.

..a treatise on Sk. roots by Sāyaṇa, based on the *Dhatupāṭha* of Pāṇini..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. DWIVEDI, Manchharam. Vaiyākaraṇasiddhāntavicāraḥ. *Surabhāratī*, 1971, 51–62.

..nature and purpose of *śābdabodha*.. meanings of *kṛ* and *jñā* discussed..

76. ELIZARENKOVA, T. Y. *Grammar of the Vedic Language.*

..see 41.27 above..

77. EMENEAU, M. B. Onomatopoetics in the Indian linguistic area. *Lg* 45, 1969, 274–299.

78. EMENEAU, M. B. *The Indian Linguistic Area Revisited.* 1973; 78 (text 1–59; bibliography and notes 60–78). (Also, *IJDL* 3, 1974, 92–134).

..(1) consideration of Sk. *api* and its descendants, as compared with Dravidian *-um*, demonstrates that the parallels go far beyond chance; (2) "social structure and linguistic structure in India": acc. to E., the Dravidians whom the IA invaders met in the riverine plains of North India had a caste system with linguistic traits mirroring it, a system wh. they shared with the Dravidians of the plains in the South while the tribal areas of the center had not yet been reached by this stage of social organization..

79. ERHART, Adolf. *Sanskrit. II: Comparative-Historical Grammar.* (Czesch). Prague, 1971; 161.

..cf. *VBD* III. 43.28..

80. FILLMORE, Charles J. The case for case. (in) *Universals in Linguistic Theory* (ed. E. BACH et al), New York, 1968, 1–88.

81. GAUDA SASTRI, Asoka Chandra. Vyākaraṇatattvavimarśaḥ. *Sūr.* 50 (9), 213–217.

82. GOMBRICH, Richard. 'He cooks softly'. Adverbs in Sanskrit grammar. *BSOAS* 42 (2), 1979, 244–256.

83. GONDA, J. *A Concise Elementary Grammar of Sanskrit Language.* (Also, *Kurze Elementar-Grammatik. Manuel de grammaire élémentaire de la langue Sanskrite*: French transl. of 4th German ed. by R. ROCHER, Reprint, 1974; vi+157. Japanese transl. by Yoroi KIYOSHI, Shunjūsha, Tokyo, 1974; iii+162).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*VBD* III. 43. 29..

Rev.: (English version) Sergiu AL-GEORGE, *RRLing* 14, 305; C. J. E. BALL, *MLR* 65, 239–40; Robert A. FOWKER, *GL* 11, 127. 30; John P. HUGHES, *Word* 26, 149–150; J. L. PERPILLOU, *RPh* 44, 294; (German version) Rolf HIERSCHE, *PBB* (T) 90 (2–3), 327–331; (Japanese version) Y. OJIHARA, *AORS* 11, 74–77.

84. GOPALAKRISHNA, P. K. Nākārasya guṇo bhavati. *Sam. Vim.* 1 (2), 1974, 89–92.

..Pāṇini has contradicted himself.. *jñāpakas*.. "ā does not undergo change due to *guṇa*..

85. GOVINDAN NAMBIAR, K. Samarthaḥ padavidhiḥ. *Śāradā* 19 (1–2), 1977, 36–37.

86. GUNE, Saroj. *Bhāṣya-Siddhānta-Kaumudī* of Bhagavadbhakta. *SP*, 27 AIOC, Kurukshetra, 1974, 248–249.

..*BSK* is a short treatise on Vedic grammar.. only one ms, is available.. contains about 722 stanzas.. only two chh. available: one on *Vaidikī Prakriyā* and the other on *Svaraprakriyā*..

87. HOWARD, J. *Can the "elsewhere condition" get anywhere?* Indiana Univ. Ling. Club, 1973; 27.

..a propos of KIPARSKY (25. 170 above).. also see 102 below.. cosiders K.'s OIA illustrations..

88. IYENGAR, D. Krishna. *New Model Sanskrit Grammar*.

..*VBD* III. 43. 35..

Rev.: S. G. KANTAWALA, *JOIB* 19, 307–09.

89. JANI, A. N. Arrangement of phonemes in the Varṇasamāmnāya. *Indica* 16 (1), 1979, 103–109.

90. JHA, Lakshmishwar. Matvarthīya vanip pratyaya kā bhāṣāśāstrīya vivecana. (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 136.

..see 39. 28 and 42. 82 above.. *vanip* (*van*) *pratyaya* is one of the 52 *matvarthīya taddhita pratyayas* of Pāṇ. trad.; it is a Vedic *pratyaya*.. author studies the origin, development, and multi-meaning, etc., of *vanip*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. 98]

91. JHA, Tulakrishna. Kvibanta nāmadhātuon kā bhāṣā-vaijñānika vivecana. (Hindi). *SP*, 29 AIOC, Poona, 1978, p. 236.

92. JOSHI, Hari Shankar. *Pratibhā-Darśana*. (Hindi). Vidyabhavan Rashtrabhasha Granthamala 71, Varanasi, 1964; 580.

..on ancient Indian linguistics..

93. JOSHI, S. D. The pratyāhāra aṆ. *SP*, 25 AIOC, Jadavpur, 1969, 195–196.

94. JOSHI, S. D. The contribution of R. G. Bhandarkar to the study of Sanskrit grammar. *Ingalls Fel. Vol.*, 1980, 33–60.

..also in *RGB as Indologist*..

95. JOSHI, Venkatesh Sastri. *Problems in Sanskrit Grammar*. Dastane Ramchandra and Co., Poona, 1980; 164.

..(ed. D. G. KOPARKAR and G. U. THITE).. a collection of 17 essays.. "Ten predecessors in the *Aṣṭādhyāyī*"; "P. and Pāṇinīyas on the Saṁhitā"; "Some hist. observations on the grammar of P."; "The significance of the word *bhāṣā*"..

Rev.: G. B. PALSULE, *ABORI* 61, 341–43.

96. KALE, M. R. *A Higher Sanskrit Grammar*. 1972 4+4+536+156.

..reprint..

97. KALI CHARAN SASTRI. *Bengal's Contribution to Sanskrit Grammar in the Pāṇinian and Cāndra Systems* : Part I. General Introduction. Sanskrit College Research Series, No. 64, Calcutta, 1972; xxv+339.

..(to be completed in 3 parts).. a hist. of gramm. studies in India beginning with the speculations in Vedic lit., discussing the origin of Vyākaraṇa as an *aṅga* of the Veda, and dealing also with the related fields of *Nir.* and *Prāt.* .. discusses. Pāṇ. system in particular..

Rev.: T. BURROW, *JRAS* 1975 (1), 73–74; Kalikumar DUTTA, *IJL* 2, 79–80; R. ROCHER, *JAOS* 95, 332–33.

98. KATRE, S. M. *Problems of Reconstruction in Indo-Aryan*.

..*VBD* III. 46. 10..

Rev.: C. CAILLAT, *BSL* 65, 30–32.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

99. KUSHI RAM. *A Study of Sanskrit Uṇādi-Sūtras*. DD, Delhi Univ., 1971.

100. KHAN, Mohd. Israil. Vāṇī ke caturvidha rūpa. (Hindi). *Hindustani Res. Jour.* 34 (1), 1973, 14–22.

101. KIELHORN, F. *A Grammar of the Sanskrit Language*. Cosmo Publications, New Delhi, 1976; xiv + 266. (Also, Chowkhamba Sk. Stud. 60).

..rev. repr. of 1880 ed. .. (German transl. = *VBD* III. 43. 51)..

102. KIPARSKY, P. "Elsewhere" in phonology. *Halle Fel. Vol.*, 93–106.

..*ṚV*-meter; Sk. external *sandhi*..

103. KONOW, Sten. Future forms denoting past time in Sanskrit and Prakrit. *NTS*, Oslo, 1937–38, 231–239.

104. KRISHNAMACHARYA, V. Ghisaṁjñāvicāre navaprācīnamatabhedaḥ. *Charudeva Shastri Fel. Vol.*, 1973, Sk. 102–103.

105. KRISHNASWAMI IYANGAR, V. Kathaṁ vyutpattir vaktavyā? *SVUOJ* 15 (1), 1972, Sk. 7–18.

106. KRISHNASWAMI IYANGAR, V. Avyayībhāvaparīkṣā. *SVUOJ* 17 (1–2), 1974, Sk. 1–21.

107. KUNJUNNI RAJA, K. Ākāṅkṣā : the main basis of syntactic unity. *ALB* 21, 1957, 282–295.

108. KUNJUNNI RAJA, K. The elliptic sentence – Indian theories. *ALB* 22, 1958, 25–31.

109. KUNJUNNI RAJA, K. The Indian influence on linguistics. *JMU* 30, 1958, 93–111.

110. KUNJUNNI RAJA, K. Tātparya as a separate vṛtti. 20 *PAIOC*, 1961, 319–332.

111. KUNJUNNI RAJA, K. *Ārṣaprayogasādhutvanirūpaṇam*. Adyar Library and Res. Centre; 35.

..un-Pāṇinian forms explained on the basis of Vedic rules..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 120]

112. KUNJUNNI RAJA, K. *Indian Theories of Meaning.* Adyar Lib. Series 91, 1969; 385 + 2 fig.

..2nd ed. of *VBD* III. 43. 58..

113. KUNJUNNI RAJA, K. Uṇādimaṇidīpikā. *AORM* 22 (2), 1969, 49–64.

..serially.. *ṭīkā* on *Uṇādi*. ..

114. KUTUMBA RAO, B. Kāraka – a brief study. *SVUOJ* 21–22, 1978–79, 141–153.

115. LADDU, S. D. Prakritic influence revealed in the works of Pāṇini, Kātyāyana, and Patañjali. *Proc. Seminar on Prakrit Studies*, L. D. Series 70, Ahmedabad, 1978.

116. LAHIRI, Prabodh Chandra. Concordance Pāṇini-Patañjali. *Ind F* 10, Marcus, Breslau, 1935.

117. LAHIRI, P. C. The Dhātupāṭha of the Pāṇini school. *SP*, 25 AIOC, Jadavpur, 1969, p. 368.

118. LEIDECKER, Kurt F. *Sanskrit – Essentials of Grammar and Language.* Adyar Lib. General Series 5, 1976; xviii + 133.

..(first ed. 1934; reprint 1956; reprint 1976)..

Rev.: G. B. PALSULE, *ABORI* 60, 329–30; M. SRIMANNARAYANA MURTI, *SVUOJ* 19, 136–37.

119. MACDONELL, A. A. *Vedic Grammar.* Bh. Publ. House, Varanasi, 1975; 460.

..(Also, MACDONELL, *Sanskrit Grammar for Students*, London, 1968; 284 : reprint of 3rd ed. of 1927)..

120. MADHAVA KRISHNA SARMA, K. *Pāṇini, Kātyāyana, and Patañjali.* LBS-KSV, Prakasanamala 4, Delhi, 1968; x + 186.

.."Pāṇini": (1) fixing the text of *Aṣṭādhyāyī*; (2) technical terms of P.; (3) analysis of *anubandhas*..

Rev.: A. BANERJI-SASTRI, *JAS Ben* 14, 38; S. M. K., *JAS Bom* 45–46, 263; S. D. LADDU, *ABORI* 53, 255–260; MUNISHWAR DEO, *VIJ* 14, 158.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

121. MADHAVASARAN, Upadhyaya. Halantyam. *Śāradā* 19 (1–2), 1977, 38–39.

122. MAHANTI, Damodar. Taddhita ke apatyārthaka pratyayon ke katipaya vivādāspada śabda. (Hindi). *SP*, 29 AIOC, Poona, 1978, 239–240.

..considers *paiṅgya*, *kāpya*, *āśvatthya*, *bhāradvājāyana*, etc...

123. MAHANTI, Damodar. Ṭhak-ṭhikaṇ kī vaijñānikatā. (Hindi). *Kosala* 3 (1–2), Faizabad, 1980–81, 103 ff.

..P. 1.1.3; 5.2.96..

124. MANGHARAYA. Pāṇinipathapradarśitapadatattvavimarśaḥ. *SS* 23 (3), 1968, 259–262.

125. MATILAL, B. K. The doctrine of *Karaṇa* in grammar and logic. *JGJRI* 17, 1960, 63–69. (Also, 20 *PAIOC*, 1961, 303–308).

126. MATILAL, B. K. Indian theorists on the nature of the sentence (*vākya*). *FL* 2, 1966, 377–393.

127. MATILAL, B. K. The notion of substance and quality in ancient Indian grammar. *Oriental Studies* 2 (2), Tartu Univ., 1973, 384–405.

128. MATILAL, B. K. Some comments of Patañjali under 1.2.64. *SP*, ISP, CASS, 1981, 19–20.

..about *ekaśeṣa*..

129. MAX MÜLLER, F. *A Sanskrit Grammar for Beginners in Devanāgarī and Roman letters throughout*. Asian Publication Services, New Delhi, 1975; xxiv + 300.

..2nd ed., revised and accentuated..

130. MAYRHOFER, Manfred. *A Sanskrit Grammar*. Albama Linguistic and Philological Series 20, Univ. of Albama Press, 1972; 115.

..*VBD* III. 43.75.. (English transl. by Gordon B. FORD Jr. of M.'s *Sanskrit-Grammatik* – see 131 below).. (Incorporates suggestions made by various reviewers of the German original)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. 138]

Rev.: O. von Hinüber, *Kratylos* 17, 103–04; Jacqueline Manessy-Guitton, *BSL* 68 (2), 109–111.

131. Mayrhofer, M. *Sanskrit Grammatik*. Sammlung Göschen 2207, 1978; 110.

..3rd rev. ed. of *VBD* III. 43. 74..

132. Mehendale, M. A. *Some Aspects of Indo-Aryan Linguistics*.

..*VBD* III. 41. 45..

Rev.: C. Caillat, *BSL* 66 (2), 60–63; O. von Hinüber, *ZDMG* 122, 404–05; Alan S. Kaye, *Linguistics* 107, 112–14; Rüdiger Schmitt, *Erasmus* 24, 152–54; L. A. Schwarzschild, *JAOS* 93, 613–15; E. Sluszkiewicz, *Rocz. Or.* 35, 131–34.

133. Mehendale, M. A. Notes on internal reconstruction and comparative method. *JBomU* 41, No. 77, 1972, 236–240.

..(1) reconstruction of Sanskrit *ś* (*ś* represents a merger of two proto-phonemes – cf. *dik* and *viṭ*.); (2) morphological correspondence, a sure indication of genetic relationship..

134. Millonig, Harold. *Stumme Leute : Untersuchung einer Beschreibungstechnik altindischer Linguistik*. DD, Würzburg Univ., 1969; 158.

135. Mishra, Ajad. Prādi upasarga aura unake artha. (Hindi). *Viśvambharā* 8 (4), 25–32; 9 (1), 38–43.

..22 *upasargas*.. (1) *upasarga-saṁjñā*; (2) *gati-s.*; (3) *nipāta-s.*; (4) *karmapravacanīya-s*...

136. Mishra, Harsha Nath. Anubandhavimarśaḥ. *Saṁ.Vim.* 3 (1–2), 1975, 1–11.

..derivation and meaning of *a.*; its different uses and kinds..

137. Mishra, Harsha Nath. Vikaraṇavimarśaḥ. *Saṁ. Vim.* 4 (1–2), 1976, 63–71.

138. Mishra, Jayamant. Upasargāṇāṁ dyotakatvavācakatva-viṣaye prācāṁ vicāraḥ. *Saṁ. Vim.* 5 (1–2), 1977, 61–63. (Also, 29 *PAIOC*, 1980, 259–262; *SP*, 29 AIOC, Poona, 1978, p. 103).

..prepositions like *pra*, etc., are meaningful.. (acc. to Śākaṭāyana: *dyotakatvam*; acc. to Gārgya: *vācakatvam*; acc. to Pāṇini: *prādīnāṁ vācakatvam*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

139. MISHRA, M. An unphonetic change. *JGJKSV* 34 (1–2), 1978, 209–210.

..*paridhīn + ati = paridhīn r ati*.. P. 4. 1. 7.. (Nālandā from *nānandōn* "abounding in happiness")..

140. MISHRA, Radheshyam. *Vyākaraṇaśāstradṛṣṭyā jāti. rūpavimarśaḥ*. Khojurohora, 1970; 176.

141. MISHRA, Vishvanath. Samāsavimarśaḥ. *SP*, 31 AIOC, Jaipur, 1982, 543–544.

142. MISRA, Satya Swarup. *A Comparative Grammar of Sanskrit, Greek, and Hittite*. The World Press Pvt. Ltd., Calcutta, 1968; 155.

..*VBD* III. 43. 86; 45. 169..

Rev.: Sudhibhushan BHATTACHARYA, *JASBen* 12, 183–84; A. M. GHATAGE, *IL* 33 (4), 340–42.

143. MITRA, Bhagvan Din. Saṁjñāpada evaṁ vibhaktivarga. *NPP* 75, 62–71.

144. MONIER-WILLIAMS, M. *Sanskrit Manual*. Ajanta, Delhi, 1976; v+297.

..reprint..

145. MORGENROTH, Wolfgang. *Lehrbuch des Sanskrit. Grammatik, Lektionen, Glossar*. VEB Verlag Enzyklopädie, Lehrbücher für das Studium der orient. und afrikan. Sprachen 19, Leipzig, 1973; 357. (Second revised and enlarged ed., 1977; 365. Third ed., 1979).

..*VBD* III. 43. 88..

Rev.: G. BUDDRUSS, *Mundus* 9 (4), 316–17; R. MESQUITA, *WZKSA* 22, 183–84; T. POBOZNIAK, *Fol. Or.* 15, 283–84; Henri QUELLET, *Kratylos* 19, 184–86; Werner THOMAS, *IF* 79, 243–50; J. VACEK, *ArchOr* 43, 270–72.

146. MUSALGAONKAR, Gajanan Sastri. Bhāratīyaṁ bhāṣāvijñānam. *Paramārthasudhā* 2 (2), 1978, 17–32.

147. NAIR, M. Ramakrishnan. *Sanskrit Family*. Ernakulam.

148. NARAYAN CHANDRA, Pandit. Vṛddhi. (Bengali). *OH* 18, 1970, 125–136.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 160]

149. O'BRYAN, Margie. Opacity and the loss of a morphological progress. *Studies in Linguistic Sciences* 3 (1), Urbana, Ill., 1973, 102–120.

..data from OIA and MIA..

150. OJIHARA, Y. *Na cedānīm ācāryāḥ sūtrāṇi kṛtvā nivartayanti*. Typescript, pp. 4.

151. OZA, Ramananda. Dhātvākhyātārthavicāraḥ. *SS* 33 (3-4), 1979–80.

152. PADE, J. S. The authorship of the Uṇādisūtras. (in) *Tāmbūlamañjarī*, MSUOS 1, Baroda, 1958, viii–xix.

153. PALSULE, G. B. The root *bhāṣ* in Sanskrit grammatical terminology. *Indolog. Stud.* 2 (2), Dept. of Sk., Delhi Univ., 1974.

154. PALSULE, G. B. *Saṁskṛta vyākaraṇātīla kāhī mūlabhūta samasyāṁcā ādhunika bhāṣāśāstrīya ulagaḍā*. (Marathi). Univ. of Poona, 1981; 55.

..P. D. Gune Lectures, 7th series.. consideration of certain concepts and processes in Sk. grammar from the pt. of view of western comparative, historical, and constructive linguistics; consideration of the *vibhakti*-processes of some Sanskrit nouns; laryngeal controversy..

155. PANDEY, Amar Nath. *Upasargavarga*. Kashi Vidyapeetha, Varanasi, 1968; 41.

156. PANDEY, Ram Awadh. *A Comparative Study of Uṇādisūtras*. DD, BHU, Varanasi, 1963.

157. PANDEY, Rupanarayana. Pāṇini aura Kātyāyana. *Mānavikīya* 12, 3–6.

158. PANDEYA, Gangaram. Varṇaviṣayiṇī vyākaraṇaśāstrīyā mānyatā. *Sāgarikā* 10 (1), 1971, 79–84.

159. PANDEYA, Rājmani. Saṁskṛta-sandhi-samīkṣā. *KURJ* 1, Kurukshetra, 1971, 37–72.

160. PANDEYA, Ramajna. *Vyākaraṇa-darśana-bhūmikā*. PWSBS 11, Govt. Sk. Library, Varanasi, 1954.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

161. PANDEYA, Sivanath. Śabda kā mahattva. *Prajñā* 17 (2), 1972, 51–53.

..ref. to Yāska's views..

162. PANDEYA, Srikanta. Kārakasvarūpam. *SS* 23 (4), 1968, 370–377.

163. PANDURANGI, K. T. *Vedic Grammar.*

..see 41. 71 above..

164. PANDYA, B. D. Śabdaśāstre samāsavākyārthayoḥ samāsato vimarśaḥ. *SP*, 5 WSC, 1981, 61–62.

165. PANTHI, Tika Ram. *Pāṇinīyavyākaraṇāt prāktanavyākaraṇānāṁ paryālocanam.* DD, SSVV, Varanasi, 1967.

166. PATHAK, J. R. Nāmārthatattvam. *Surabhāratī*, 1974, 12–15.

167. PATHAK, J. R. 'Śiṣyapratibhe' iti sūtravicāraḥ. *Surabhāratī*, 1975, 6–8.

168. PATHAK, Keshav Prasad. Vyākaraṇadarśane ākhyātārthamīmāṁsā. *Sāgarikā* 11 (4), 1973, 411–414.

..meaning of *ākhyāta* (*Tiṅ* or conjugational affixes), acc. to grammarians, is agent (*kartṛ*) and object (*karma*), while, acc. to Mīmāṁsakas, it is operation or action (*bhāvanā*); in the opinion of logicians, *ākhyāta* signifies only the sense of doing (*kṛti*)..

169. PATHAK, Manisha. Abhyāsavikāreṣu bādhyabādhakabhāvābhāvaḥ. *SP*, 5 WSC, 1981, p. 66.

170. PATHAK, Rama Adhar. Some remarks on the *Altindische Grammatik.* *AOHung* 30 (1), 1976, 121–131.

..1. dative ending *-āya*; 2. Vedic compounds *mahemati-mahenadi*; *indre-ṇatā* for *indreṇa natā*; TB reading *mātṛvóḥ*..

171. PAUL, Harendrachandra. On the letter *kṣ* or x. *CR* 2 (2), 1970, 137–192.

172. PAUSTIAN, P. R. Bopp and nineteenth-century distrust of the Indian grammatical tradition. *IF* 82, 1977–78, 39–49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 181]

173. PAZ, Octavio. *Conjunciones y disjunciones*. Moritz, Mexico, 1969; 143.

174. PAZ, Octavio. *El mono gramático*. Seix Barral, Barcelona, 1974; 142.

175. PUROHIT, Ramakrishna. Pāṇinīya-Śākaṭāyana-vyākaraṇayoḥ pratyāhārasūtrāṇāṁ pratyāhārāṇaṁ ca pariśīlanam. *Paramārthasudhā* 4 (1), 1980, 39–48.

176. RADICCHI, Anna. Some aspects of the theory of nominal compounds according to Indian grammarians. 30 *Proc ICHSANA*: South Asia, Mexico, 1981. (*SP*, 30 ICHSANA, 1976, p. 66).

177. RAGHAVAN, V. How many grammars? *Charudeva Shastri Fel. Vol.*, 1974, E 271–278.

177A. RAGHUNATHA SHARMA. Atha vyākaraṇadarśane padavimarśaḥ. *SS* 24 (4), 357–367.

177B. RAGHUNATHA SHARMA. Vyākaraṇadarśane śabda-sāmānyadarśanam. *Sarasvatī* 24 (3), 197–250.

178. RAGHUNATHA SHARMA. *Vyākaraṇa-darśaṇabinduḥ*. SSVV, Varanasi, 1971.

..philos. of grammar..

179. RAGHUVIR, Vedalankar. 'na ve vibhāṣā'- vimarśaḥ. *SP*, ISP, CASS, 1981, 40–41.

..Pāṇini uses *vā*, *vibhāṣā*, and *anyatarasyām* as synonymous..

180. RAGHU VIRA. Saṁskṛta dhātu kī vīryavattā. (Hindi). *Bhāṣā* 15 (1), 1975, 20–23.

..(Hindi rendering by Ramachandra SARMA of English original)..

181. RAJAGOPALAN, N. V. Vākya tathā vākyārtha. (Hindi). *Bhāratīya Sāhitya* 15 (1–2), K. M. Munshi Inst., Agra, 1970, 81–98.

..bhāratīya bhāṣācintana kī dṛṣṭi se..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

182. RAJAVIRA SASTRI. Siddhāntakaumudī men Pāṇini ādi muniyon kā tiraskāra. (Hindi). *Dayānanda-Sandeṣa* 6 (7), 1979.

..(also, "Siddhāntakaumudī para jute lagavāne kā aucitya kon?" *Dayānanda-Sandeśa* 6. 10, 6–18)..

183. RAMAMURTI, K. S. Vyākaraṇa. *SVUOJ* 16 (1–2), 1973, 25–36.

..a brief survey of grammatical works..

184. RAMANANDA SASTRI, Raṁ. Munitrayam. *Rajatotsava-sañcikā*, Sanskrit Bhasa Pracarini Sabha, Chittoro, 56–59.

185. RAMANUJACHARYA, N. S. Kriyāviśeṣaṇānāṁ karmatvam. *SVUOJ* 9, 1966, Sk. 9–14.

186. RANGANATHACHARYA, V. S. Mīmāṁsānyāyānāṁ śāstrāntaropayogitā. *JGJKSV* 28 (1–2), 1972, 533–538.

..e.g. *vākyāśeṣanyāya* (in Vedānta) and *pratinidhinyāya* (in Vyākaraṇa)..

187. RAU, Wilhelm. Bhartṛhari und der Veda. *SII* 5/6, 1980, 167–180.

...author concludes that B. was more familiar with the Maitrāyaṇīya-texts than with the texts of any other Vedic school.. (for criticism of this view see 43 above)..

188. RAU, Wilhelm. Erwiderung. *SII* 7, 1981, 175–176.

..apropos of 43 above..

189. ROCHER, Rosane. Les grammairiens indiens, leurs buts et leurs méthodes. *Revue de l'Univ. de Bruxelles* 18, 1965–66 77–88.

190. ROCHER, Rosane. India. Recent trends in linguistic studies. (in) *Current Trends in Linguistics* 13 (1), 1975, 3–68.

..Pāṇini: author registers P.'s theoretical lacunae (e.g. ignoring the category of subject; unconcern over the sentence) and his power to mislead (as in the *Dhātupāṭha*).. discusses P.'s relation to generative formalism (STAAL and AL-GEORGE vs CARDONA).. P. on *Kāraka*-theory..

Rev.: N. E. COLLINGE, *Lg* 55, 207.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 199]

191. ROCHER, Rosane. The past up to the introduction of neo-grammarian thought. (in) *The European Background of American Linguistics*, 1979, 5–22.

192. RUBEN, W. The history of Sanskrit as a problem of the history of ancient Indian culture. *S. K. Chatterji Fel. Vol., IJL.*

193. SADANANDAN, V. The existence of long ḷ? *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 107.

..*Ṛk-Prāt.* I. 9 asserts that all the five vowels (including ḷ) have 'long' varieties; *Māheśvarasūtras* as well as *Aṣṭādhyāyī* do not deny the existence of long ḷ by any explicit statement (Patañjali declares that long ḷ does not exist).. the statement of *Ṛk-Prāt.* re *svarabhakti* also indicates the existence of long ḷ..

194. SAHAY, Indu. Padavibhāga evaṁ nāmanirūpaṇa. (Hindi). *VJ* 30 (11), 1982, 18–23.

..no unanimity among ancient grammarians re categories of words.. def. of *nāma*..

195. SAHGAL, Sitaram. Ācārya Kāśakṛtsna kā dhātupāṭha aura rāṣṭrīya ekatā. (Hindi). *Bhāṣā* 21 (1), 1981, 68–72.

..Pāṇini's *Dhātupāṭha*: 10 gaṇas; K.'s *D.*; 9 gaṇas.. many words in Kannaḍa, Tamil, Urdu, etc., can be derived from *dhātus* mentioned by K. (as commented upon by Cannavīra)..

196. SALIGRAM MISRA. Antādivacca. *Śāradā* 19 (1–2), 1977, p. 29.

197. SAMBAMURTI SASTRI, Sista. Sthānivadādeśo 'nalvidhau. *Śāradā* 19 (1–2), 1977, 26–28.

198. SAMBASIVA RAO, Swarna. The criteria for priority in cases of conflict. *SP*, 29 AIOC, Poona, 1978, p. 246.

..*pūrva*, *para*, *nitya*, *antaraṅga*, *apavāda* – each succeeding being stronger than the preceding one..

199. SARANGI, A. C. On a Vedic observation from Kātyāyana and Patañjali. *CASS Stud* 4, 1978, 13–20.

..(paper, Vedic section, 28 AIOC, Dharwar, 1976).. in connection with P. 3. 2. 135, Pat. gives two sets of examples for *kṣattṛ* and *saṁgrahītṛ* – one accented initially and the other finally; but the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

initially accented forms are not found in Vedic lit. .. the text of Pat.'s *MBh.* on Vār. 7 is genuine, but the particular Vedic line showing initially accented *tṛ-* ending forms is lost to us..

200. SARANGI, A. C. Ancient grammarians and their correct interpretations. *Bh. Vid.* 40 (4), 1981, 26–31.

201. SARMA, K. V. A vindication of non-Pāṇinian systems of Sanskrit grammar. *VIJ* 13 (1–2), 1975, 275–283.

..ref. to *Apāṇinīyaprāmāṇyasādhanam* by Nārāyaṇa Bhaṭṭa of Kerala (1560–1666).. *tatra tatra vikalpārthaṁ pūrvācāryānudīrayan / matabhede dvayaṁ grāhyaṁ jñāpayatyeva pāṇiniḥ //* (*APS* 30)..

202. SASTRI, Badri Prasad. Liṅgaviṣayako vicāraḥ. *Bhāratī* 19, 132–135; 235–238; 437–442.

203. SATAPATHI SARMA, Ladukeshwar. Visargavimaśaḥ. *SP*, 28 AIOC, Dharwar, 1976, 146–147.

204. SATAPATHI SARMA, Ladukeshwar. Anusvāravimarśaḥ. *SP*, 5 WSC, 1981, 91–92.

..*anusvāra* does not exist in some *varṇamūlās*.. *a.* is *ayogavāha* or *parāśraya*.. *anusvāra* and *anunāsika*..

205. SATHE, M. D. Pāṇinīya vyākaraṇaśāstrāta upasargāṁce sthāna. (Marathi). *VSMV* 1965, 1966, 193–202.

206. SCHARFE, Hartmut. A second "index fossil" of Sanskrit grammarians. *JAOS* 96 (2), 1976, 274–277.

..hist. examples given by Sk. grammarians for the use of the imperfect were decisive for fixing their chronology, because imperfect implied that the event had taken place during the time of the author. On this background the concerned rules and their interpretations in Pāṇinian and non-Pāṇ. systems are discussed..

207. SHANKARA NARAYAN, S. The language of the gods. *IR* 68 (5), 1972, 65–68.

208. SHARMA, Dipti. *Vyākaraṇika koṭiyon kā viśleṣaṇātmaka adhyayana.* (Hindi). Bihar Hindi Grantha Akademi, No. 138, Patna, 1975; 5 + 9 + 222 + iv + iii.

..*śabda, nāma, kriyā, kāraka, vṛtti, nipāta, upasarga* – their meanings and functions..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43. 219]

209. SHARMA, Mahesh Dutt. Kāśikā-siddhāntakaumudyor-vedavacanāni. *Sāgarikā* 10 (2), 1971, 135-143.

210. SHARMA, Mukund Madhava. Śiva and the science of grammar. *J Gauhati Univ.* 24-25, 1973-74, 71-80.

..Śiva as authority on grammar.. lg. as 'bull' (cf. *catvāri śṛṅgā*..).. Śiva's bull = *śabdabrahman* and science of grammar..

211. SHARMA, Nandakishore. *Taddhita : eka cikitsātmaka adhyayana.* (Hindi). 1980; 172.

212. SHARMA, Ram Vilas. Aitihāsika bhāṣāvijñāna aura bhārata. (Hindi). *Bhāratīya Sāhitya* 15 (1-2), 1970, 173-193.

..a survey..

213. SHARMA, Ranjeet. *Śabdon kā vyutpattimūlaka bhāṣāvaijñānika adhyayana.* (Hindi). Sasta Sahitya Bhandar, Delhi, 1971; 143+12-50.

..on etymological principles with special ref. to Sk. and Hindi..

214. SHARMA, Satya Prakash. Prātipadikaṁ prātipadikārthaśca. *Sāgarikā* 16 (4), 1978.

215. SHASHIKALA, M. V. Pāṇinipūrvakālīnavaiyākaraṇānāṁ vaiśiṣṭyam. *SP*, 29 AIOC, Poona, 1978, p. 145.

216. SHASTRI, S. N. *Vaidika vāṅmaya men bhāṣācintana.* Indological Book House, Delhi, 1972; 252.

217. SHASTRI, V. R. *Śabdadīpikā.* Amarabharati Prakashan, Hyderabad, 1979; v+328.

..Sk. grammar in Sk....

218. SUKLA, J. M. *Pāṇinīya saṁskṛta vyākaraṇaśāstra-paraṁparāno itihāsa.* (Guj.).

..see 25.281 above.. predecessors of Pāṇini (1-44); Pāṇini (45-96)..

Rev.: S. D. JOSHI, *ABORI* 61, 290-91.

219. SHUKLA, Kalika Prasad. *Vaiyākaraṇānām anyeṣāṁ ca matena śabdasvarūpatacchaktivicāraḥ.* Sarasvatibhavan Studies 25, Varanasi, 1979; 2+*ca*+32+151.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

220. SHUKLA, Lakshmishankar G. Puṣpitaḥ phalito vāksamāmnāyaḥ. *Surabhāratī* 7 (1), 39–43.

221. SHUKLA, Pareshkumar S. Kimarthaṁ vyākaraṇaśāstram? *Surabhāratī* 15, 1977, 24–26.

222. SHUKLA, Pareshkumar S. Liṅarthavicāraḥ. *Surabhāratī* 16, 1978, 33–34.

223. SHUKLA, Shaligram. Phonological rules and Old Indo-Aryan isoglosses. (in) *Current Progress in Historical Linguistics*, North-Holland Publ. Co., Amsterdam, 1976, 129–136.

224. SHYAM LAL, Dogra. Candrabindu kī vartanī. (Hindi). *VJ* 29 (12), 1981, 11–13.

..sign for *anunāsika*.. *raṅga*..

225. SINHA, Rekha. Dialect geography in ancient India. *SP*, 5 WSC, 1981, 103–104.

..Veda hints at two types of speech – *daivī* and *āsurī*.. *AV-mantras* derived from diff. strata of society and from diff. regions.. dialectal transformations of a living lg. to be seen in *Br.*, *Ār.*, and *Up*... Yāska faintly suggests the existence of popular dialects apart from the lg. of the Veda.. Pāṇini classifies lg. into *chandas* and *lauktika*.. Patañjali speaks of *mlecchabhāṣā* and *apaśabda*..

226. SREEKRISHNA SARMA, E. R. Ṇica ātmakathā. *SP*, ISP, CASS, 1981, p. 43.

227. SRIKRISHNAMACHARYA, V. Yathottaraṁ munīnāṁ prāmāṇyam. *Rajeshwar Shastri Dravid Fel. Vol.*, 1971, Gr. 65–66.

228. SRIMANNARAYANA MURTI, M. Bhartṛhari on viśeṣaṇānāṁ cājāteḥ of Pāṇini. *SVUOJ* 15 (1), 1972, 49–62.

229. SRIMANNARAYANA MURTI, M. Philosophy of Sanskrit grammar. *SVUOJ* 16 (1–2), 1973, 37–54.

230. SRIMANNARAYANA MURTI, M. Causality in Sanskrit grammar. *SP*, 5 WSC, 1981, p. 58.

..grammarians generally accept *satkāryavāda*.. (Bhartṛhari accepts the *vivarta* type of *satkāryavāda*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43.236]

231. SRIMANNARAYANA MURTI, M. A study of the significance of the causative *nic* in comparison with the conjunctional suffix of the imperative, etc. *SP*, ISP, CASS, 1981, p. 23.

..the causative suffix *nic* is not only a formative element but also a morphological unit signifying a speoific sense, namely, the action of the *prayojaka*..

232. SRIVASTAVA, R. N. A search for panchronic features of Indo-Aryan nasals. *Papers and Talks*, CIIL, Mysore, 1971, 113-119.

233. STAAL, J. F. (ed.). *A Reader on the Sanskrit Grammarians*. Studies in Linguistics 1, MIT, Cambridge, Mass, 1972; xxiv + 557 + 6 plates.

..reprints 44 essays (or excerpts of essays) by 25 scholars, from 7th cent. to 1960s.. mostly concerned with Pāṇini and his school.. I. Early accounts; II. Foundations of western scholarship. III. Romantic period; IV. Golden days; V. Skeptics and their critics; transition; modern period..

Rev.: G. CARDONA, *Lg. Sciences* 26, 43–48; J. W. DE JONG, *IIJ* 16 (3), 227–29; T. S. PAIK, *Lg* 50, 591–98; R. ROCHER, *JAOS* 94, 489–90; G. TUCCI, *EW* 25, 508.

234. STAAL, J. F. The origin and development of linguistics in India. (in) *Studies in the Hist. of Linguistics. Traditions and Paradigms* (ed. D. HYMES), Indiana Univ. Press, Bloomington, 1974, 63-74.

..in India, linguistics was the science par excellence, a model for other trad. activities, whereas western sciences, including linguistics, tended to aspire to the ideal of mathematics..

235. STAAL, J. F. Oriental ideas on the origin of language. *JAOS* 99 (1), 1979, 1–14.

..Indians confused names and nouns; in India, lg. is not something with wh. you *name* something, it is in general with wh. you *do* something.. the earliest analysis of lg. is *padapāṭha*.. in India, lg. was generally approached within a ritual perspective; close connection bet. grammar and science of ritual; like lg., ritual is recursive: it makes infinite use of finite means..

236. STENZLER, A. F. *Elementarbuch der Sanskrit-Sprache. Grammatik – Texte – Wörterbuch.* Walter de Gruyter Verlag, Berlin, 1980; viii + 123.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..17th ed...

237. SUBRAHMANYAM, V. Voice concept in Sanskrit grammar. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 107.

238. SUBRAHMANYAM, V. Vyākaraṇaśāstre ekavākyatā. *SP*, 5 WSC, 1981, 107–108.

239. SUBRAMANIA IYER, K. A. The vaiyākaraṇa concept of 'gender'. *R. K. Mookerji Fel. Vol.*, 1945, 291–307.

240. SUBRAMANIA IYER, K. A. On the concept of *upagraha* among the vaiyākaraṇas. *JORM* 23, 1953–54, 79–88.

241. SUBRAMANIA IYER, K. A. Liṅgatattvavimarśaḥ. *Rajeshwar Shastri Dravid Fel. Vol.*, 1971, Gr. 78–83. (Also, *SS* 2, 41–47).

242. SURYANARAYANA SASTRI, Peri. KarturIpsitatamaṁ karma: 1.4.49. *Śāradā* 19 (1–2), 1977, 30–31.

243. SURYANARAYANA SASTRI, Peri. Ākhyātārthaviçāraḥ. 2 *PAPOC*, 1979, 45–47.

244. SWAMINATHAN, V. *Pāṇinīyamatadarpaṇa* – a forgotten work on grammar. *SVUOJ* 14 (2), 1971, 61–67.

245. TAGA, R. *The Origin and Development of the Vyākaraṇa Theory*. 1974; 7+9+355+20.

246. TEPLITZ, David. *Unfolding the Petals: A New Sanskrit Grammar*. Tulsi Publishing House, New Delhi, 1982; 500.

247. THIEME, P. Zur Geschichte der einheimischen indischen Grammatik. *OLZ* 35, 1932, 236–242.

248. THOMI, Peter. *Sandhi. Für den Unterricht dargestellt*. Inst. für Indologie, Wichtrach, 1979; 28.

249. TIWARI, Udai Narain. Pāṇini, Kātyāyana, tathā Patañjali: Pāṇini ke uttarādhikarī. (Hindi). *Lokabharati Prakashan*, Allahabad, 1971, 8–15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43.262]

250. TRIPATHI, Bhagiratha Prasad. Pāṇiniparavartinaḥ Śākaṭāyanavyākaraṇasya kaścid viśeṣaḥ. *SS* 32 (3–4), 1977–78.

251. TRIPATHI, Brahmananda. *Vyākaraṇaśāstretihāsaḥ.* 1979; 6+96.

252. TRIPATHI, Harischandramani. Nipātananirṇayaḥ. *SS* 24 (4), 1970, 371–380.

253. TRIPATHI, Harischandramani. Nañarthavicāraḥ. *Sāgarikā* 10 (2), 1971, 219–223.

..see *VBD* III. 43. 148..

254. TRIPATHI, Harischandramani. Upasargāṇām aitihāsikaḥ bhāṣāśāstrīyaś ca arthavikāsaḥ. *SS* 26 (2), 1972; 27 (1), 1973.

255. TRIPATHI, Krishnamani. *Vaiyākaraṇanikāye sphoṭa-vādavivecanam.* Chowkhamba Surabharati Granthamala 39, Varanasi, 1978; 64+40.

256. TRIPATHI, Narmadeshwar. Uttarapadatvapadārtha-vicāraḥ. *Śāradā* 19 (1–2), 1977, 39–40.

257. TRIPATHI, Ramadeva. *Bhāṣāvijñāna kī bhāratīya paramparā aura Pāṇini.* (Hindi). Chowkhamba, Varanasi.

258. TRIPATHI, Ramanarayana. Vyākaraṇadarśanam. *VS* 7, 1970, 157–168; 219–226.

259. TRIPATHI, Rameshwaraprasad. Vyākaraṇadarśanasya bijaciṇtā. *SS* 30 (3–4), 1976.

260. TRIPATHI, Ram Suresh. *Saṁskṛta-Vyākaraṇa-Darśana.* Rajkamal, Delhi, 1972; 515.

..DD, Agra Univ... Philosophy of grammar in Sk...
Rev.: R. ROCHER, *JAOS* 95 (2), 333.

261. TRIPATHI, Sivasagar. Śabdārthasaṁbandhavimarśaḥ. *SS* 25 (2), 1970, 148–165.

262. TRIVEDI, Pushpa; PATHAK, Manisa. Sthānivadbhāva aura pratyayalakṣaṇa (eka tulanātmaka adhyayana). (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, 134–135.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

263. TSUJI, N. A brief survey of the grammatical science (Vyākaraṇa) in India. (Jap.). *AORS* 11, Tokyo, 1974, 1–28.

264. TSUJI, N. (ed). *A Sanskrit Reader*. (Jap.). Iwanami shoten, Tokyo, 1976; xvi + 331.

..3rd rev. ed...

Rev.: N. MAYEDA, *AORS* 12–13, 102–05.

265. UHLENBECK, C. C. *A Manual of Sanskrit Phonetics*, in comparison with the Indogermanic mother-language. 1977.

..reprint of *VBD* III. 43. 149..

266. UPADHYAYA, M. V. Vyākaraṇamahimā. *Surabhārati*, 1974, 9–11.

267. VACEK, Jaroslav. *Introduction to the Study of Indian Languages*. (Czech). Charles Univ., Prague, 1971; 145.

Rev.: J. FILIPSKY, *Nov. Or.* 27, 287.

268. VARADACHARYA, S. T. G. *Bhāṣāśāstrasaṁgrahaḥ*. Nārasiṁha-Saṁskṛta-Kalāśālā Granthamālā – 5, Chittigudur, 1975.

..(second ed.).. handbook in Sk, on IE linguistics..

269. VARENNE, Jean. *Grammaire du Sanskrit*.

..*VBD* III. 43. 151..

Rev.: F. BADER *RPh* 47, 315; F. MAWET, *AC* 41, 703; H. QUELLET, *Kratylos* 16, 157–61.

270. VARMA, Satyakam. *Saṁskṛta vyākaraṇa kā udbhava aura vikāsa*. (Hindi). Mot. Ban., Delhi, 1971.

271. VARMA, Satyakam. Contribution of Śākaṭāyana to Sanskrit grammar. *SP*, 27 AIOC, 1974, 229–230.

..S., greatest among the pre-Pāṇ. grammarians; his four theories – the most significant among them relating to the semantic imp. of the prefixes and verbal origin of nouns; this latter generated the process of structural grammar on the one hand and of the *Uṇādi-sūtras* on the other.. authorship of *Uṇādi*. must be attributed to Ś...

272. VARMA, Satyakam. Vyākaraṇaviṣayaka anusandhāna: sarvekṣaṇa aura āvaśyakatā. (Hindi). *Meerut Univ. Sk. Res. Journal* (K. L. Sharma Fel. Vol.), 1977.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43, 279]

273. VARMA, Satyakam. Sentence-meaning according to Bhartṛhari. *Proc. Winter Inst.*, CASS, 1980, 17–37.

..[Vedic view : speech is a divine phenomenon wh. originates from the 'inner heart'; there is also a repeated indication of the ratio bet. the desired *intent* and the expressed *content* (*ṚV* I, 164, 45; X, 71, 1); for a Vedic seer the speech phenomenon was an integrated and not a componential one.. *Prāt.*: *saṁhitā* or 'unified statement' as the unit of expression; *padas* as its components.. Brahmanical view: the word, instead of a statement, became the pivotal pt.; notion of indivisible unity of Vedic statements was discarded.. Yāska was follower of *Prāt.* school.. Śākaṭāyana gave a boost to structural analysis.. Pāṇini: individual imp. of the words composing a sentence; tho' the words in their 'lexeme' forms are integrally one with their denoted meanings, still they become usable only in a context wh. is available in the form of a statement].. acc. to Bhartṛhari, the sentence-meaning is indivisibly one, orderless, wordless, and, therefore, partless..

274. VARMA, Satyakam. *Chandasi bahulam*: a comparative study. *SP*, ISP, CASS, 1981, 30–31.

..*nigame*, *chandasi*, *mantre*, *vede* – acc. to the author, these terms are not synonymous but have their particular denotations and areas.. *chandasi* does not indicate a particular Vedic formation, rather it stands for a metrical variation originating from the metrical commutations; *chandasi* implies a greater linguistic principle of liberty to a poet and not to a particular formation wh. was presumably spoken in Vedic times..

275. VENKITASUBRAMONIA IYER, S. On the Uṇādi-sūtra "mithune maniḥ". *SVUOJ* 18 (1–2), 1975, 45–50.

276. VENKITASUBRAMONIA IYER, S. The outlook on Sanskrit grammar. *SVUOJ* 21–22, 1978–79, 109–127.

..encomium and criticism of Pāṇinian grammar..

277. VIRENDRA. Mātrā-vṛtti-kālayoḥ sambandhaḥ. *VṢ* 6, 1969, 237-248.

278. VISHVANATHA MISRA. Ṣaṣṭhītatpuruṣaniṣedhapratiprasavayor vibhinnavyākaraṇāni. *Saṁskṛta-Ratnākara*, 1975.

279. VISHVANATHA SASTRI. Viśeṣaṇa-vibhaktyartha-vicāraḥ. *VṢ* 4, 1967, 373–378.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

280. VISHVANATHA SASTRI. Vyapekṣā ekārthībhāvaś ca. *Saṁgamanī* 6 (1), 1971, 10–17.

281. WACKERNAGEL, J. *Altindische Grammatik*. Band III (J. W. and A. DEBRUNNER) : Nominalflexion – Zahlwort – Pronomen. Vandenhoeck and Ruprecht, Göttingen, 1975; xvi + 602.

..(reprint of 1929–30 ed.).. *VBD* II. 43. 37; III. 43. 159.. (Band I : Lautlehre. 2 Auflage, 1957; Band II. 1 : Einleitung zur Wortlehre. Nominalkonzeption. 2 Auflage, 1957; 340; Band II. 2 : Die Nominalsuffixe. 1954; 980; Register zu den Bänden I-III, ed. R. HAUSCHILD, 1964, 264)..

282. WHITNEY, W. D. *Sanskrit Grammar* (including both, the classical language and the older dialects of Veda and Brāhmaṇa). Mot. Ban., Delhi, 1973; 577. (Also, 13th issue of 2nd ed., Cambridge, Mass., 1973; 577).

..reprint of 2nd ed., Leipzig 1889.. 4th ed., 1978..

283. WHITNEY, W. D. *The Roots, Verb-Forms, and Primary Derivatives of the Sanskrit Language*. Mot. Ban., Delhi, 1979; xiv + 250. (Also, AOS 30, New Haven, 1974).

..reprint of *VBD* III. 43. 161..

284. WHITNEY, W. D. *Indische Grammatik*. Bibl. Idg. Gramm. 2, 1980; xxvii + 519.

..reprint.. see *VBD* III. 43. 162..

285. WILKINS, Charles. *Grammar of the Sanskrit Language*. New Delhi, 1982; xx + 656.

..reprint..

286. WILSON, Horace Hayman. *Grammars and Dictionaries of the Sanskrit Language*. N. P. Series 3, Nag Publishers, Delhi, 1979; 153.

..(ed. by Reinhold ROST).. first Indian ed...

287. YAJAN VEER. *Saṁskṛta vyākaraṇa kī rūparekhā*. (Hindi). Eastern Book Linkers, Delhi, 1982; xi + 99.

288. YOROI, Kiyoshi. *Index to Professor N. Tsuji's Sanskrit Grammar*. Buzan genten kenkyūkai, Tokyo, 1977; ii + 275.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. 2]

289. YUDHISTHIRA, Mimamsaka. *Saṁskṛta vyākaraṇa-śāstra kā itihāsa.* (Hindi). Ramlal Kapur Trust, Bahalgarh; Part I (3rd ed.), 1973, 640; Part II (2nd ed.), 1973, 456; Part III consisting of 11 appendices (1st ed.), 1973, 8 + 1984.

..(first publ. by Bharatiya Pracyavidya Pratisthan, Ajmer).. see *VBD* III. 43, 164.. Students' Ed. (ed. by Rama Nath TRIPATHI), Jadaukunwar Rashtrabhasa Series 25, Varanasi, 1983; xvii + 373..

290. YUDHISTHIRA, Mimamsaka. Bhāratīyaṁ bhāṣāvijñānam. *Sternbach Fel. Vol.* 2, Lucknow, 1979, 823–839.

..(1) Sk. was the original lg. of man (and also of Devas and Asuras); (2) Sk. was originally a very extensive (*vipula*) lg.; it dwindled in course of time; (3) *apabhraṁśa* of thousands of Sk. words; this resulted in the origin of *lokabhāṣās* (IE lgg. nearer to 'divine speech'); (4) at the time of Pāṇini's grammar, Sk. had shrunk too much; (5) possible to restore the lost profuseness of Sk. thro' indications found in the works of Pāṇini and others..

291. ZOGRAF, G. A. *Indo-Aryan and Hindi.* (Russ.) Moscow, 1977; 256.

..Russian transl. of rev. and enlarged ed. (Calcutta, 1960) of S. K. CHATTERJI's book..

292. ZOGRAF, G. From comparative grammar to analytic comparison of grammatical structures of Indo-Aryan languages. *SP*, 4 WSC, 1979; p. 156.

..author proposes the idea of a hist. grammar of IA wh. wd. aim at reproducing the structural development of the lgg. of the group from Vedic to modern vernaculars..

44. INDIAN LANGUAGES IN GENERAL.

1. BERGER, Hermann. On the origin and growth of Indian languages. *GSI*, Vol. II, 1976, 14–25.

..beginning with Sk... ("mantric" element in the Veda, that is, the imminently effective power of the spoken sound itself without any consideration of the intellectual or grammatical significance)..

2. BHANDARKAR, R. G. *Wilson Philological Lectures on Sanskrit and the Derived Languages.* BORI, Poona, 1974; vi + 400.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint..

3. BHATTACHARYA, Sudhibhushan. The Muṇḍa languages in ancient India. *JIH* 55 (1–2), 1977, 25–33.

..(Vedic Aryans had to fight with many hostile groups of people while advancing in India thro' the Indus and Gangetic valleys; people alien in speech, physical features, and culture from the Vedic people; many of the modern Indian tribes are related to these groups of people; e. g. Sabara (Saora) and Āndhra (Andh) ref. to in *Ait Br*; the former (Saora) speaks a Muṇḍa lg. and the latter a Dravidian.. author considers Muṇḍa or Austric loan-words in OIA, e. g. *sītā*, *sīra*..

4. BLOCH, Jules. *Indo-Aryan*.

..*VBD* III. 42. 26..

Rev.: R. HAUSCHILD, *OLZ* 67, 380–82.

5. DALE, Ian. Indian numerals. *IL* 38, 1977, 56–67.

..points to certain Dravidian number systems wh. have borrowed lexically from IA and structurally from Muṇḍa..

6. EMENEAU, M. B. Dravidian and Indo-Aryan: the Indian linguistic area. *Symposium on Dravid. Civil.* (ed. by A. F. SJOBERG), Univ. of Texas, 1971, 34–71.

7. FANE, Hannah. Sumerian-Dravidian inter-connections: the linguistic, archaeological, and textual evidence. *IJDL* 9 (2), 1980, 286–305.

8. GUROV, N. On the genesis of the Indian cultural-linguistic area. ("Linguistic archaeology" and the problems of the proto-Dravidian culture). *SP*, USSR Scholars' Contribution, 5 WSC, 1981, p. 212.

..on the evidence of the botanical and zoological vocabulary it must be assumed that the disintegration of the proto-Dr. community began on the Indian soil – most probably in NE Panjab..

9. HESTON, W. L. Some areal features: Indian or Irano-Indian? *IJDL* 9 (1), 1980, 141–157.

10. IYANGAR, K. N. Varadaraj. Sanskrit and Indian languages. *Sam. Vim.* 2 (2), 1974, 38–49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44.18]

..(1) modern Indian lgg. are closely related to Sk.; (2) brief hist. of great works of Indian linguists; (3) hist. development of the writing system; (4) brief hist. of rise and fall of Sk. lit...

11. KHAIRE, Vishvanath. Tamil-Sanskrit interaction in the Agastya myth. *JTS* 13, 1978.

12. KUIPER, F. B. J. The genesis of a linguistic area. (in) *Contact and Convergence in South Asian Languages* (ed. F. C. SOUTHWORTH and M. L. APTE), 1974. (Also, *IJDL* 3.1, 1974, 135-153; *IIJ* 10. 2-3, 1967, 81-102).

..the Vedic texts, including the family-books of *ṚV*, bear evidence of a Dravidian substratum influence.. it will no longer be permissible to ignore the wider Pan-Indian perspective with regard to those innovations of IA that have striking parallels in the non-Aryan lgg. of India.. such features as the gerunds must have emerged among the lower classes and must have been used in colloquial speech, long before they found acceptance in the highly trad. rel. poetry.. Dravidian origin of IA retroflex consonants..

13. MASICA, C. The basic order typology as a definer of an Indian linguistic area. *IJDL* 3, 1974.

.. attempts to place the Indian area within a larger Indo-Altaic area on the basis of word-order features..

14. MAYRHOFER, M. Das Problem indogermanischer Altertümlichkeiten in Mittelindischen. *Krifel Fel. Vol.*, 1955, 219-241.

15. MORGENROTH, W. Grundüberlegungen zu einer marxistischen Darstellung der Geschichte der indischen Sprachen. *Kolloquium zu Ehren von Walter Ruben*, Berlin, 1980.

16. NARA, Tsuyoshi. Historical changes of the verbal systems of Indo-Aryan languages. *Journal of Asian and African Studies* 3, Tokyo, 1970, 1-11.

17. NARA, Tsuyoshi. Historical changes of the pronominal systems of Indo-Aryan languages. *Journal of Asian and African Studies* 4, Tokyo, 1971, 39-52.

18. NESPITAL, H. Einige Hauptmerkmale der Entwicklung des Verbsystems in Alt-, Mittel- und Neuindoarischen. *WZHUB* 25 (3), 1976, 393-398.

...29

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. NIGAM, R. C. (ed.). *Grammatical Sketches of Indian Languages, with comparative vocabulary and texts.* Part I. Census of India 1971, Series I, Lg. Monograph 2, Delhi, 1975; vii + 563.

..Sk. by Sukumar SEN..

Rev.: William BRIGHT, *Lg* 54, 247–48.

20. PARPOLA, Asko. On the protohistory of the Indian languages in the light of archaeological, linguistic, and religious evidence: an attempt at integration. (in) *South Asian Archaeology* 1973 (ed. J. E. van LOHUIZEN-DE LEEUW and J. M. M. UBAGHS), Brill, Leiden, 1974, 90–100.

..A. Pre-Aryan lgg. of India; B. The Aryan lgg... fusion of early Aryans with the descendants of Harappan civil. (refected in the survival of many Har. traits in the chalcolithic cultures) led to a rel. syncretism; old Aryan rites acquired new cosmic and mystical significance and magical effects; purely Har. practices such as *agnicayana* were adopted in ritual.. Rudra combines imp. elements of both early Aryan and Har.-Dravidian origin.. with the exception of the Kafirs, the early Aryans were linguistically influenced by the Dravidian substratum, wh. led to "Prakritization".. in the meanwhile, the proto-North-Aryans of the Hut grave culture had developed Soma-cult and some linguistic innovations wh. are shared by (the upper layers of) the Veda and *Avesta* and Old Persian.. "proto-*ṚV*" culture came into being in northern Caucasus.. outside Vedic area, the earlier Aryans = Vrātyas..

21. POLOMÉ, E. A symposium on the verb in India. *IJDL* 5, 1976, 195–201.

..abstracts of papers..

22. RAMA, Goparaju. The role of upasargas in Sanskrit language as well as in other languages. *SP*, 28 AIOC, Dharwar, 1976, p. 136.

23. RAMAKRISHNA NAIR, M. *Sanskrit family–a comparative study of Indian and European languages as a whole.* Ernakulam, 1974; 28.

..(abridged thesis)..

Rev.: Sukumar SEN, *IL* 35, 164–65, The author's reply, *ibid.*, 314–15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44.31]

24. SESHAGIRI SASTRI, M. *Notes on Aryan and Dravidian Philology*. New Delhi, 1982; xix + xxxi + 1 + 207 + 4.

..reprint..

25. SHARMA, Ram Bilas. *Bhārata ke prācīna bhāṣā parivāra aura hindī*. (Hindi). Rajkamal Prakashan, New Delhi, 1979-80; Vol. I: 386; Vol. II: 377; Vol. III: 518.

26. SHASTRI, Badri Nath. Vedic elements in Kashmiri language. *SP*, 27 AIOC, Kurukshetra, 1974, 15-16.

..Kashmiri lg. as old as Vedic lg. .. see 27 below..

27. SHASTRI, Badri Nath: Kaśmīrībhāṣāyāṁ vaidikabhāṣātattvāni. *SP*, 28 AIOC, Dharwar, 1976, p. 150.

..see 26 above..

28. SOUTHWORTH, Franklin C. [Early influences on Indo-Aryan]. (in) *Contact and Convergence in South Asian Languages*, 1974.

..attempts to give a more specific geographical and sociolinguistic setting.. there was a progressive weakening of IA features, correlating with the southward and eastward spread of IA.. S. accepts the Dravidian origin of IA retroflex consonants, not only thro' loanwords but by the interpretation of OIA retracted allophones as retroflex by second-lg.-speakers of OIA..

29. SOUTHWORTH, F. C. Lexical evidence for early Indo-Aryan/Dravidian contact. *Proc. Conf. on Aryan and non-Aryan in India*, Univ. of Michigan, 1975.

30. SWAMINATH AIYAR, R. *Dravidian Theories*. Madras Law Journal Press, 1975; 574.

..contains linguistic data bearing on the inter-relation of the Dravidian family of lgg. with the Vedic dialects and their development in cl. Sk. and the spoken and literary Prakrits..

Rev.: B. N. K. SHARMA, *BJ* 28 (18), 78-80.

31. TRIPATHI, Bhagirath Prasad. Saṁskṛtādibhāratīyabhāṣāśabdanirvacanasamasyā. *Charudeva Shastri Felicitation Vol.*, 1973, 117-123.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. TRIPATHI, Bhagirath Prasad. Bhāratīyabhāṣāyen aura śabdanirvacana; eka samasyā aura samādhāna. (Hindi). *Śabdaśakti*, Satsahitya Prakashan Granthamala, Itawa, 1981.

33. TURNER, R. L. Implosive *d-* + *y-* or *r-* or *h-* in Indo-Aryan. *BSOAS* 45 (1), 1982, 84–87.

34. VAIDYANATHAN, S. *Indo-Aryan Loan-words in Old Tamil.*

Rev.: P. B. PANDIT, *IJDL* 4 (1), 181–84.

35. WALLDÉN, Ruth. Hidden Indo-European and/or Indo-Aryan 'loan-words' in old Tamil? *Or. Suec.* 27–28, 1978–79, 150–175.

45. INDO-EUROPEAN (AND INDO-IRANIAN) LINGUISTICS.

1. ADRADOS, F. R. *Estudios sobre las sonantes y laringales indoeuropeas.* Inst. Antonio de Nebrija, Madrid, 1973; 502.

..2nd rev. and enlarged ed. of *VBD* III. 45. 2..

2. ADRADOS, F. R. *Evolución y estructura del verbo indoeuropeo I, II.* Inst. Antonio de Nebrija, Madrid, 1974; xi+955.

..2nd ed. of *VBD* III. 45. 3.. a structural analysis of the verbal systems of individual idg. lgg. with a view to the reconstruction of ur-Idg. verbal system.. Vedic and Sk. considered.. (a brief critique of *VBD* III. 41. 51)..

Rev.: Rüdiger SCHMITT, *Kratylos* 20, 198; Robert SCHMITT-BRANDT, *IF* 81, 251–55; A. TOVAR (on 1st ed.), *Kratylos* 9, 204–08.

3. ADRADOS, F. R. *Lingüística Indoeuropea.* (Spanish). Ed. Gredos, Madrid, 1975; Vol. I: 600; Vol. II: 551.

Rev.: Mercedes CATHCART and Vladimír KONEČNÝ, *Arch Or* 48, 280ff.; C. H., *KZ* 91, 310–12; J. HAUDRY, *BSL* 75 (2), 80–90; W. R. SCHMALSTIEG, *Lg* 54, 933–35.

4. ADRADOS, F. R. Indo-European -s- stems and the origin of polythematic verbal inflection. *IF* 86, 1981, 96–120.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 14]

..Anatolian phase = IE II; polythematic phase = IE III; IE I = pre-inflectional IE, even more ancient, of wh. traces remain in archaisms; IE IIIa = Indo-Greek..

5. ADRADOS, F. R. Perfect, middle voice, and IE verbal endings. *Em* 49 (1), 1981, 27–58.

6. ALEKSIDZE, E. G. Der Ausdruck der Negation in den indo-iranischen Sprachen. (Russ.). (in) *Problems of Iranian Philology*, Tiflis, 1978, 79–86.

7. ALLEN, W. S. The PIE velar series : neogrammarian and other solutions in the light of attested parallels. *TPS* 1978, 87–110.

..(ref. to Vedic and Sk. material).. comparative rarity of Sk. retroflex plosives (particularly by contrast with the dentals); in Vedic only 1.3%..

8. ANTTILA, Raimo. *Proto-Indo-European Schwebeablaut.*

..*VBD* III, 45, 9.. (*dāru*: *druṇas*; *parīman*: *parīṇas*)..

Rev.; F. R. ADRADOS, *Em* 39 (1), 222–24: F. BADER, *BSL* 67 (2), 63–67; R. S. BEEKES, *IIJ* 14 (1–2), 68–74; F. O. LINDEMAN, *IF* 76, 254–59.

9. BADER, F. Réflexions sur le verbe indo-européen. *RPh* 45, 1971, 304–317.

..rev. on *VBD* III, 45, 261..

10. BADER, F. Le présent du verbe "être" en indo-européen. *BSL* 71 (1), 1976, 27–111.

..(ref. to Vedic and Sk.)...

11. BADER, F. Emplois récessifs d'un suffixe indo-européen *-*tu*-. *BSL* 72 (1), 1977, 73–127.

12. BADER, F. Les présents à nasale indo-européens : la classe en *-*nu*-. *BSL* 74 (1), 1979, 191–235.

..(*ṛṇu*, *dabhnu*; archaic Vedic flexion : *jinve*, *ṛṇve*)...

13. BAILEY, Ch. -J. N. Inflectional pattern of IE nouns. *WPL-Hawaii* 2 (1), 1970.

14. BAILEY, H. W. A half-century of Irano-Indian studies. *JRAS* (2), 1972, 99–110.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Irano-Indian = Iranian tinged with Indian and excluding the Arabian content of Islam.. Sogdian and Saka abundantly attested on account of discovery in 1908 in a temple in Throana of a large no. of mss. .. identification of Soma-*hauma* (at some early period, there was likely to be collision bet. the word *hauma-* as the name of the sacred drink and the word *huma-* or *hvama-* (*kṣumpa?*) of the spongey thing).. *ṚV dasa-* (= primal man): Khotan Saka *daha-* (= virile person; man as contrasted with woman)..

15. BALDI, Philip. Typology and the IE prepositions. *IF* 84, 1979, 49–61.

..provides an account of the IE prepositions wh. is not dependent on typological implications.. evidence of IE stocks like Slavic, Latin, and Sk., where case-systems and prepositions existed side by side for several millennia, serviving countless reductive phonetic changes, suggests that phonology alone will not provide ample impetus for the demise of a case-system and the rise of compensating prepositions..

16. BANERJI, Satya Ranjan. The problem of aorist present and furure in Indo-European. *SP*, 28 AIOC, Dharwar, 1976, p. 124.

17. BARCENILLA, A. El indoeuropeo. Adjuntos históricos. *Perficit* (Salamanca), 2. 9a S. 2, 1969, 45–77.

18. BARSCHEL, Bernd. Bemerkungen zur Distribution der beiden Flexionstypen der *i-* und *u-* Stämme in der indo-europäischen Gemeinsprache. *Studien zur allgemein. und vergleich Spw.*, Univ. Jena, 1976, 59–72.

..Sk. (Vedic) material used..

19. BEEKES, R. S. P. *De wortels van het Indo-Europees.* Inaugural lecture, Univ. Leiden, 1974; 19.

..the *roots* of IE..

20. BEEKES, R. S. P. The subjunctive endings of Indo-Iranian. *IIJ* 23 (1), 1981, 21–27.

..[the subj. developed from a thematic indicative (a system with primary endings)]..

21. BENVENISTE, E. Le système phonologique de l' Iranien ancien. *BSL* 63, 1968–69, 53–64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 29]

22. BENVENISTE, E. Old Iranian. (in) *Current Trends in Linguistics* 6, 9–25.

23. BENVENISTE, E. *Origines de la formation des noms en indo-européen.* Adrien-Maisonneuve, Paris, 1973.

..reprint..

24. BENWARE, W. A. *A History of the Research on Indo-European Vocalism from Rasmus Rask to August Schleicher 1811-1868.* DD, Univ. of North Carolina, Chapel Hill, 1971, 252.

..see 25 below..

25. BENWARE, W. A. *The Study of Indo-European Vocalism in the 19th Century from the Beginnings to Whitney and Scherer.* Studies in the Hist. of Linguistics, Vol. 3, Benjamins, Amsterdam, 1974; xii + 126.

..(chief substantive problem that is here involved is the "originality of Sk." – that is, of Indo-Ir. and its vowel system in IE orbit)..

Rev.: P. FLOBERT, *BSL* 71 (2), 58; H. M. HOENIGSWALD, *JAOS* 96, 137; Koji KAMIOKA, *JAAS* 12, 230–33; Rosane ROCHER, *JAOS* 96 (3), 459; Rüdiger SCHMITT, *Kratylos* 19, 182–84; Werner THOMAS, *IF* 81, 273–75.

26. BERG, Nils. Einige Betrachtungen über den indo-germanischen Komparationkasus. *NTS* 18, 1958, 202–230.

27. BIRNBAUM, H.; PUHVEL, J. *Ancient Indo-European Dialects.*

..*VBD* III. 45, 32..

Rev.: R. HAUSCHILD, *OLZ* 67, 173–76.

28. BLUMENTHAL, H. J. Some Homeric evidence for the history of the augment. *IF* 79, 1974–75, 67 ff.

..draws upon much Vedic material...

29. BOCCALI, G. Ancora in tema di raddoppiamenti iranici. *Paideia* 34 (1–6), 1979–80, 61–69.

..critical about the Indo-Ir. unity..nominal reduplication with *-i-* in Avestan.. isoglosses in exclusion of Indic..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30. BOEDER, W. Probleme der verbalen Kongruenz in den idg. Sprachen. *Proc. 4th Conf. of the Idg. Society*, Bern, 1973, 1–10.

31. BOMHARD, Allan R. An outline of the historical phonology of Indo-European. *AO* 37, 354–390. (Also, *Orbis* 24.2).

32. BOMHARD, Allan R. The placing of the Anatolian languages. *Orbis* 25 (2), 1976, 199–239. (Summary, *Anthropos* 74, 1979, 259–60).

..Anatolian lgg. differ so much in their general structure from the other IE lgg. such as Sk., Gk., and Latin, that they can't be possibly derived from the same form of IE as the other daughter lgg.; this fact long recognized.. (the IE parent lg. passed thro' four distinct periods of development: (1) the phonemic stress stage; (2) the phonemic pitch stress; (3) Late IE; (4) disintegrating IE).. phonological evidence shows that Proto-Anatolian became separated from the main speech community at the end of the phonemic pitch stage of IE..

33. BOMHARD, Allan R. The IE-Semitic hypothesis reexamined. *JIES* 5 (1), 1977, 55–99. (Summary, *Anthropos* 74, 1979, p. 255).

..apropos of *VBD* III. 45.31.. also, 40 below.. large no. of phonetic and semantic correspondences bet. Sk. and Hebrew, etc. .. acc. to B., tho' some striking similarities have been revealed, such comparisons have by and large been unconvincing, because (a) phonological systems of the two families of lgg. differ drastically; (b) there are relatively few similarities in the morphology of the two proto-lgg... but the future of the "IE-Semitic hypothesis" looks exciting and promising..

34. BOMHARD, Allan R. The IE phonological system: new thoughts about its reconstruction and development. *Orbis* 28 (1), 1979.

35. BOMHARD, Allan R. A new look at Indo-European. *JIES* 9, 1981, 332–337.

..apropos of O. SZEMERÉNYI, *VBD* III. 45.251.. S.'s system is extremely close to that of the Neo-grammarians (cf. BRUGMANN), wh., in turn, is ultimately patterned after the phonological system of Old Indic.. author reconstructs the IE phonological system differently (following GAMKRELIDZE, HOPPER, IVANOV)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 42]

36. BOMHARD, Allan R. Speculations on the prehistoric development of PIE vowel system. *GL* 21 (3), 1981, 164–193.

37. BONFANTE, G. Iràníco e indo-ario. *Ind. Taur.* 3–4, 1977, 53–71.

38. BOPP, Franz. *Analytical Comparison of the Sanskrit, Greek, Latin, and Teutonic Languages, showing the original identity of their grammatical structure.* Amsterdam Studies in the Theory and Hist. of Linguistic Science 1, 3, Benjamins, Amsterdam, 1974; xxxviii + 68.

..new ed. (first ed., London 1820) by E. F. K. KOENER; bio-bibliographical account of BOPP by J. D. GUIGNIAUT; introduction to *Analytical Comparison* by F. TECHNER; a letter by W. VON HUMBOLDT..

Rev.; P. FLOBERT, *BSL* 71 (2), 56–57; Rosane ROCHER, *JAOS* 96 (3), 458–59; Werner THOMAS, *IF* 81, 270–73.

39. BRUGMANN, K. *Comparative Grammar of the Indo-Germanic Languages.* 1972.

..5 vols... 2nd ed...

40. BRUNNER, Linus. *Die gemeinsamen Wurzeln des semitischen und indogermanischen Wortschatzes. Versuch einer Etymologie.* Francke Verlag, Bern and München, 1969; ix + 203.

..author adduces evidence for a genetic relation bet. Idg. and Semitic lgg., principally in the form of hypothesized cognate roots (19–169) but also with some consideration of affixes.. see 33 above..

Rev.: Joseph L. MALONE, *Lg* 49, 495 ff.

41. CAMPANILE, Enrico. IE metaphors and non-IE metaphors. *JIES* 2 (3), 1974, 247–258.

..examines certain metaphors common to several IE lgg. with a view to determining wh. are of PIE antiquity and wh. are of more recent origin.. adduces Vedic evidence.. (bull-metaphor in the Veda)..

42. CAMPANILE, E. La dialettologia contemporanea e i problemi della ricostruzione indoeuropea. (in) *Nuovi materiali per la ricerca indoeuropeistica*, Giardini, Pisa, 1981, 25–42.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(al. *nar-* vs vīra- ; ai. *makṣā*)..

43. CAMPANILE, Enrico; ORLANDI, Chatia; SANI, Savario. Funzione e figura del poeta nella cultura celtica e indiana. *SSL* 14, 1974, 228–251.

44. CARDONA, G. *On Haplology in IE.*

..*VBD* III. 45. 43..

Rev.: F. BADER, *BSL* 65 (2), 20–22; M. LEROY, *RBPh* 49, 626; Rüdiger SCHMITT, *IIJ* 13, 274–77; F. VILLAR LIÉBANA, *Em* 38, 254–55.

45. CARDONA, G. *Relations between causatives and passives in Indo-Iranian.* LSA: Summer Inst., Collitz Lecture, 1978.

46. CHAUHAN, Devising. Bhārata-yuropīya bhāṣā va marāṭhī. (Marathi). *VSMV* 1975, 1976, 132–150.

47. CHAUHAN, Devising. Bhārata-Īrāṇī lyabanta. *VSMV* 1980, 1981, 112–133.

..*lyabanta* occurs in *ṚV*; also found in ancient Iranian..

48. COHEN, Gerald Leonard. On reconstructing PIE 2 du./pl. pronoun. *KZ* 90 (1–2), 1976, 20–22.

..(Sk. *yuvām*, *yūyam*)..

49. COHEN, Gerald Leonard. On the origin of *-sm- in Indo-European pronouns. *IF* 81, 1976–78, 18–24.

..considers *asmān*, *yuṣmān*, *tasmai*, *tasmāt*, *tasmin*..

50. COLLINDER, Björn. Indo-Uralisch – oder gar Nostratisch? Vierzig Jahre auf rauhen Pfaden. *Güntert Comm. Vol.*, 1974, 363–375.

51. COP, Bojan. Indouralica. *KZ* 84, 151–174; *Orbis* 19, 282–323.

..(and elsewhere; in 18 instalments).. comparison bet. IE and Uralian..

52. COWGILL, W. Indo-European languages. *Encycl. Brit.* (15th ed.), Vol. 9, 1974, 431–438.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 60]

53. COWGILL, W. More evidence for Indo-Hittite. The tense-aspect systems. *Proc. 11th Intern. Congress of Linguists* II, Il Mulino, Bologna, 1975, 557–570. (Also, *Preprints*, 11 PICL, 1972, 922–934).

54. DAL, Ingerid. Über die germanische Entsprechung von altind. *th*.

Rev.: G. MORGENSTIERNE, *Humaniora Norvegica* 2, 229.

55. DAVIES, Paul; ROSS, Alan S. C. "Close-relationship" in the Indo-European languages. *TPS* 1975, 1977, 82–100+15 tables+2 fig.+2 maps.

..how close-relationships bet. branches of IE can be discovered by using quantitative measures of association based on the whole inventory of roots..

56. DAVIS, Harriet Boyd Hill. *A History of the Research on IE Vocalism, 1868–1892*. DD, Univ. of North Carolina, Chapel Hill, 1972; 248.

57. DELBRÜCK, Berthold. *Introduction to the Study of Language. A Critical Survey of the History and Methods of Comparative Philology of Indo-European Languages*. Amsterdam Studies in the Theory and History of Linguistic Science, I, Benjamins, Amsterdam, 1974; xxx+148.

..new ed. with a foreword and a selected bibliography by E. F. K. KOERNER..

Rev.: Rüdiger SCHMITT, *Kratylos* 19, 182–84; Werner THOMAS, *IF* 81, 273.

58. DEVOTO, G. Unity and variety in the history of IE. *E. Benveniste Fel. Vol.*, Louvain, 1975.

59. DISTERHEFT, Dorothy. *The Syntax of the Infinitive in Indo-European: Evidence from Indo-Iranian, Celtic, and Hittite*. DD, Univ. of Calif., L. A., 1977; 310.

..(typescript).. see 60 and 61 below..

60. DISTERHEFT, Dorothy. *The Syntactic Development of the Infinitive in Indo-European*. Slavica, Columbus, 1980; 220.

..see 59 above and 61 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61. DISTERHEFT, Dorothy. Remarks on the history of the IE infinitive. *FoLH* 2 (1), 1981, 3–34.

..see 59 and 60 above..

62. DRESSLER, W. On the reconstruction of IE syntax. *Akten der 4 Fachtagung der Idg. Gesell.*, Bern, 1973, 11–13.

63. DUNKEL, George. Preverb deletion in Indo-European. *KZ* 92 (1–2), 1978, 14–26.

..ref. to ellipsis in Veda.. *ṚV*, *TS*, and *Illiad* provide no good evidence whatsoever for the inherited nature of resumptive preverb deletion, and actually argue strongly that the construction is in fact only another "mirage de la grammaire comparée"..

64. DUNKEL, G. The original syntax of conjunctive **-kwe*. *Die Sprache* 28 (2), 1982, 129–143.

..the enclitic particle **-kwe* is one of the most surely recoverable IE words; its most frequent function, viz., that of a co-ordinating conjunction, is beyond doubt.. gives results of an exam. of the use of conjunctive *ca* in over one third of the *ṚV* and one half of the prose of *TS*.. compares with *Gāthās*, *YAv.*, etc. ..

65. DYBO, V. A. Zu den Reflexen des idg. Akzents in den indo-iranischen Sprachen. (Russ.). *IE lgg. Study Conf. Papers*, "Nauka", Moscow, 1972, 38–44.

66. EDELMAN, D. J. [On the morphology of the Indo-Ir. pronouns]. *Ind. i Ir. Filologija*, 1971, 151–160.

67. EILERS, Wilhelm. Kult und Sprachform in Iran. *ZDMG*: Suppl. 2, 1974, 471–497.

68. ERHART, Adolf. *Studien zur indoeur. Morphologie.*

..*VBD* III. 45. 61..

Rev.: F. BADER, *BSL* 72 (2), 100–102; Pavel TROST, *LF* 96, 251–52.

69. ERHART, Adolf. Nachträgliches zum i-e. Genitiv-plural. *SFFBU* 20 (A 19), 1971, 39–40.

70. ERHART, Adolf. Der i-e. Akzent und seine Funktionen. *SFFBU* 23–24, 1974–75, 19–29.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 79]

71. ERHART, Adolf. The genesis of the IE languages : differentiation or integration ? (Czesch). *Listy Filologicki* 99, 1976, 193–205.

..summary in German..

72. ERIKSON, J. A. *The Indo-Hittite Hypothesis.* DD, Univ. of Calif., Berkeley, 1971.

73. EULER, W. *Indo-iranisch – griechische Gemeinsamkeiten der Nominalbildung und deren indogermanische Grundlagen.* Innsb. Beiträge zur Spw. 30, Univ. Innsbruck, 1979; 282.

..see 74 below..

74. EULER, W. Gemeinsamkeiten der Nominalbildung im Indoiranischen und Griechischen. (in) *Lautgeschichte und Etymologie* (ed. M. MAYRHOFER et al), Dr. Ludwig Reichert Verlag, Wiesbaden, 1980, 173–179.

..see 73 above..

75. FAIRBANKS, Gordon H. Case inflections in Indo-European. *JIES* 5 (2–3), 1977, 101–131.

..Sk. inherited the satem system of six forms in the singular and four in the plural; it then created a new instr. sing. form from an adverbial form in -*ē*/-*ō*; to fill out the plural inflection a new dat. and a new instr. pl. are formed from what must have been a nominal form -*bh*-..

76. FISHER, Robert L. *Gender variation in Indo-European.* DD, UCLA, 1973; 281.

77. FOGT, G. Die idg. Sprachen und die vergleichende Methoden. *VJa* 6, 1971, 36–41.

78. FRIEDRICH, Paul. *Proto-IE Syntax: the order of meaningful elements.* JIES : Monograph 1, Butte, 1975; 78.

..considers Indic and Dravidian.. (cf. W. P. LEHMANN, *PIE Syntax*, 1974)..

Rev.: F. BADER, *BSL* 72 (2), 106–109; J. L. HOUBEN, *Lg* 54, 176–78.

79. FRIEDRICH, Paul. "Ad Hock". *JIES* 4, 1976, 207–224.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..replies to crit. of his IE word order studies, particularly by H. H. HOCK, "Substratum influence on (*Rig-Vedic*) Sk." (= 39. 19 above).. acc. to author, the postpositional view of PIE, as relying excessively on Sk. and Hittite, is not acceptable; one can't ignore the fact that Latin, Gk., and most of the other stocks are overwhelmingly prepositional..

80. GAMKRELIDZE, Thomas V. Linguistic typology and IE reconstruction. *Joseph Greenberg Fel. Vol.*, II, Phonology, Saratoga, 1976, 399-406. (Also, Russ. version, *Izv. Akad. Nauk SSSR*, 1977, 195–200; German version, *Phonetica* 27, 1973, 150–156).

81. GAMKRELIDZE, T. V.; IVANOV, V. V. The problem of centum and satem languages and reflexes of "gutturals" in historically attested IE dielects. (Russ.) *VJa* 5, 10–20; 6, 1980, 13–22.

82. GARCIA, Gual C. Nueva reconstrucción del indoeurpeo. *Bol. del. inst. de estud. helenicos* 9, 1975, 96–101.

83. GARCIA TEIJEIRO, Manuel. *Los presentes indoeuropeos con infijo nasal y su evolución.* CSIC, Salamanca, 1970; 166.

..(English summary: 163–166)..

84. GEORGIEV, V. I. Die Herkunft der indoeur. Diphthongstämme und der Eigentümlichkeiten ihrer Kasusformen. *Die Sprache* 19, 1973, 140–147.

..Vedic material considered..

85. GEORGIEV, V. I. Die Herkunft der indoeur. Endungen für Nominativ – Akkusativ – Vokativ Plural Neutrum und Dual. *IF* 78, 1973–75, 43–50.

..Vedic material taken into account..

86. GEORGIEV, V. I. IE linguistics today. (Russ.) *VJa* 5, 1975, 3–9.

87. GEORGIEV, V. I. *Die Entstehung der indoeur. Verbalkategorien.* Linguistique Balkanique 13 (3), Acad. Bulgare des Sciences, Sofia, 1975; 56.

Rev.: F. BADER, *BSL* 71 (2), 71–72.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45.97]

88. GEORGIEV, V. I. *Introduction to the History of the Indo-European Languages.* Bulgarian Acad. of Sciences, Sofia, 1981; 424.

89. GERCENBERG, L. G. *Die morphologische Wortstruktur im Altindoiranischen.* (Russ.). "Nauka", Leningrad, 1972; 272.

..(a ch. in this book in German transl. is included in *Güntert Comm. Vol.*.. see 113 below)..

90. GERCENBERG, L. G. Reconstruction of IE syllabic accents. *VJa* 6, 1978, 36–44.

91. GERCENBERG, L. G. On classification of the Indo-European languages. (Russ.). *Izv AN* 37 (5), 1978, 387–392.

92. GERCENBERG, L. G. [Prehistory of IE]. (Russ.) *VJa* 2, 1979, 40–47.

..presents the view of the Czech linguistician ERHART..

93. GERCENBERG, L. G. *Voprosy rekonstrukcii indoevropejskoj prosodiki*, "Nauka", Leningrad, 1981; 200.

94. GHOSAL, S. N. Some archaic features in Avestan and the relative priority between Avestan and Vedic. *SP*, 28 AIOC, Dharwar, 1976, 33–34.

..Avestan texts are younger than the earliest portions of *ṚV* by at least 200 yrs.; yet, Avestan speech shows many features wh. are anterior to linguistic characteristics of *ṚV*..

95. GHOSH, Batakrishna. *A Survey of Indo-European Languages.* Sk. Pustak Bhandar, Calcutta, 1979: xxxvi + 227.

..(compiled and ed. by Sunil BANDYOPADHYAYA).. includes a bibliography of B. G.'s writings..

96. GIMBUTAS, Marija. An archaeologist's view of PIE in 1975. *JIES* 2, 1974, 289–307.

97. GIPPERT, Jost. *Zur Syntax der infinitivischen Bildungen in den idg. Sprachen.* Europäische Hochschulschriften 21, Linguistik, Peter Lang, Frankfurt, 1978; VIII + 352.

Rev.: Hans-Eberhard SEIDEL, *IF* 86, 336–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

98. GRACE, Eugene Cornelius, Jr. *The Order of Contsituents in Indo-European.* DD, Texas Univ., Austin, 1971; 420.

..(includes Vedic Sk.)..

99. GUCHMAN, M. M. *Istoriceskaja tipologija i problema diachroniceskich konstant.* "Nauka", Moscow, 1981; 248.

..illustrations from IE lgg. including Vedic..

100. HAHN, E. Adelaide. *Naming-constructions in some IE languages.*

..*VBD* III. 45.78..

Rev.: F. BADER, *RPh* 47, (2) 304–08; R. S. P. BEEKES, *Mn* 26 (4), 399–401; T. BURROW, *JAOS* 92, 166–67; J. GONDA, *IIJ* 14 (1–2), 75–77; J. HAUDRY, *BSL* 66 (2), 56–59; Werner THOMAS, *IF* 76, 245–51; L. ZGUSTA, *Lg* 48, 695–702.

101. HAMP, E. P. Indo-Celtica. *Lingua Posnaniensis* 20, Warsaw, 1977, 9–11.

102. HAMP, E. P. Indo-European '6'. *Archibald A. Hill Fel. Vol.* III, 1978, 81–90.

103. HAUDRICOURT, A. Sur la mutation des occlusives sonores productrice de tons en indo-européen, *BSL* 68 (1), 1973, ix–xii.

104. HAUDRY, J. Les emplois doubles du datif et la fonction du datif indo-européen. *BSL* 63 (1), 1968–69, 141–159.

..double nominal dative, e. g., Vedic *indrāya pātave* and the dative with infinitive serve three central functions : dative of deverbative transformation; subjective dative; and objective dative..

105. HAUDRY, J. L'instrumental et la structure de la phrase simple en indo-européen. *BSL* 65 (1), 1970–71, 44–84.

106. HAUDRY, J. Le suffixe indo-européen. **-men-*. *BSL* 67 (1), 1972, 109–137. (Also, report of 'expose' : ix–x).

..discusses (among others) such Vedic words as *ájman-*, *stárīman-*, *bráhman-*, *jániman-*, *pāpmán-*, *dhāman-*, etc. ..

107. HAUDRY, J. Hypothèses sur l'origine des infinitifs en grec ancien. *BSL* 70 (1), 1975, 115–136.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 117]

..considers Vedic infinitives in *-ani* (*rājani*), *-vane* (*dāvane*), *-vani* (*bhurvaṇi*), *-mane* (*dharmaṇe*), *-mani* (*dharmaṇi*), *-se* (*jiṣe*), *-si* (*neṣi*)..

108. HAUDRY, J. *L'indo-européen.* Coll. "Que sais-je?" 1798, Presses Univ., Paris, 1979; 128.

Rev.: ED., *IIJ* 22 (4), 320; Jean-Louis PERPILLOU, *BSL* 76 (2), 113–14.

109. HAUDRY, J. Une illusion de la reconstruction. *BSL* 74 (1), 1979, 175–189.

..Vedic material considered..

110. HAUDRY, J. La "syntaxe des désinences" en Indo-Européen. *BSL* 75 (1), 1980, 131–166.

..Indo-Ir. and Vedic evidence..

111. HELLER, Louis G. Indo-European *i*– reduplication and root final Hy. *Word* 22 (1–3), 1966 (1973).

..(Sk. *dardarti*, *piparti*, etc.)..

112. HERMANN, E. *Silbenbildung im Griechischen und in den anderen indogermanischen Sprachen.* *KZ* Erg.-Heft 2, Vandenhoeck and Ruprecht, Göttingen, 1978; xvi + 381.

..new ed... IV. Indisch (253–262)..

113. HERTZENBERG, L. Zur Rekonstruktion indogermanischer Formeln. *Güntert Comm. Vol.*, 1974, 93–99.

..(HERTZENBERG = GERCENBERG).. see 89 above... ref. to many *ṚV*-passages.. (*kṣam – bhūmi*)..

114. HESTON, W. L. Some areal features: Indian or Irano-Indian? *IJDL* 8 (2), 1979, 141–157.

115. HIERSCHE, R. Les sourdes aspirées en indo-européen. *REA* 80 (1–2), 1978–79, 5–15.

..deals, among others, with OIA..

116. HINZ, W. *Neue Wege.*

Rev.: W. B. BOLLÉE, *BSOAS* 38 (2), 451b–454b.

117. HINZ, W. *Altiranisches Sprachgut der Nebenüberlieferungen.* OH, Wiesbaden, 1975; 303.

..30

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

118. HOCK, H. H. On the Indo-Iranian accusative plural of consonant stems. *JAOS* 94 (1), 1974, 73–95.

..the predesinential grade of the I-I acc. pl. of consonant stems is of secondary origin (and not inherited from PIE).. examples drawn mostly from *ṚV*..

119. HOENIGSWALD, H. M. Su -nd- latino. *AGI* 60, 1975, 55–58.

..ai. Gerundivsuffix * – *ánya*– ..

120. HOENIGSWALD, H. M. Diminutives and tatpuruṣas: the IE trend toward endocentricity. *JIES* 5 (1), 1977, 9–13.

..as endocentric compounds (now a dominant type) are later, in IE, than exocentric (e.g. possessive) ones, so 'endocentric' suffixation (diminutives, argumentatives, elatives..) is an innovation – in the *ṚV*, Aditi is *rā́japutrā* (=having kings as sons – and it is only in the tenth maṇḍala that we find *rājaputrá* (=the king's son)..

121. HOFFMANN, K. Vergleichende Indogermanische Sprachwissenschaft und Indoiranische Philologie. *Zeitschrift der Univ. Erlangen-Nürnberg* 22 (4), 1978, 33–34.

122. HOLLIFIELD, Patrick Henry. The phonological development of final syllables in Germanic. *Die Sprache* 26 (1), 1980, 19–53.

..(part 1).. asks whether vowels resolved into two syllables in Vedic and Avestan ever in fact arise from something other than a sequence of vowels separated by laryngeal: it seems that they do.. the *s*-aorists in Vedic apparently show resolution of the long vowel that appears in the root in the indicative active.. the process of *vṛddhi* in nominal derivation may also lead to resolved vowels in Vedic.. other Vedic (and Avestan) evidence..

123. HOLTZMANN, Adolf. *Über den Ablaut, zwei Abhandlungen über den Umlaut.* Benjamins, Amsterdam, 1977; xxix+48+77.

..(photo-reproduction of first ed. 1843–44).. new ed. by Wilbur A. BENWARE with an introd. article..

124. HOPPER, Paul J. IE consonantism and the new look. *Orbis* 26 (1), 1977–78, 57–72.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 132]

125. HUMBACH, Helmut. Indogermanische Dichtersprache. (in) *Europäische Heldendichtung*, Wissenschaftliche Buchgesellschaft, Darmstadt, 1978, 45–52.

..(abridged reprint of *MSS* 21, 1967, 21–31)..

126. INSLER, Stanley. Some problems of Indo-European *ə in Avestan. *Lg* 47 (3), 1971, 573–585.

..several Avestan words are alleged to continue the reflex of IE *ə as *i* (*ī*) bet. consonants in non-initial syllables; such an interpretation is shown to be unjustified.. many Vedic forms are considered in this connection..

127. IVANOV, V. V. Die historisch-vergleichende indoeuropäische Sprachwissenschaft und die Typologie. *ZPhon* 34 (4), 1981, 415–420.

128. JAMISON, St. W. The cass of the agent in IE. *Die Sprache* 25 (2), 1979, 129–143.

..(the instrumental was the ordinary agentive case but the verbs in certain semantic categories could optionally select other cases).. the instr. agent with passives is found regularly in Vedic Sk. (comparative recency of instr. agent in Vedic was first propounded by DELBRÜCK, who is followed by, among others, GONDA); a close study of *ṚV* demonstrates that instr. agent was fully established in that text (over 200 cases in wh. an instr. serves as agent with passive; examples of non-instr. agents are rare in *ṚV*); the gen. agent in Vedic is clearly a late phenomenon; *pátyuḥ krītā* occurs only in a prose portion of *MS* 1.10.11 and this type of construction becomes common only in Vedic prose..

129. JASANOFF, Jay. The *r*-endings of the Indo-European middle. *Die Sprache* 23 (2), 1977, 159–170.

..[*ásthira* (n), *duhré*, *áduhran*, etc.]..

130. JAUK-PINHAK, Milka. On some Indo-Slavonic morphological correspondences. *SP*, 3 WSC, Paris, 1977, 17–18.

131. JEFFERS, Robert John. *The Infinitives of the Indo-European Languages*. DD, Cornell Univ., Ithaca, 1972; 133.

..see 132 below..

132. JEFFERS, Robert J. Remarks on Indo-European infinitives. *Lg* 51 (1), 1975, 133–148.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..in Vedic there are two groups of infinitives; one is archaic and unproductive and is apparently dative-locative in origin; the second group is later and productive and occurs in the genitive-ablative, dative, and accusative.. see 131 above..

133. JEFFERS, Robert J.; PEPICELLO, W. J. The expression of purpose in Indo-European. *IF* 84, 1979, 1–16.

..considers three major types of purpose constructions attested in Indic, Gk., and Latin : (1) infinitive supine propositions; (2) finite clauses introduced by a conjunctive; (3) relative clauses..

134. JOKI, Aulis J. *Uralier und Indogermanen. Die älteren Berührungen zwischen den uralischen und idg. Sprachen.* Suomalais-Ugrilainen Seura, Helsinki, 1973; xxviii + 419 + 3 maps.

..in etymological section, many Indo-Ir. words discussed..

Rev.: T. BURROW, *Kratylos* 21, 59–63.

135. JUCQUOIS, Guy. Le théorie de la racine en indo-européen. *Linguistique* 6, 1970, 69–102; 7, 1971, 73–91; 8, 1972, 73–103.

..(serially).. apropos of BENVENISTE, *Origines de la formation des noms en indo-européen*, 1935 (*VBD* I. 108.4).. see 136 below..

136. JUCQUOIS, G. Histoire des conceptions sur la racine en indo-européen. *Archibald A. Hill Fel. Vol.* III, Mouton, 1978, 95–106.

..see 135 above..

137. KARSTIEN, Hans. *Infixe im Indogermanischen.*

..*VBD* III. 45. 102.. (considers *syūta, budhna, dhṛṣṇu, ṛkṣa*)..

Rev.: J. HAUDRY, *BSL* 68 (2), 100–103; Erich NEU, *IF* 86, 335–36; K. H. SCHMIDT, *ZCPh* 33, 320–22; G. V. SCHULZ, *ZSIPh* 37 (2), 423–27; K. STRUNK, *Gnomon* 48, 113–118; O. SZEMERÉNYI, *Kratylos* 17, 145–50.

138. KATRE, S. M. Indo-European verb morphology. *IJDL* 5 (1), 1976, 198–200.

..(summary of paper, Symposium on the Verb in India, Texas Univ., 1974).. Indo-Ir. verb system, in spite of striking archaisms is a widely innovating system.. examples from Vedic..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 145]

139. KAULINS, Andis. *The Baltic Origin of the Indo-European Languages and Peoples. An Inquiry into the History of Mankind and Its Languages.* Kiel, 1977; 97.

140. KEILER, Allan R. *A Phonological Study of the IE Larymgeals.*

..*VBD* III. 45. 104..

Rev.: R. ANTTILA, *GL* 13, 109–113; F. BADER, *BSL* 67 (2), 67–70; E. ERHART, *ArchOr* 42, 256–58; F. O. LINDEMAN, *IF* 78, 237–39.

141. KELLENS, Jean. Les noms-racines avestiques. *BSL* 69 (1), 1974, 85–97.

..see 142 below..

142. KELLENS, Jean. *Les noms-racines de l'Avesta.* Reichert (Beiträge zur Iranistik–7), Wiesbaden, 1974; 424.

..many Vedic correspondences.. see 141 above..

Rev.: J. SCHINDLER, *Die Sprache* 25 (1), 57–60.

143. KERNS, J. A.; SCHWARTZ, B. *A Sketch of the Indo-European Finite Verb.* Brill (Monographs on Medit. Antiquity, New York Univ. Dept. of Classics), 1972; VIII + 83.

..presents significant facts of IE verbal system.. verbal paradigms from 12 IE lgg. (including Sk.) given in an appendix.. authors adhere to Indo-Hittite hypothesis..

Rev.: H. M. HOENIGSWALD, *JAOS* 95, 147–48; Eric NEU, *IF* 81, 319–21.

144. KIPARSKY, Paul. The inflectional accent in Indo-European. *Lg* 49, 1973, 794–849.

..in IE lgg. with mobile paradigmatic accent, fixed oxytones and movable athematic stems are accented by the same rule. When applied to syllables as accented units, this rule generates the Sk. accent patterns.. (Vedic accent: pp. 839 ff.)..

145. KIPARSKY, P.; HALLE, M. Towards a reconstruction of the Indo-European accent. (in) *Studies in Stress and Accent* (ed. L. M. HYMAN), Univ. of South Calif., L. A., 1977, 209–238 + table.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

146. KLINGENSCHMITT, Gert. Zum Ablaut des indogermanischen Kausativs. *KZ* 92 (1–2), 1978, 1–13.

..(*svapati* and other forms of *svap–*)..

147. KOCH, H. J. *Indo-European Denominative Verbs in *-nu–*. DD, Harvard Univ., 1973; ii + 122.

148. KOERNER, Konrad. Observations on the sources, transmission, and meaning of 'Indo-European' and related terms in the development of linguistics. *IF* 86, 1981, 1–29.

..(paper presented at III Intern. Conf. on Hist. Linguistics, Hamburg, Aug. 1977).. (1) notes on the development of the concept of 'IE' ('Scythian', 'Japhetic', 'Indo-Celtic', 'Sanskritic', 'Idg.', 'IE', 'Aryan'); (2) on the origin of 'IE'; (3) on the origin of 'Idg.'; (4) on the origin, uses, and abuses of 'Aryan'; (5) conclusion: 'IE' preferable to 'Idg', because (a) it is used by almost all scholars outside German-speaking area; (b) it is probably more vague in its original meaning and is, therefore, more easily amenable to a precise scientific definition; (c) 'Germanic' may exclude such branches as Celtic, Romance, Slavonic.. ('Idg.' was proposed because 'Indic' was the southernmost and 'Germanic' the northermost branch of IE family)..

149. KORTLANDT, Frederik. Proto-Indo-European obstruents. *IF* 83, 1978, 107–118.

..shows how the loss of aspiration and glottalization provoked a no. of consonantal mutations in the separate branches of IE.. in the dialects from wh. Sk., Gk., and Latin evolved, glottalization was lost at an early stage; in Sk., the resulting empty hole was filled by *th* from **tH*, e. g. *ráthaḥ*.. in Indo-Ir., the distinction bet. the glottalic and the aspirated stops is preserved in the passive participle, e. g. *yuktáḥ*, *dugdháḥ*.. (pp. 117–18: a phonetic interpretation of Bartholomae's law)..

150. KORTLANDT, Frederik. Three problems of Balto-Slavonic phonology. *Zbornik za filologiju i lingvistiku* 22 (2), 1979, 57–63.

..(p. 60: the Slavic *bogŭ* was borrowed from Iranian at an early stage, not only with the meaning 'god', but also in the sense of 'fortune'; similarly, *slovo* is an early borrowing from Iranian *sravaḥ–*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45:158]

151. KORTLANDT, Frederik. 1st sg. middle *-H_2. *IF* 86, 1981, 123-136.

..Indo-Ir. 1st sg. middle ending *-i* is the phonetic reflex of PIE *-H_2.. since the early substitution of *-*nto* for the transitive middle ending *-*ntro* is common to Indo-Ir. Gk., Itatic, Celtic, and Germanic, it may be a dialectal IE development wh. was not shared by Tocharian and Anatolian..

152. KOSKINEN, K. E. N. *Über die Verwandtschaft des Hamito-Semitischen, Indogermanischen, Uralischen, und Altaischen.* Akateeminen Kirjakauppa, Helsinki, 1980; 155.

Rev.: Andrew FOX, *Lg* 58, 726-27.

153. KOSTJUČENKO, J. P. On the "syncretism" and meanings of the dative case in Indo-European languages. (Russ.). *VJa* 1, 1980, 83-95.

154. KRAHE, Hans. *Grundzüge der vergleichenden Syntax der idg. Sprachen.* Innsbrucker Beiträge zur Spw. 8, 1972; 136.

..(ed. Wolfgang MEID; Hans SCHMEJA)..

Rev.: F. MAWET, *Kratylos* 20, 198-99.

155. KRZAK, Z. Geschichte und Problematik der Erforschung der Herkunft der Idg.. (Polish). *Archeologia Polski* 22, 1977, 428-442.

156. KUHN, Hans. *Das letzte Indogermanisch.* Abh. der Akad. der Wiss. und Lit., Mainz, Geistes-und sozial. Kl. 1978, 4, Steiner, Wiesbaden, 1978; 28.

..(a compendium of author's earlier work on European place-names and river-names)..

Rev.: B. SCHLERATH, *Kratylos* 23, 44-57; H. SCHMEJA, *BNF* 14, 153.

157. KUIPER, F. B. J. Old East Iranian dialects. *IIJ* 18 (3-4), 1976, 241ff.

..(Vedic evidence)..

158. KUIPER, F. B. J. *On Zarathustra's Language.* North-Holland Publ. Co., Amsterdam, 1978; 40.

..see 32, 35 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

159. KURYLOWICZ, J. (ed.). *Indogermanische Grammatik*. Band II.

VBD III. 45. 126..

Rev.: F. BADER, *RPh* 45, 325–27; G. CARDONA, *IIJ* 14, 61–68; A. ERHART, *JazA* 7 (3–4), 44–46; F. Villar LIEBANA, *Em* 38, 447–449; J. SAFAREWICZ, *BPTJ* 28, 191–201; R. STERNEMANN, *DLZ* 91, 198–201.

160. KURYLOWICZ, J. Le mètre quantitatif en arabe et ailleurs. *Mélanges Marcel Cohen*, Mouton, The Hague, 1970, 92–98.

..presents a linguistic explanation of why some lgg. (including Sk., Gk., Latin) chose to use quantitative metre for their poetry, based on the no. of syllables, rather than a rhythm based on stress (wh. wd. seem more natural). K. attributes the adoption of a quantitative metre in these lgg. to the generalization of *sandhi* phenomena, whereby the imp. of the word as a unit and the demarcative function of stress are diminished..

161. KURYLOWICZ, J. [Old Indian *kṣ*]. *BSL* 68 (1), 1973, 93–103.

162. KURYLOWICZ, J. *Esquisses linguistiques*. Wilhelm Fink Verlag, München, 1973; 298.

..a collection of papers: among them, "Le pluriel masc. ind. *devāsaḥ* = avest. *daēvaṇ̣ho*"..

Rev.: F. BADER, *BSL* 69 (2), 112.

162A. KURYLOWICZ, J. *Esquisses linguistiques II*. Wilhelm Fink Verlag, München, 1975; 483.

..contains: "Linguistics of today"; "Notes de conjugaison: 2. La désinence védique -*mā* de la 1re p. pl."; "Le gén. pl. en -(*n*) *ām* en indo-ir.; "Autour de v. ind. *śāsti* et *sādhati*; "v. ind. *kṣ*"; "L'optatif de l'aoriste et le précatif v. ind."; "Un mirage de la grammaire comparée de l'i. e."..

Rev.: F. BADER, *BSL* 73 (2), 110–113.

163. KURYLOWICZ, J. L'accent du mot en v.-iranien. *AcIr* 4 (Mon. Nyberg 1), 1975, 499–507.

164. KURYLOWICZ, J. Phonologisches zum idg. Guttural-problem. *A. Scherer Fel. Vol.*, 33–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 172]

165. KURYLOWICZ, J. Phonologisches zum idg. *a*-vokalismus. *L. R. Palmer Fel. Vol.*, Innsbruck, 1976, 127–133.

166. KURYLOWICZ, J. *Problèmes de linguistique indo-européene.* Pol. Akad. Nauk, Kom. Językoz-prace jęz. 90, 1977; 247.

..[p. 136: the feminine type of *devī* 'goddess' was in origin a sort of conflation of the two genuinely old feminine types (in K.'s view) *senā* 'army' and *vṛkī* 'she-wolf'.. pp. 107–08: "Note sur l'injonctif en indo-iranien".. discussion of Vedic compounds in *-kāra-* vs *-kăra-*; acc. to K., compounds in *-kāra-* are later than the ones *-kăra-*]..

Rev.: A. L. SIHLER, *Lg* 56, 870–77; J. C. WRIGHT, *BSOAS* 43 (2), 386–88.

167. KURYLOWICZ, J. The rise of the Indo-Iranian vowel gradation. *ABORI*, DJ Vol., 1978, 187–191.

168. KURZOVÁ, Helena. Die Wort-und Satzstruktur des Indogermanischen. *LF* 96, 1973, 1–15.

169. LAZARD, G. Structures d'actance dans les langues irano-aryennes. *Actes des Sessions de Linguistique*, (Aussois) ENS, 1978.

170. LEHMANN, W. P. Contemporary linguistics and Indo-European studies. *PMLA* 87, 1972, 976–993.

171. LEHMANN, W. P. The verb in Indo-European syntax. *IJDL* 5 (2), 1976, 214–223.

172. LEHMANN, W. P. Indo-European and theoretical linguistics. *JIES* 5 (1), 1977, 15–30.

..IE studies disregarded in general linguistics – reasons: (1) they are carried out with little ref. to wider linguistic concern; (2) excessive reliance on comparative methods; (3) excessive reliance on the reconstruction of the parent lg. as a repository rather than as a lg. that wd. be likely; (4) IE linguistics has become a parochial pursuit, of interest only to a diminishing in-group.. this disregard has adversely affected both IE studies and general linguistics.. (ref. to Sk. forms)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

173. LEROY, M. A propos de la rection verbale en indo-européen. *Akten IV Fachtagung der Idg. Gesell.*, Bern, Reichert, Wiesbaden, 1973, 66–75.

174. LEVIN, Saul. *The Indo-European and Semitic Languages.*

..*VBD* III. 45. 134.. (attempts to establish a relation bet. IE and Semitic lgg. by considering morphologic and syntactic materials.. compares Hebrew, Sk., and Gk. .. acc. to L., the forerunner of Hebrew seems to have been in contact with the remote forerunners of Sk. and Gk. as early as the age when the genesis of these two lgg. was joint..

Rev.: G. CARDONA, *AA* 74, 1488–90; A. CZAPKIEWICZ, *FO* 20, 301–02; J. HAUDRY, *BSL* 72 (2), 85–89; J. L. MALONE, *Lg* 49, 204–09; M. A. MEHENDALE, *VIJ* 10, 162–64; W. VON SODEN, *OLZ* 69, 126–31; O. SZEMERÉNYI, *GL* 13 (2), 101–09.

175. LEVIN, S. The Indo-European and Semitic languages a reply to Oswald Szemerényi. *GL* 15 (4), 1975, 197–205.

..apropos of O. S.'s rev. of 174 above..

176. LEVIN, S. 'Something stolen': a semitic participle and an IE neuter substantive. *W. P. Lehmann Fel. Vol.*, 1977, 317–339.

177. LINDEMAN, F. O. La loi de Sievers le début du mot en indo-européen. *NTS* 20, 1965, 38–108.

178. LINDEMAN, F. O. L'apophonie radicale au présent-imparfait actif des verbes athématiques en indo-européen. *BSL* 71 (1), 1976, 113–121.

..illustrations from Vedic and Sk...

179. LINKER, W. M. *A History of Research on IE Verb from Franz Bopp to Calvert Watkins, 1816–1969.* DD, Univ. of North Carolina, 1974; 163.

180. LOCKWOOD, W. B. *Indo-European Philology: historical and comparative.*

..*VBD* III. 45. 139..

Rev.: M. G. CLYNE, *AUMLA* 32, 282; A. M. DAVIES, *MLR* 66, 841–42; A. ERHART, *JazA* 11, 147–48; V. MAŽIULIS, *GL* 10, 193–95.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45.189]

181. LOCKWOOD, W. B. *A Panorama of Indo-European Languages*. Hutchinson Univ. Library, London, 1971–72; 282.

..(a companion to 180 above).. the concept of IE; Aryan or Indo-Ir., Anatolian; hist. of the speakers of each group of lgg.; distinctive structure of the lgg. described; grammatical sketch and sample texts..

Rev.: Theodora BYNON, *BSOAS* 36, 672–74.

182. LOCKWOOD, W. B. *Überblick über die indogermanischen Sprachen*. Narr, Tübingen, 1979; 319.

..German transl. by E. ETTINGER of a slightly revised version of 181 above..

183. MAKAEV, E. A. Das Problem der indo-iranischen sprachlichen Einheit. (Russ.). *VJa* 3, 1971, 7–20.

184. MANESSY-GUITTON, Jacqueline. Les substantifs neutres a suffixe *-nos* chez homère. *BSL* 67 (1), 1972, 85–108.

..considers *dámūnas-*, *drávinas-*, *dánisas-*, *svadhā-* (= ethos, proper nature, autonomy)..

185. MARKEY, T. L. Deixis and the *u*-perfect. *JIES* 7 (1–2), 1979, 65–75.

..evidence from Sk...

186. MARKEY, T. L. An historical necessity: non-paradigmatic paradigms. The IE *syo-* genitive. *Folia Linguistica Historica, Acta Soc. Ling. Eur.* 1 (1), 1980, 97–108.

187. MAYRHOFER, M. Die arischen Sprachreste im Vorderasien. Eine Abwehr des Hyperkritik. *Acta Antiqua Acad. Sc. Hung.* 20 (3–4), 1972, 271–282.

188. MAYRHOFER, M. *Aus der Namenwelt Alt-Irans. Die zentrale Rolle der Namenforschung in der Linguistik des Alt-Iranischen*. Innsbrucker Beiträge zur Spw., Vorträge 3, 1972; 24. (Summary: *Anthropos* 67, 1972, 922–23).

Rev.: H. HUMBACH, *ZDMG* 124, 175; O. KLIMA, *Arch Or* 41, 379–80.

189. MAYRHOFER, M. *Zum Namengut des Avesta*. Öster. Akad. der Wiss., Veröff. der Iran. Komm. – Vol. 3, 1977; 68.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(*Zarathustra* = 'who drove camels': *Spitāma* = 'with magnificent strength')..

Rev.: W. EILERS, *Mundus* 15 (2), 118–119; H. KRICK, *WZKSA* 22, 185; B. SCHLERATH, *OLZ* 74, 379–83; J. TISCHLER, *ZDMG* 129, 186–87.

190. MAYRHOFER, M. *Iranisches Personennamenbuch. Band I: Die altiranischen Namen. Faszikel 1: Die avestischen Namen.* Verlag der Öster. Akad. der Wiss., Wien, 1977; 113.

..(11 vols. to be published)..

Rev.: D. MAUE, *ZDMG* 130 (3), 611–12; Rüdiger SCHMITT, *Mundus* 15 (1), 33–35.

191. MAYRHOFER, M. Zu iranischen Reflexen des *vṛkí*-Typus. *M. Leroy Fel. Vol.*, Ed. de l'Univ., Bruxelles, 1980, 130–152.

192. MAYRHOFER, M. Laryngalreflexe im Indo-Iranischen. *ZPhon* 34 (4), 1981, 427–438.

193. MEID, W. Probleme der räumlichen und zeitlichen Gliederung des Indogermanischen. (in) *Flexion und Wortbildung* (ed. H. RIX), Reichert, Wiesbaden, 1975, 204–219.

..(the *Globula Amphora* people represent the IE component of the Germanic people).. their lg. wd., therefore, presumably represent 'early IE', whereas the complex verb system elaborated by Indo-Ir. and Gk. wd. result from later developments and reflect the phase designated as 'recent IE'..

194. MEILLET, A. *Introduction à l'étude comparative des langues indo-européennes.* Albama Linguistic and Philological Series 3, 1969; 14+516.

..reprint of 1937.. preface by C. C. BUCK..

195. MERLINGEN, Weriand. Über die Grundlagen des Etymologisierens in der Indogermanistik. *Klagenfurter Beiträge zur Spw.* 2 (2–3), 1976, 79–88.

196. MERLINGEN, W. Über eine Bedeutungsverzweigung im indogermanischen Lexikon. *IF* 83, 1978, 40–106.

..evidence from Vedic..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 205]

197. MICHELINI, G. *La linguistica testuale e l'indo-europeo: il passivo.* Publ. del Centro di Ling. dell' Univ. Cattolica, Saggi e monografie 2, Ed. la Scuola, Brescia, 1981; VI+163.

..ch. 1: text-linguistic functions of passive construction with or without expressed agent in *ṚV*..

198. MILLER, D. Gary. On the history of infinitive complementation in Latin and Greek. *JIES* 2 (3), 1974, 223–246.

..there is remarkable agreement among IE lgg. in the use of Equi-Noun Phrase-Deletion.. quotes *ṚV* vss. ..

199. MILLER, D. Gary. Bartholomae's law and an IE root structure constraint. *W. P. Lehmann Fel. Vol.*, Benjamins, Amsterdam, 1977, 365–392.

200. MIRANDA, Rocky V. Indo-European gender: a study in semantic and syntactic change. *JIES* 3 (3), 1975, 199–215.

..acc. to BRUGMANN, IE fem. suffix -*ā* originally marked only collective and abstract nouns; it is only due to semantic change in a noun like *gwena* from 'child-bearing' to 'woman' that -*ā* established a connection with feminity and fem. gender involved.. [evidence in support of this hypothesis is presented from Konkani)..

201. MIRZA, H. K. Double case-termination in the Avesta and the Vedas. *GJV*, VSM, Poona, 1982, 174–176.

..in the Veda the double case-termination (e. g. -*asas*) is used for metrical reasons when an extra syllable is required. In the *Avesta* also the double case termination is used mainly in poetic compositions of the *Gāthās* and *Yashts*..

202. MISHRA, Madhusudan. The Indo-European ə. *SP*, 27 AIOC, Kurukshetra, 1974, 247–248.

203. MISRA, Satya Swarup. New light on ablaut in Indo-European. *SP*, 25 AIOC, Jadavpur, 1969, p. 199.

204. MISRA, Satya Swarup. *New Lights on Indo-European Comparative Grammar.* Oriental Res. Series-1, Manisha Prakashan, Varanasi, 1975; 172.

205. MISRA, Satya Swarup. Indo-European vowel synthesis, *LR* 1, BHU, 1976, 1–10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..vowel synthesis = *sandhi*.. diff. types of combination of primary vowels with primary vowels.. law of relative syllabicity..

206. MISRA, Satya Swarup. Indo-European consonant synthesis. *LR* 3, BHU, 1980–81, 1–6.

..sufficient evidence in IE hist. lgg. to show that sound synthesis is a feature inherited from the IE proto-speech.. It is possible that sound synthesis was extended from internal to external thro' the intermediate stage of *sandhi* of compound stems.. *sandhi* in compounds was optional, e. g. Vedic *yukta-aśva* beside *yuktāśva*..

207. MOLLER, H. *Semitisch und Indogermanisch. Teil 1: Konsonanten.* Documenta Semiotica, Ser. 3, Brill, 1978; xvi+395.

..reprint of 1906–07..

208. MORANI, Moreno. *L'uso del participio assoluto nelle lingue indeuropee.* Ist. Lombardo, Acad. di Sc. e Lett., Cl. di Lett. 107, 1973, 707–759.

..1. Old Indian – ancient Iranian..

Rev.: J. HAUDRY, *BSL* 72 (2), 110–12.

209. MORGENSTIERNE, G. Distribution of IE features surviving in modern languages. *Roman Jakobson Fel. Vol.*, The Hague, 1956, 367–371.

210. MORGENSTIERNE, G. *Indo-Iranian Frontier Languages.* Inst. Sml. Kult. Ser. B. 11, 35, 40, 58, 1973.

..2nd ed. with new material..

211. MORGENSTIERNE, G. Ancient contacts between N. E. Iranian and Indo-Aryan. *Benveniste Fel. Vol.*, Louvain, 1975, 431–434.

212. NATH, Mrinal. On Indo-European first personal pronouns. *IL* 40 (2), 1979, 110–114.

..all the forms in IE lgg. derived from only 4 basic stems: *eĝ (h), *me, *ne, *u̯e..

213. NAXUCRIŠVILI, Gr. Developmental tendencies of the nominal declension system in the Indo-Iranian languages. (Russ.). *Axvlediani Fel. Vol.*, Tbilisi, 1969, 384–392.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 223]

214. NEU, E. Zur Rekonstruktion des indogermanischen Verbal-systems. *Palmer Fel. Vol.*, Innsbruck, 1976, 239–254.

215. NEU, E.; MEID, W. *Hethitisch und Indogermanisch.* Inst. für Spw, Innsbruck, 1979; 311.

Rev.: R. R. STERNEMANN, *OLZ* 77, 350–52.

216. NEUMANN, Günter. *Indogermanische Sprachwissenschaft 1816 und 1966.*

..*VBD* III. 45. 175..

Rev.: H. M. KÜMMEL, *OLZ* 67, 335–37.

217. NORMIER, Rudolf. Idg. Konsonantismus, germ. "Lautverschiebung", und Vernersches Gesetz. *KZ* 91 (2), 1977, 171–218.

..ref. to Vedic forms: *tiṣṭhati*, *pibati*, *jighra*, *vām*, *yuvam*, etc. ..

218. NOWICKI, H. *Die neutralen s-Stämme im indoiranischen Zweig des Indogermanischen.* DD, Würzburg Univ., 1976; 257.

219. OGUIBENINE, B. Études d' Étymologies indo-iraniennes. *SP*, 4 WSC, Weimar, 1979, p. 3.

..imp. of such studies from 2 pts. of view: poetic and socio-historical..

220. PACHALINA, T. N. Éléments indo-aryens dans les langues iraniennes orientales. *Benveniste Fel. Vol.*, 1975, 441–445.

221. PALMAITIS, Mykolas L. The new look of IE declension. (Thematic stems). *IF* 86, 1981, 71–95.

..Sk. forms ref. to..

222. PALSULE, G. B. *Yubhātaḥ saṁskṛtaṁ prati.*

.. a linguistic study of Sk. in Sk... from PIE to Sk. .. see 42. 135 above..

223. PAPER, H. H. Indo-European Languages: an overview. (in) *Current Trends in Linguistics* (ed. Th. A. SEBEOK), Vol. 6, 1970, 3–6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

224. PAUW, J. W. *The Dual Number in Indo-European: a Two-stage Development.* DD, UCLA.

225. PINAULT, G. La racine indo-européenne pour "nommer", à propos du rôle du poète dans la société indo-européenne. *EIE*, Lyon.

226. PINAULT, G. Instrumental et adverbe prédicatif (en marge de "Genetiv und Adjektiv"). *LALIES* (Aussois), Paris, 1980, 31–33.

..instr.-ending *-t/d is found not only in Hittite, but also in *ṚV- dakṣinit, agnid*..

227. PIROTTI, Giuliano. La mer et les termes hydriques dans la culture des anciennes populations indo-européennes et finno-ougriennes. *EFOu* 10, 1973, 15–20.

228. PISANI, V. *Glottologia Indeuropea.*

..*VBD* III. 45. 186.. 4th ed., 1971..

Rev.: F. BADER, *BSL* 68 (2), 94.

229. PISANI, V. *Crestomazia Indeuropea.* Rosenberg and Sellier, Torino, 1974; XXVII + 203.

..3rd rev. and corrected ed. .. a table of letter-correspondences in 11 IE lgg.; texts (among others) from Vedic and Sk. .. in Foreword, P. considers the question of the origin of IE people: the conquerors from region near Caucasus, speaking proto-Sk., subjugated the proto-Eur. lgg.-speakers bet. Rhein and Ural; proto-Sk. best preserved in Vedic and Sk.. the overcoming of the proto-Eur. lgg. thro' proto-Sk. resulted in the individual IE dialects..

Rev.: Erich HOFMANN, *KZ* 89, 296–97; Rolf KÖDDERRITZSCH, *IF* 79, 217–24.

230. PISANI, V. Der Ursprung der idg. Sprachen. (Armenian). *IFŽ* 1, 1979, 204–212.

..(Russ. summary)..

231. POLOMÉ, E. C. Reflexes of laryngeals in Indo-Iranian with special reference to the problem of the voiceless aspirates. *Hollander Fel. Vol.* (*Saga og Språk*), Austin, Texas, 1972, 233–251. (Also, 27 *PICO*, Ann Arbor, 1969, 323–324).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 239]

232. POLOMÉ, E. C. The verb in Indo-European syntax. *IJDL* 5 (1), 1976, p. 198.

..(summary of paper for Symposium on the Verb in India, Texas Univ., 1974).. relevant data drawn from, among others, Vedic Sk, ..

233. POLOMÉ, E. C. Indo-European verb morphology. An outline of some recent views with special regard to Old Indic. *Sternbach Fel. Vol.* II, Lucknow, 1979, 851–861. (Also, *IJDL* 8. 2, 1979, 158–169).

..(new approach to IE morphology initiated by BENVENISTE and KURYLOWICZ and developed by CARDONA, WATKINS, NEU, MEID, STRUNK).. the Indo-Ir. verb system besides skriking archaisms is a widely innovating system; from the oldest times i has been very much in flux.. see 138 above; also see 42, 90 above..

234. POLOMÉ, E. C. Remarques sur quelques isoglosses germano-indo-aryennes. *Folia Linguistica Historica* 1 (1), 1980, 109–116.

..isoglosses listed by N. A. ČEMODANOV (*Sravnitel' naja gramatica germanskix jazykov* 1, Moscow, 1962, 105–07).. only a few of these can be maintained – some of little cultural value..

235. PORZIG, W. *Die Gliederung des idg. Sprachgebiets.* 1974.

..2nd unaltered ed. of *VBD* II. 45. 186..

Rev.: M. MAYRHOFER (1st ed.), *HZ* 179, 379–80.

236. PORZIO GERNIA, M. L. *Introduzione alle teoria dell' indoeuropeo.* Giappichelli, Torino, 1978; 221.

237. PRASAD, Prajapati. The grammatical gender in the Indo-European languages. A reconsideration of some theories. Panjab Univ. Res. Bull. (Arts) 10 (1–2), 1979, 3–18.

..considers the views of BRUGMANN, MEILLET, KURYLOWICZ, MARTINET, HJELMSLEV, LEHMANN..

238. PUHVEL, J. "Perfect tense" and "middle voice". An Indo-European morphological mirage. *ACIL* 10 (4), 1970, 629–634.

239. PUHVEL, J. Nature and means of comparison in PIE grammar. *JIES* 1 (2), 1973, 145–154.

...31

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Sk. examples..

240. PUHVEL, J. Class idiom in early IE. *S. K. Chatterji Mem. No., J. Dept. English* 14, Calcutta Univ., 1978–79, 40–44.

241. RASMUSSEN, J. E. *Haeretica Indogermanica*. Munksgaard, Copenhagen, 1974; 69.

..(A selection of IE and PIE studies by R.).. pp. 5–15 : "Some linguistic universals applied to IE" : Sk. hat ein Einvokalsystem; ein Laryngal ist in der Tiefenstruktur noch vorhanden..

242. RAVNAES, Erling. The development of *ə*/interconsonantal laryngeal in Iranian. *IIJ* 23 (4), 1981, 247–273.

..Vedic/Sk. evidence considered..

243. SADOVSZKY, Otto J. The reconstruction of IE **pisko* and the extension of its semantic sphere. *JIES* 1 (1), 1973, 81–100.

244. SAG, Ivan A. The Grassmann's law ordering pseudo-paradox. *Linguistic Inquiry* 5, 1974, 591–607.

245. SAG, Ivan A. *Grassmann's law : unsafe at any speed.* LSAMH, 1975; 128.

246. SANDOZ, Claude. *Opuscules de grammaire indo-européenne.* Inst. für Spw., Univ. Bern, Arbeitspapiere 10, 1973; 17.

..1. La correspondance lat. crēdō : Sk. *śraddhā-* et le nom i.-e. du "coeur"..

247. SANDOZ, Claude. Une classe résiduelle du verbe indo-européen. *BSL* 69 (1), 1974, 55–61.

..ref. to 5th, 7th, 9th conjugations in Sk. ..

248. SANKARANANDA, Swami. Indo-European philology. *Abhedananda Acad. Annual* 7, Calcutta, 1967, 25–36.

249. DE SAUSSURE, Ferdinand. *Saggio sul vocalismo indoeuropeo.* Libreria Univ. Editrice, Bologna, 1979; xcvi + 450.

..(Ital. transl. of the French original by Giuseppe Carlo VINCENZI).. introd. : hist. of the theory of laryngeals..

Rev. : O. SZEMERÉNYI, *Kratylos* 24, 43–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. 259]

250. SCHERER, A. L'indeuropeizzazione dell' Europa e la formazione dalle famiglie linguistiche indeuropee. (in) *Le lingue dell' Europa*, Paideia Editrice, Brescia, 1972, 21–36.

251. SCHINDLER, J. L'apophonie des noms-racines indo-européens. *BSL* 67 (1), 1972, 31–38.

..considers, among others, *viś–*, *pēd–*, *hvar–* ..

252. SCHINDLER, J. Bemerkungen zur Herkunft der idg. Diphthongstämme und zu den Eigentümlichkeiten ihrer Kasusformen. *Die Sprache* 19, 1973, 148–157.

[Idg. * *dieu* – Sk. *div* –; * *gnou* – Sk. *gauḥ*] ..

253. SCHINDLER, J. L'apophonie des thèmes indo-européens *r/n*. *BSL* 70 (1), 1975, 1–10.

..Vedic examples.. see 254 below..

254. SCHINDLER, J. The ablaut of the IE *r/n* stems. (in) *IE Studies* II (ed. C. WATKINS), Harvard Univ., 1975, 211–225.

..see 253 above..

255. SCHINDLER, J. Diachronic and synchronic remarks on Bartholomae's and Grassmann's laws. *Ling. Inq.* 7 (4), 1976, 621–637.

256. SCHINDLER J. A thorny problem. *Die Sprache* 23 (1), 1977, 25–35.

..(ref. *VBD* III. 79. 428) .. indo-ir. *kš* corresponds to Gk. *KT*.. Vedic words considered..

257. SCHINDLER, J. Notizen zum Sieversschen Gesetz. *Die Sprache* 23 (1), 1977, 56–65.

..Rev. article : examines the works of SEEBOLD (41. 83 above; 272 below), LINDEMANN (172 above), HOROWITZ (39. 22 above)..

258. SCHMALSTIEG, W. R. A Balto-Slavic and Indo-Iranian Parallel : the non-existence of *shwa indogermanicum* (or laryngal) in the so-called long sonants. *Baltistica* 9 (1), 1973, 7–13.

259. SCHMALSTIEG, W. R. New thoughts on Indo-European phonology. *KZ* 87 (1), 1973, 99–157.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers profuse Sk. linguistic material..

260. SCHMALSTIEG, W. R. Speculations on the IE active and middle voices. *KZ* 90 (1-2), 1976, 23-36+2 tables.

..Sk. forms considered..

261. SCHMALSTIEG, W. R. Speculations on the development of the IE nominal inflection. *FoL* 10 (1-2), 1977, 109-149.

262. SCHMALSTIEG, W. R. A note on the verbal person makers in Indo-European. *KZ* 91, 1977, 72-76.

263. SCHMALSTIEG, W. R. *Indo-European Linguistics: A New Synthesis.* Penn. State Univ. Press, Univ. Park, 1980; 210.

264. SCHMID, Wolfgang P. *Alteuropäisch und Indogermanisch.*

..*VBD* III. 45. 222..

Rev.: J. DE HOZ, *Em* 38, 459-60; R. SCHMITTLEIN, *RIOno* 22, 317-18; K. STRUNK, *BNF*, NF 5, 326-28.

265. SCHMIDT, G. Über idg. Gerundiva, Gerundia und Absolutiva. *Em* 46 (2), 1978, 383-422.

266. SCHMIDT, G. *Stammbildung und Flexion der idg. Personal-pronomina.* OH, Wiesbaden, 1978; 265.

Rev.: J. T., *ZDMG* 130 (1), 188.

267. SCHMITT, Rüdiger. *Indogermanische Dichtersprache und Namengebung.* Innsbrucker Beiträge zur Spw., Vorträge 10, 1973; 27.

..(see *VBD* III. 45. 227-228)..

Rev.: F. BADER, *BSL* 73 (2), 133-34; *Iran. Mittell.* 8. 76-79; Peter NOBER, *Orientalia* 43, 258; HANS SCHMEJA, *AAHG* 23, 213-15; J. TISCHLER, *ZDMG* 125 (2), 392-93.

268. SCHMITT, Rüdiger. Der heutige Stand der altiranischen Namenforschung. *Orbis* 22 (1), 1973, 248-260.

269. SCHMITT-BRANDT, Robert. *Die Entwicklung des idg. Vokalsystems.*

..*VBD* III. 45. 232..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

43.278]

Rev.: R. ANTTILA, *UAJb* 43, 264–67; L. G. GERCENBERG, *NAA* 1970 (-6), 172–76; J. SAFAREWICZ, *Kratylos* 13, 44–52.

270. SCHMITT-BRANDT, R. Vergleich der idg. Nebensatz-Konstruktionen. *Akten 4 Fachtagung der Idg. Gesell.*, Bern, 1973, 125-141.

271. SEBEOK, Th. A. (ed.). *Current Trends in Linguistics.* Vol. 13: Historiography of Linguistics (in two parts), Mouton, The Hague, 1975; xviii+1518.

..R. ROCHER: "India" (see 43.190 above)..

Rev.: P. FLOBERT, *BSL* 72 (2), 75–77.

272. SEEBOLD, E. *Das System der idg. Halbvokale.*

..see 41.83 above.. (also see 256 above)..

Rev.: R. S. P. BEEKES *IIJ* 18 (1–2), 88–96; H. M. HOENIGSWALD, *JAOS* 95, 543–44; V. PISANI, *Paideia*, 30, 268–70; J. SCHINDLER, *Die Sprache* 23, 56–65; Carlo de SIMONE, *BNF* 10, 109–10; R. SLONEK, *Bi Or* 33 (5–6), 413–14.

273. SEEBOLD, E. Gegenstand und Grundvoraussetzungen der Indogermanistik. (in) *Koll. Idg. Ges.*, Köln, OH, Wiesbaden, 1973, 23–34.

274. SEN, M. K. The Indo-Germanic family of languages: Max Müller vs. Sri Aurobindo. *SP*, 27 AIOC, Kurukshetra, 1974, p. 249.

..A. doubts the validity of M. M.'s conclusions as to the 'family resemblances' among certain lgg.; acc. to A., a no. of so-called Dravidian words cd. be, by M. M.'s tests, traced back to Idg. origins..

275. SGALL, P. Typology and the development of Indo-European languages. *ACIL* 10 (3), 503–511.

276. SHAPIRO, F. R. On the origin of the term 'Indo-Germanic'. *Historiographia Linguistica* 8, 1981, 165–170.

277. SHIELDS, Kenneth Jr. On the origin of normal reduplication in IE. *Orbis* 25 (1), 1976, 37–43.

278. SHIELDS, Kenneth Jr. *The Origin and Development of Gender in the IE Language Family. A New Viewpoint.* DD, Penn. State Univ., 1977; 174.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

279. SHIELDS, Kenneth Jr. Some new observations concerning the origin of the IE feminine gender. *KZ* 91 (1), 1977, 56-71.

..(see 278 above).. emergence of a definitively fem. gender was a rather late development in the evolution of IE.. old system: animate and inanimate; later, animate – mas. and fem... many Sk. illustrations..

280. SHIELDS, Kenneth Jr. Some remarks concerning early IE nominal inflection. *JIES* 6, 1978, 185–210.

..see 281 below..

281. SHIELDS, Kenneth Jr. More on early IE nominal inflection: the origin of -R-/-N- stems. *JIES* 7 (3-4), 1979, 213–226.

..see 280 above..

282. SHIELDS, Kenneth Jr. Some speculations about the early IE verb. *Word* 31 (3), 1980/81, 259–274.

283. SHIELDS, Kenneth Jr. The IE suffix *-*t*. *BalkE* 24 (4), 1981, 39–46.

284. SIMS-WILLIAMS, N. On the plural and dual in Sogdian. *BSOAS* 42 (2), 1979, 337–346.

..remnants of *vṛkīḥ*- type in Sogdian and other Iran. lgg...

285. SINGH, Prem. IE Collectives in *-nt-*. DD, Cornell Univ., 1975; 113.

286. SOKOLOV, S. N. Avestan. (Russ.). (in) *Foundations of Iranian Linguistics*, "Nauka", Moscow, 1979, 129–233.

287. SOUTHWORTH, Franklin C. Dravidian and Indo-European: the neglected hypothesis. *IJDL* 9 (1), 1982.

288. SPENCER, H. S. *The entire Avesta in One Whole*. Poona, 1975; 111.

289. STATHA-HALIKAS, Hariklia. *Indo-European Passive Structures: a historical-comparative perspective*. DD, Univ. of Calif., San Diego, 1977; 345.

290. STEENSLAND, Lars. *Die Distribution der indogermanischen sogenannten Gutturale*. Uppsala, 1973.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45.299]

291. STEMBERGER, J. P. Another look at Grassmann's Law. *Glossa* 14 (1), 1980, 113–135.

292. STRUNK, K. *Nasalpräsentien und Aoriste.*

..*VBD* III. 45. 244..

Rev.: F. BADER, *BSL* 68 (2), 122–30; V. PISANI, *Paideia* 29, 214–16; O. SZEMERÉNYI, *Gnomon* 44 (5), 504–07.

293. STRUNK, K. *Generative Versuche zu einigen Problemen in der historischen Grammatik indogermanischer Sprachen.* Innsbruck, 1976.

Rev.: O. PANAGL, *Kratylos* 20, 193–95.

294. STRUNK, K. Heterogene Entsprechungen zwischen indogermanischen Sprachen. *KZ* 91 (1), 1977, 11–36.

..[ref. to *ṚV* VII. 33. 8 and *ŚPBr* 4. 1. 4. 6]..

295. *Summaries of papers for a conference on the comparative-historical grammar of Indo-European languages.* "Nauka", Moscow, 1972; 99.

..(In memory of V. M. ILLIČ-SVITYČ 1934–1966..

296. SWADESH, Morris. The problem of consonantal doublets in Indo-European. *Word* 26 (1), 1970 (1973), 1–16.

..cites and examines numerous sets of words from several branches of IE stock wh. either denote the same meaning or indicate an intimate connection of their meanings..

297. SZEMERÉNYI, O. The IE and Semitic languages: a rejoinder to Saul Levin's reply. *GL* 15 (4), 1975, 206–213.

..see 175 above..

298. SZEMERÉNYI, O. Principles of etymological research in the IE languages. (in) *Etymologie* (ed. R. SCHMITT), Wege der Forschung, 373, Wissenschaftliche Buchgesellschaft, Darmstadt, 1977.

..reprint of *VBD* III. 45. 248..

299. SZEMERÉNYI, O. *Studies in the Kinship Terminology of the Indo-European Languages, with special reference to Indian, Iranian, Greek, and Latin.* Brill, Leiden, 1977; 240.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

300. TISCHLER, J. *Zur Redupikation in Indogermanischen.* IBS, Vorträge 16, Innsbruck, 1976; 30.

..many examples from Sk. .. *ahar ahar* ; *tiṣṭhāmi-tiṣṭhati*..

Rev.: F. BADER, *BSL* 72 (2), 109–10; H. HAURI-KARRER, *Kratylos* 21, 191–193,

301. TISCHLER, J. Zum Wurzelnomen in Indogermanischen. *MSS* 35, 1976, 121–132.

302. TOPOROV, V. N. *Indo-Iranica : on grammatical and mytho-ritualistic connections.* (Russ.). Peredne aziatskij sbornix, Leningrad, 1983.

..connection of grammar with ritual and mythology in the Vedas.. analysis of a Vedic hymn and a parallel Avestan fragment, on the basis of wh. the Indo-Ir. text is reconstructed..

303. TÓTTÖSSY, Cs. Graeco-Indo-Iranica. *AAntH* 25(1–4), 1978/80, 129–135.

304. TOVAR, A. Die Bildung der indogermanischen Dialekte. (in) *Dialekt und Dialektologie*, Steiner, Wiesbaden, 1979.

305. TRUBAČEV, O. N. Nichtskythisches im Skythien Herodots. *IF* 82, 1977–78, 130–135.

..Indo-Aryan elements..

306. TRUBAČEV, O. N. The Indo-Aryan language substratum in the Ancient North Caucasus. (Russ.). *VDI* 4, Moscow, 1978, 34–42.

..(English résumé)..

307. UESSON, Ants-Michael. *On Linguistic Affinity : The Indo-Uralic Problem.* Forlags A B Eesti Post, Malmo, 1970; 183.

308. VENNEMANN, Th. Grassman's Law, Bartholomae's Law, and linguistic methodology. (in) *Linguistic Method : H. Penzl Fel. Vol.*, Mouton, The Hague, 1979, 557–584.

309. VILLAR LIÉBANA, F. El problema de las sordes aspirades indo-europeas. *Rev. Esp. de Ling.* 1, Madrid, 1971, 129–160.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45, 318]

310. VOYLES, J. B. The infinitive and participle in Indo-European : a syntactic reconstruction. *Linguistics* 58, 1970, 68–91.

..V. seems to assume that all Vedic inf. suffixes are lexically determined..

311. WATKINS, C. *Geschichte der indogermanischen Verbalflexion.*

..*VBD* III. 45. 261 (= first part of Vol. III of *Indogermanische Grammatik*: Formenlehre) .. (also see *VBD* III. 45. 126).. considers Vedic forms.. (W. presents a picture of IE verbal system wh. is widely diff. from the trad. one as found in the works of BRUGMANN and MEILLET ; acc. to W., IE verbal system was extremely fluid ; voice, modi, tenses not yet fully developed).. Rev. : G. CARDONA, *IIJ* 17, 103–111 ; O. SZEMERÉNYI, *Mundus* 8 (3), 236–41 ; W. F. WYATT JR., *Lg* 48, 687–695.

312. WATKINS, C. Some IE verb phrases and their transformations. *MSS* 33, 1975, 82–109.

313. WATKINS, C. Reflexes of laryngeals in certain morphological categories in the IE languages of Anatolia. *IE Studies* II, Harvard Univ., 1975, 1–27.

314. WATKINS, C. The IE family of Greek *órkhis* : linguistics, poetics, and mythology. *IE Studies* II, Harvard Univ., 1975, 504–539. (French version : *BSL* 70. 1, 1975, 11–23).

..many Vedic references..

315. WEST, M. L. Indo-European metre. *Glotta* 51, 1973, 161–187.

316. VAN WINDEKENS, A. J. Sur quelques termes indo-iraniens empruntés par le tokharien. *IIJ* 14 (1–2), 1972, 46–51.

..(Sk. *yóni-*).. see 317 below..

317. VAN WINDEKENS, A. J. Sur quelques éléments indo-iraniens dans le vocabulaire tokharien. *Orbis* 23 (1), 1974, 224–228.

..see 316 above..

318. WÜST, W. *Von indogermanischer Dichtersprache.*

..*VBD* III. 37. 61 and 45. 265..

Rev. : H.-J. VERMEER, *LB* 61 (3), 274–78.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

319. WYATT JR., William F. *Indo-European /a/.*
..*VBD* III. 45. 268..
Rev.: F. BADER, *BSL* 67 (2), 70–72; N. E. COLLINGE, *The Canadian Journal* 1971; A. M. DAVIES, *MLR* 66, 842–43; A. ERHART, *Arch Or* 42, 173–74.

320. ZARSKI, Waldemer. [The IE roots common to Sanskrit and Polish, with a dictionary]. (Polish). *RKJW* 11, 1978, 173–195.

321. ZIMMER, Stefan. Die Sprache Zarathustras. *OLZ* 76 (4), 1981, 326–336.
..rev. article on Maria Cornelia MONNA, *The Gathas of Z.: A reconstruction of the text*, Rodophi, Amsterdam, 1978, vi+201; F. B. J. KUIPER, *On Z.'s Language* (= 158 above; also 32. 35 above)...

46. GENERAL LINGUISTIC STUDIES.

1. ANTTILA, Raimo. *An Introduction to Historical and Comparative Linguistics.* The Macmillan Co., New York, 1972; 438.
Rev.: L. A. SCHWARZSCHILD, *JAOS* 94, 258–59.

2. ARENS, Hans. *Sprachwissenschaft. Der gang ihrer Entwicklung von der Antike bis zur Gegenwart.* Karl Alber, Freiburg and München, 1969; xvi + 816.
..2nd enlarged ed...
Rev.: Anton VORBLICHER, *Anthropos* 68, 964.

3. BAGCHI, Asoke Kumar. *Sanskrit and Modern Medical Vocabulary.* Riddhi India, Calcutta, 1978; 119.
..discusses such questions as evolution of man, division of lgg., Aryans and IE lg., probable habitat of nomadic IEs, etc...all technical terms in modern medical vocabulary can be found in Sk...

4. BANERJEE, Satya Ranjan. Folk-etymology in Sanskrit literature. *Folklore* 4, 1963, 153–156.

5. BAUSANI, Alessandro. Incontri linguistici in Asia: esperienze di un orientalista. *Or. ling.* 7, Lingue e contatto del mondo antico, Giardini, Pisa, 1978; 11–33.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46. 14]

..Indo-Ir. : general..

6. BEEKES, R. S. P. The proterodynamic 'Perfect'. *KZ* 87, 1973, 86–98.

..apropos of *VBD* III. 41. 55..

7. BHATIA, Tej K. Negation in South Asian Languages. *South Asian Lgg Analysis* No. 1, Univ. of Illinois, 1979, 1–12.

8. BONFANTE, Giuliano. Das Problem des Weines und die linguistische Paläontologie. *Güntert Comm. Vol.*, 85–90.

9. COMRIE, Bernard. Causatives and universal grammar. *TPS* 1974, 1–32.

..part of project to investigate the applicability of the case hierarchy to natural lgg... gives examples from Sanskrit..

10. CVETKO, V. Zur Frage der Deutung der Archaismen und Innovationen anhand einiger arisch- baltoslawischer Beispiele. *Ling.* 19, 1979, 275–285.

11. DANIELSON, Niels. *Die Frage: eine sprachwissenschaftliche Untersuchung*. Munksgaard, Copenhagen, 1972; 67.

..seven main types of interrogative sentences in various lgg., including Sk. and Tamil..

12. DARDEN, B. J. Local ordering versus multiple application of phonological rules. *PCLS* 14, 1978, 65–75.

..(ref. to Grassmann's Law and Bartholomae's Law in OIA)..

13. DESHMUKH, P. R. Marāṭhī : bhāṣāśāstra. (Marathi). *Navabhārata* 35 (8), 1982, 1–5.

..Aryan and pre-Aryan Indus people (Dasyu) confrontation.. emergence of new society..Aryans produced a lg. for their *ṛks* out of the indigenous Indian spoken lgg... Marathi is wholly unrelated to the Aryan lg. or Sk. lg... Sk. is an artificial lg; Marathi is a *deśya* lg...

14. DESHPANDE, Madhav M. *Sociolinguistic Attitudes in India: An historical reconstruction*. Linguistica extranea, Studia 5, Karoma, Ann Arbor, 1979; xvi+162.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(foreword by Murray B. EMENEAU).. an attempt to trace the changes (and non-changes) in linguistic attitudes among speakers of IA lgg. from *ṚV* to the present day..over three millennia, Sk. was identified with Brāhmaṇas and with (great trad.) Hinduism; Sk. alone was regarded as *bhūṣā*, all others were *apabhraṁśa* or *apaśabda*; this attitude changed as Sk. ceased to be anyone's native lg.; by Pāṇini's time (500 B. C.), the Aryan lg. of the early Vedic texts was fast becoming archaic — this was perhaps stimulus to the development of the study of Sk. grammar..

Rev.: S. D. LADDU, *ABORI* 63, 310–12; F. C. SOUTHWORTH, *Lg* 57, 932–35.

15. DIDERICHSEN, Paul. The foundation of comparative linguistics: revolution or continuation? (in) *Studies in the Hist. of Linguistics* (ed. Dell HYMES), Indiana Univ. Press, Bloomington, 1974, 277–306.

16. DIVATIA, S. H. *Linguistic Philosophy and Other Essays*. Good Companions, Baroda, 1975; 132.

17. DUNKEL, George. Preverb repetition. *MSS* 38, 1979, 41–82.

..(also, G. DUNKEL, "Preverb deletion in IE", *KZ* 92 14–26)..

18. EDEL'MAN, D. J. The substrat heritage of the Central-Asian language union. (Russ.). *VJa* 5, 1980, 21–32.

19. EMENEAU, M. B. *Language and Linguistic Area*. Stanford Univ. Press, 1980; xiv+372.

..15 essays by E., selected and introduced by Anwar S. DIL.. "Linguistic prehistory of India" (even in early Sk., there are evidences of contact with other groups, e. g, retroflex consonants); "India as a linguistic area" (structural influence has been operative since the earliest contacts of the IAs with the Indigenous lgg. of India); "Dravidian and Indo-Aryan" (considers vocabulary loans from Dr. into IA, especially early loans, that is, in the Vedic or pre-Vedic stage; borrowing from Dr. in *ṚV*, e. g. *mayūra*: Dr. **mayil*); "The Indian linguistic area revisited" (reviews hist. of a trait shared by IA and Dr. in the shape of a morpheme with a complex semantic structure, viz., IA *api*, Dr. **-um* and their five diff. usages..

Rev.: H. M. HOENIGSWALD, *JAOS* 101, 238–39; H. F. SCHIFFMANN, *Lg* 58, 185–93; M. C. SHAPIRO, *AA* 83, 647–49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46.28]

20. FRANCI, G. R. Le idee linguistiche di Çrī Aurobindo. *Saggi indologici*, 1969, Bologna, 53–62.

21. HEINRICH, A.; KULLI, J. S. A short comment on the history of linguistic science. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 488–500.

..Pāṇini's contribution.. work of modern Western scholars..

21A. HOCK, H. H. On the judicious application of rules. *PCLS* 11, Chicago Ling. Soc., 1975, 272–278.

..examples from Sk. ..

22. HOENIGSWALD, Henry M. Our own family of languages. (in) *Linguistics Today* (ed. Archibald A. HILL), "Basic Books", New York, 1969, 59–70.

23. HOENIGSWALD, Henry M. Intentions, assumptions, and contradictions in historical linguistics. (in) *Current Issues in Linguistic Theory* (ed. R. W. COLE), Indiana Univ. Press, Bloomington, 1977, 168–194.

24. HOENIGSWALD, Henry M. Initial semivowel clusters. *SII* 5–6, 1980, 83–86.

25. HÖFLER, Otto. *Stambaumtheorie, Wellentheorie, Entfaltungstheorie.*

Rev.: G. S. LANE, *Lg* 35 (2), 315 ff.

26. JEFFERS, Robert John. *The Linguistics in Indo-European Languages.* DD, Cornell Univ., 1972; 133.

27. JOHNSSON, H. *The Laryngeal Theory. A Critical Survey.* Publ. of the New Society of Letters 74, Gleerup, Lund, 1978; viii+173.

..acc. to author, the laryngeal theory, in a reduced variant, is, for the time being at least, a possibility but no more..

28. KAMM, R. *A-SA-SA-RA-ME. Die Übersetzung minoischer Texte meist rituellen Charakters mit Hilfe des Altindischen.* 1980/81; 55.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. KINDT, Walther; WIRRER, Jan. Argumentation und Theoriebildung in der historischen Linguistik. Eine Untersuchung am Beispiel des Vernerschen Gesetzes. *IF* 83, 1978, 1–39.

..Vedic evidence..

30. KIPARSKY, P. *Abstractness, opacity, and global resul*, Indiana Univ. Linguistics Club, 1972; 32.

..(phonological status of ai. *ṣ*)..

31. KIPARSKY, P. On comparative linguistics: the case of Grassmann's Law. (in) *Current Trends in Linguistics*, Vol. 11, Mouton, The Hague, 1973.

32. KIPARSKY, P.; KIPARSKY, C. The syntax and semantics of subordinate clauses. *Proc. 10 Intern. Congress of Linguists*, Bucharest, 1969.

33. KRUSKAL, J. B.; DYEN, I.; BLACK, P. Some results from the vocabulary method of reconstructing language trees. (in) *Lexicostatistics in General Linguistics* (ed. I. DYEN), Janua Linguarum, Ser. Maior 69, 1973, 30–55.

..IE divergence: 7200 yrs. may be realistic..

34. LEHMANN, W. P. Linguistic structure as diacritic evidence on proto-culture. (in) *VBD* III. 81. 25, 1–10.

..(linguistic paleontology, developed to a fine level at the end of the 19th cent., has been generally out of favour).. author considers Hittite *pankuš* (= total, united, totality; totality of five fingers of the hand, then five); connects it with *pañca* in *pañca janāḥ* (= totality of peoples).. (*ṚV* I. 108 speaks of Brahman, Rājanya, five peoples)..

35. LEHMANN, W. P. Subjectivity. *Lg* 50, 1974, 622–629.

..subjectivity, i. e., the subjective dominance of the principal verb in a sentence — cited as an "illustratiou of a 'characteristic fact' in PIE and its dialects.. (illustrations from Vedic)..

36. LIGHTNER, Theodore M. Generative phonology. (in) *A Survey of Linguistic Science* (ed. W. O. DINGWALL), Univ. of Maryland, 1971, 498–574.

..in Sk., underlying *s* is retroflected if preceded by *u, i, k, r*.. (see: P. KIPARSKY, "Discussion of Lightner", *ibid.*, 571–72)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46. 45]

37. LINDEMANN, F. O. *Einführung in die Laryngaltheorie.* Berlin, 1970.

Rev.: R. AUTY, *MLR* 66, 720; E. HOVDHAAUGEN, *NTS* 25, 116–26; J. SAFAROWICZ, *BPTJ* 29, 175–78.

38. MARTINET, André; MARTINET, Jeanne; WALTER, Henriette. *La Linguistique : Guide Alphabétique.* Ed. Denoël, Paris, 1969; 490.

Rev.: Lilo MOESSNER, *IF* 76, 203–08.

39. MASICA, Colin P. *Defining a Linguistic Area. South Asia.* Univ. of Chicago Press, 1976; xiii + 234.

Rev.: J. SHERGER, *AA* 80 (1), 161–62; F. C. SOUTHWORTH, *JAS* 38 (2), 385–87; H. J. VERMEER, *ZDMG* 130 (1), 131–32.

40. MAX MÜLLER, F. *A Survey of Languages : Semitic, Arian and Turanian Families.* Delhi, 1976; xcvi + 150 + 4.

..reprint..

41. MAYRHOFER, Manfred. Über sprachliche Rekonstruktionsmethoden. *Anz. der phil. hist. Kl. der Öster Akad. Wiss.*, 117, SO 25, 1980, 357–366.

42. MAZUMDAR, Pradipkumar. *The Philosophy of Language.* Sk. Pustak Bhandar, Calcutta, 1977; xvi + 146.

..an Indian approach : in the light of Pāṇinian and Mīmāṁsaka schools of Ind. philos..

43. MEHENDALE, M. A. Analysis of meaning. (in) *Studies in Hist. Sk. Lexicography*, Poona, 1973, 76–88.

44. MISRA, Satya Swarup. The laryngeal controversy. A critical evaluation of the laryngeal theory. *IL* 29, 1968 (1970), 155–177.

..see 45 below.

45. MISRA, Satya Swarup. *The Laryngeal Theory : a critical evaluation.* Chowkhamba Oriental Res. Stud. 5, Voranasi, 1977, x + 56.

..see 44 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46. MISRA, Vidya Niwas. Structural meaning : an Indian standpoint. *ACIL* 10 (2), 1970, 555–559.

47. NARTEN, J. Zum proterodynamische Wurzelpräsens, *Mélanges M. Leroy*, 9–19.

..Gk. and Indo-Iran. data..

48. NARULA, S. S. *Social Roots of Indian Linguistics*. Oriental Publishers, New Delhi, 1979; 212.

49. ODDEN, D. Evidence for the elsewhere condition in Shona, *SLS* 11 (1), 1981, 145–162.

..pp. 159 ff.: ref. to *sandhi* of ai. -s # .. see 43. 102 above..

50. OGIBENIN, B. Sprachwissenschaft und die Erforschung mythologischer Texte. *SILTA* 8 (1–3), 1979, 121–135.

..(die Aufgaben der Semiotik im Bereich der Etymologie)..

51. OTT, M. Sanscrit et irlandais ancien : deux langues anciennes face à des nouvelles méthodes de lexicographie mécanisée, *CLex* 32, 1978, 48–54.

52. PALSULE, G. B. Max Müller – his views on language and the science of language. *SVUOJ* 18 (1–2), 1975, 93–98.

53. PARRET, Herman (ed.). *History of Linguistic Thought and Contemporary Linguistics*. Walter de Gruyter, Berlin / New York, 1976; ix + 816.

.."Sanskrit and ancient theories of language"; J. F. STAAL, "Sanskrit philosophy of language"; G. CARDONA, "Pāṇinian technique"..

Rev.: R. ROCHER, *JAOS* 98, 201–02.

54. PATTANAYAKA, D. P. Caste and language. *IJDL* 4 (1), 1975, 97–104.

..comments on this paper by various scholars in *IJDL* 4 (2) and 5 (1) and P.'s reply to those comments in *IJDL* 5 (1), 82–85..

55. PULGRAM, E. Family tree, wave theory, dialectology. *Orbis* 11 (1), 1953, 67ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46. 62]

56. PULLEYBANK, E. G. The analysis of vowel systems. *AL* 14 (1), 1973, 39–62.

..pp. 44 ff. : OIA..

57. RAMAT, Paolo. Linguistic reconstruction and typology. *JIES* 4 (3), 1976, 189–206.

..product of linguistic reconstruction can't be a real lg. with sociolinguistic depth.. also the formulatic expressions of the IE 'Dichtersprache' can't convey for the reconstruction of the speech situation of the proto-lg. more information than the comparisons of individual forms..

58. ROBINS R. H. *A Short History of Linguistics.* Longmans, Green and Co., London, 1969.

..(2nd ed.).. Pāṇini's grammar is not a complete grammar of Sk. lg.; it includes as its main component an exhaustive statement of the rules of word formation of Sk. lg. .. P.'s gr. is set in a context wherein the rest of the grammatical description of the lg. and its underlying theory are implict..

59. ROGERS, David Ellis. Pāṇinian characteristics in Bloomfield's description of word-formation. *Proc. 9 SE Conf. on Linguistics,* Univ. of Virginia, 1973.

60. SCHLERATH, B. Die historische und die kreative Dimension der sprachlichen Systeme. (in) *Sprache und Begriff* (Bruno Liebrucks Fel. Vol.), Meisenhem, 189–211.

61. SEBEOK, Thomas A. (ed.). *Current Trends in Linguistics.* Vol. 13 : Historiography of Linguistics. Mouton, The Hague, 1975; XVIII + 1518.

..in 2 parts; part 1 : "Indian" by R. ROCHER, pp. 3-67.. for other vols. see *VBD* III. 46. 32..

Rev. : H. BERGER (on Vol. 5), *ZDMG* 124 (2), 424–25; Pierre FLOBERT (on Vol. 13), *BSL* 72 (2), 75–77 ; F. B. J. KUIPER (on Vol. 5), *IIJ* 14, 285–94; A. VORBICHLER (on Vols. 1, 2, 7), *Anthropos* 67, 938–41.

62. SEIDEL, Eugen. The actual importance of Indian languages for comparative and general linguistics. *SP*, 4 WSC, 1979, 153–154.

..32

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63. SILVESTRI, Domenico. *La nozione di Indomediterraneo in linguistica storica.* Bibl. della Parola del Passato 10, Napoli, 1974.

Rev.: J. HAUDRY, *BSL* 72 (2), 96–99.

64. SPITZBARDT, H. Prinzipien der historischen und vergleichenden Sprachwissenschaft in systemtheoretischer Sicht. *Stud. zur allg. und vergl. Spw.*, Wissen. Beiträge der Univ. Jena, 1976, 42–56.

65. SPROVIERO, Bruno. As diáteses do verbo : a questão no indo-europeu e no chinês. *Saṁskṛta-Saṁskṛti* 2, UNAM, Mexico, 1981, 51–61.

..(English summary, p. 202: "The diathesis of the verb in IE and Chinese).. (1) at the beginning there was only the middle voice; (2) the original middle voice was analysed in active and passive; (3) the middle was forgotten.. the middle wd. coincide with a sentence without separation of subject and predicate..

66. SREEKRISHNA SARMA, E. R. Syntactic meaning – two theories. *ALB* 23, 1959, 41–61.

67. STAAL, Frits. The concept of metalanguage and its Indian background. *JIP* 3 (3–4), 1975, 315–354.

68. STAAL, Frits. Ritual syntax. *Ingalls Fel. Vol.*, 1980, 119–142.

..the view that syntax has a ritual origin and is older than semantics wd. explain why there is a syntax in ritual, why there is an independent level of syntax — if there is one — in linguistics, why lg. is so unlogical, and why lg. pictures the world in such a roundabout fashion..

69. STEEVER, S. B. A functional constraint on auxiliary verbs : the contrast of discourse versus narrative. *PCLS* 17, 1981, 383–392.

..(pp. 388 ff. : re periphrast. future, *dātāsmi*)..

70. *Studies in Linguistics.* Occasional Papers – 1, IIAS, Simla, 1975; 87.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46.79]

71. SZEMERÉNYI, O. *Einführung in die vergleichende Sprachwissenschaft.* Wissensch. Buchgesell., Darmstadt, 1970; xiv+311.

..(also, O. SZEMERÉNYI, *Richtungen der modernen Sprachwissenschaft*, Teil I: Von Saussure bis Bloomfield, 1916–1950, Winter, Heidelberg, 1971; 148)..

Rev.: Bernd BARSCHEL, *WZMLU* 22 (1), 93–95.

72. THIEME, P. "Zu o. S. 94". *KZ* 78, 1963, p. 95.

..on the use of the participial forms for finite perfect forms..

73. THIEME, P. Linguistic sciences. (in) *India, Pakistan, Ceylon* (ed. W. Norman BROWN), 1964, 72–74.

74. THIEME, P. Wesen der "Etymologie" – einst und heute. (in) *Lautgeschichte und Etymologie*, Reichert, Wiesbaden, 1979, 485–494.

75. UPRETI, Murarilal. Bhāṣā-sarvekṣaṇa. (Hindi). *Bhāratīya Sāhitya* 15 (1–2), Agra, 1970.

76. VERMA, Manindra K. (ed.). *The Notion of Subject in South Asian Languages.* South Asian Studies – 2, Univ. of Wisconsin, 1976; V+286.

..(collection of 12 papers presented at a Symposium).. CARDONA: the Pāṇinian trad. does not posit a subject, but an agent..

Rev.: R. ROCHER, *JAOS* 99, 534.

77. VOEGELIN, C. F. and F. M. *Classification and Index of the World's Languages.* Elsevier, New York, 1977; 658.

..(also by the same authors: "Languages of the World", *Anthropological Linguistics*, 1964–66).. alphabetic listing of lg. 'classes', i. e. genetic groupings.. entries for IA; for higher order II; for still higher order IE; (with cross-references)..

78. VYAS, K. B. Śabdonān ādānapradāna ane eno sāṁskṛtika sandarbha. (Guj.) *BCGV* 16–17, 1973, 87–95.

79. WHITNEY, W. D. *The Life and Growth of Languages.* Asian Publ. Services, New Delhi, 1977; x+326.

..reprint of 1875.. IE lgg.: 179 ff, ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

XII. RELIGION AND MYTHOLOGY

47. Religion and Mythology in General

1. Aalto, Pentii. Connections between Finnish and Aryan mythology. *ALB* 39, 1975, 110–128.

2. Anati, Emmanuel (ed.). *Les Religions de la prehistoire.* Ed. de Centro Camuno di Studi Preistorici, Capo di Ponte, 1975; 621 + 220 fig.

..(Actes du Valcamonica Symposium II)..

3. Anderson, Norman. *The World's Religions.* Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich., 1979; 214.

..(rev. 4th ed.).. How did they evolve? What do they teach? How do they operate in the lives of modern-day adherents?.. Hinduism (among others)..

4. Asmussen, Jes P. Die Verkündigung Zarathustras im Lichte der Religionsgeschichte. *Temenos* 6, 1970, 20–35.

5. Asmussen, Jes P. Review of A History of Zoroastrianism by Mary Boyce. *J. Mithraic Studies* 2 (2), 1978, 224–236.

..ref. 19 below..

6. Asmussen, Jes P.; Laessöe, J.; Colpe, C. (ed.). *Handbuch der Religionsgeschichte.* Vol. 2. Vandenhoeck und Ruprecht, Göttingen, 1972; xii + 536 + 91 illust. + 4 maps.

..pp. 373–513: Indian religions (including Hinduism and Vedism) by F. Müller-Kristensen..

7. Awasthi, Ravi Shankar. Tree worship – its origin and diffusion. *SH* 13, Allahabad Univ., 1970, 9–15.

8. Ayachit, S. M. *Aspects of Religion.* Dattasons, Western Book Depot, Nagpur, 1974; 48.

9. van Baaren, Th. P. Religion of factions and community religions. (in) *Exploration in the Anthropology of Religion* (*Jan van Baal Fel. Vol.*, ed. W. E. A. van Beek; J. H. Scherer), Martinus Nijhoff, The Hague, 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Hinduism straddles the fence – it solves the problem of having one's cake and eating it (p. 27) by 'conceiving the pluriformity of religious form and truth neither as something of no imp. nor as a regrettable circumstance that shd. be redressed as soon as possible'..

10. VAN BAAREN, Th. P. *Iconography of Religions*. Brill, Leiden.

..Vol. XIII: Indian religions: (1) the rel. life in prehist. India; (2) Vedic rel. ..

11. BALASUBRAMANIAN, R. The moral argument. *Pr. Bh.* 84, April 1979, 176–182.

..three diff. approaches to the problem re the existence of God: rational; negative (atheism, agnosticism, meaningless discussion); mystical.. arguments in support of God's existence: (1) ontological ('idea' of God exists; therefore God exists); (2) cosmological; (3) teleological; (4) moral; (5) argument from rel. experience.. moral argument is not *anumāna* (inference) but *arthāpatti* (postulation)..

12. BALSE, Maya. *Of Gods and Goddesses*. I. B. H., Bombay, 1971; 98.

13. BANCROFT, Anne. *Religions of the East*. St. Martin's Press, New York, 1974; 256+illust. (German transl. by L. HEMMER; G. REMSCHEID, *Religionen des Ostens. Wege geistiger Erfahrung*, Theseus Verlag, Zürich, 1976; 264).

14. BERNER, Ulrich. Trinitarische Gottesvorstellungen im Kontext theistischer Systembildungen. *Saeculum* 31 (2), 1980, 93–111.

..comp. rel. study.. ref. to Hindu trinity..

15. BIANCHI, U. *The History of Religions*. Brill, Leiden, 1975; vii+228.

..(English transl. of author's *La Storia delle Religioni*, 6th ed.).. Rev.: Joseph HENNINGER, *Anthropos* 71, 612–13; J.-P. ROUX (Italian ed.), *RHR* 183.

16. BLEEKER, C. J.; WIDENGREN, G. (ed.). *Historia Religionum*.

..*VBD* III, 47, 10..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Karl HOHEISEL, *Anthropos* 67, 286–87.

17. BOLLE, K. In defense of Euhemerus. (in) *Myth and Law among the IEs* (ed. J. PUHVEL).

..*VBD* III. 47. 101..

18. BOWKER, John. *Problems of Suffering.*

..*VBD*. III. 47. 15.. in Hinduism, pp. 193–236..

Rev.: J. NEUSNER, *JAOS* 91, 531; G. WALLIS, *OLZ* 72 (3), 252–53.

19. BOYCE, Mary. *History of Zoroastrianism.* Vol. I: The Early Period. Brill (Handbuch der Orientalistik), Leiden, 1975; xvi + 347.

..(see 32. 12 above).. date of Z. set at about 1000 B. C. or even earlier.. Avestan and Vedic rel.: similarities and contrast.. Old Ir. and Indo-Ir... (see 5 above)..

Rev.: K. RUDOLPH, *OLZ* 77, 585–89; J. C. WRIGHT, *BSOAS* 40, 632–33.

20. BRANDON, S. G. F. *Religion in Ancient History. Studies in Ideas, Men, and Events.* George Allen and Unwin, London, 1973; xiv + 412 + illust.

..a collection of 25 popular essays.. "The idea of soul, the hist. of man's most fundamental concept"; "Zar. and the dualism of Iran"..

Rev.: C. J. BLEEKER, *BiOr* 32 (1–2), 114–15.

21. BURKERT, Walter. *Structure and History in Greek Mythology and Ritual.* Univ. of Calif. Press, Berkeley, 1979; xix + 226.

..acc. to author, a myth is a tale wh. has no empirical ref. as do ordinary stories, but wh. rather illustrates a basic "action program" important for group-survival. Similarly, a ritual consists of a series of stereotyped actions wh. portrays an "action program".. [rev.: the contents of myths and rituals are not determined *solely* by the "action programs", but are influenced to varying degrees by the concrete hist. situations into wh. they are generated, or "crystalized".. two major modern schools: (a) the myth-and-ritual school (FRAZER, GASTER, HOSKE); this school believes that myths are simply texts growing out of and accompanying ritual activities; (b) the structuralist school

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

47. 30]

(LÉVI-STRAUSS): this school holds that the real imp. of a myth lies in the series of oppositions of elements contained within it, and that two myths (or rituals) of apparently widely divergent contents are in fact identical if they present the same systems of oppositions]..

Rev: Gary BECKMAN, *JAOS* 102, 207–09.

22. CHLOPIN, I. N. Archäologische Materialien zur Entstehung des altiranischen Feuerkultes. *Klio* 57 (1), 1975, 53–71.

23. CLOSS, A. Prophetismus und Schamanismus aus der religionsethnologischen Perspektive. *Kairos* 14 (3), 1972; 200–213.

..re indo-ir rel. designations (pp. 210 ff.)..

24. CLOSS, A. Zarathustra unter den "Propheten". *Joseph Henniger Fel. Vol.*, Studia Inst. Anthropos, Bonn, 1976, 77–110.

25. COX, George W. *The Mythology of the Aryan Nations.* Kennikat Press, Port Washington, N. Y., 1969; Vol. I: 460; Vol. II: 397.

..*VBD* III. 47. 24.. (reissue of 1870)..

26. CREVATIN, Franco. Contributi sociolinguistici alla storia religiosa. *Ricerche di storia sociale e religiosa* 15–16, 1979, 77–94.

27. DAMMANN, Ernst. *Grundriss der Religionsgeschichte.* Theologische Wiss. 17, W. Kohlhammer, Stuttgart, 1972; 127.

..ref. to 'typical' phenomena in the field of 'Naturreligionen' in India – from the Veda to the present day..

27A. DUBUISSON, D. Mythe, pensée et idéologie. *J. des Savants*, Oct.-Dec. 1980 (1981), 281–299.

..re. DUMÉZIL's tripartite ideology in Veda..

28. DULĘBA, W. Was Darius a Zoroastrian? *Folia Orientalia* 18, Warsaw, 1977, 205–209.

29. DUMÉZIL, G. Deux traits du monstre tricéphale indo-iranien. *RHR* 122, 1939, 5–20.

30. DUMÉZIL, G. L'étude comparée des religions indo-européennes. *La Nouvelle Revue Française* 29, 1941, 385–399.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

31. DUMÉZIL, G. Religion et mythologie préhistorique der Indo-Européens. (in) *L'histoire générale des rel.* (ed. A. QUILLET), PUF, Paris, 1948, 443–453.

32. DUMÉZIL, G. *Rituels indo-européens à Rome.* Coll. "Études et Commentaries" 19, Klincksieck, Paris, 1954.

..Roman Fordicidia (wh. involved the sacrifice of a cow in the last stages of pregnancy) = sacrifice of *aṣṭāpadī*, e. g. part of *Rājasūya* (cow and calf sacrificed together).. idea of circular temple in Rome derived from the circular manner in wh. Vedic sacrificial fires are set up.. three colours associated with Roman chariot racing = three functions (confirmed by Vedic evidence).. Roman *October equus* = *aśvamedha*.. (see 33 below)..

33. DUMÉZIL, G. *Archaic Roman Religion.* With an Appendix on the Religion of the Etruscans. Univ. of Chicago Press, 1970; xxx+715.

..(D. now believes that the *flāmen* shd. not be compared with the Brāhmaṇa (first *varṇa*), a member of the priestly class in general, but strictly with the particular *Brahman* priest – p. 580, fn. 7).. (*aśvamedha* = Indian "homologue" to the *Equus October* – see 32 above)..

Rev.: R. A. BARRETT, *AA* 75, 1028–30.

34. DUMÉZIL, G. *Mythe et épopée III, Histoires romaines.* Bibl. des sc. hum., Gallimard, Paris, 1973; 366.

..(Vols. I and II = *VBD* III. 47. 31).. in this Vol.: Apām Napāt (21–89); Uṣas, "Le chariot de l'Aurore védique" – a rejoinder to BROUGH (*VBD* II. 51. 2)..

Rev.: A. HILTEBEITEL (on Vols, II–III), *Hist Rel* 15 (1).

35. DUMÉZIL, G. *The Destiny of a King.* Univ. of Chicago Press, 1973; 155.

..(considers *brahman-kṣatra*; Yima-Yama)..
Rev.: R. Morton SMITH, *JAOS* 95, 146–47.

36. DUMÉZIL, G. *Gods of the Ancient Northmen.* Univ. of Calif. Press, Berkeley, 1974; 208.

..(ed. and transl. by Einer HAUGEN; Introd. by C. Scott LITTLETON and Udo STRUTYNSKI).. old Nordic mythology in the light of the common IE ideology..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37. DUMÉZIL, G. *Les dieux souverains des Indo-Européens.* Bibl. des sc. hum., Gallimard, Paris, 1977; 268.

..'' Les dieux i.-e. des trois fonctions '' (21–51); '' Mitra-Varuṇa '' (55–85); '' Les souverains mineurs de la théologie védique '' (86–114); '' Mitanni gods '' (213–232); '' *ari-* '' (233–251); '' crit. evaluation of GONDA's *Triads in the Veda* '' (252–262)..

38. EILERS, W. Der Schöpfergott. *Geo Widengren Fel. Vol.*, Brill, 1972, 394–410.

39. ELIADE, Mircea. *A History of Religious Ideas.* Vol. I: From the Stone Age to the Eleusinian Mysteries. Univ. of Chicago Press, 1978; 512.

..(transl. by Willard R. TRASK).. shows how the people of Mesopotamia, ancient Egypt, the Mediterranean, and the Indus Valley envisioned the sacred..

40. ELLIS DAVIDSON, H. R. Folklore and myth. *Folklore* 87 (2), 1976, 131–145.

..a brief survey of major controversies re myths..

41. *Exploring Religious Meaning.* Prentice-Hall, Englewood Cliffs, N. J., 1980; xvii + 394.

..Contributions by MONK, LAWRENCE, STANLEY, AFFLECK, YAMAMORI.. 2nd ed. (first ed. 1973).. intended to serve as a set of tools for exploring the many dimensions of rel. as a central activity of human beings.. inductive and integrative approach.. Hinduism, among others, considered..

42. *L'expression du sacré dans les grandes religions. II. Peuples indo-européens et asiatiques, hindouisme, bouddhisme, gnosticismo, islam.* Coll. '' Homo Religiosus '' 2, Centre d'Hist. des Rel., Louvain, 1981.

..contributions by RIES, FUGIER, LIMET, LEBRUN, VERPOORTEN, KELLER, MASSON, SEVRIN, JOMIER..

43. GABRIEL, A. *Die religiöse Welt des Iran.* Entstehung und Schicksal von Glaubensformen auf persischem Boden. Böhlau, Wien, 1974; 192.

..(generally celestial beings were '' Devas ''; the twins Nāsatyā were regarded in Highland of Iran as demons)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. GERSHEVITCH, I. Die Sonne das Beste. *Mithraic Studies* I, Manchester Univ. Press, 1975, 68–89.

..Zoroaster did not have any inkling of a Mithra tauroctonous or sun-godly.. author rejects 79 below.. up to the 5th cent. B. C., at least, Mithra had neither slayed Primal Bull nor been solar..

45. GHATAK, Shridhar. Jarathusra aura usakā pārasīka dharma. (Hindi). *Vishvabharati Patrika* 16 (1), 1975, 24–30.

46. GHOSH, Sati. Sex worship in the religions of the world: its development and its influence. *CR*, NS 1 (4), 1976, 65–97.

46A. GIMBUTAS, Marija. Perkūnas/Perun: the thunder god of the Balts and the Slavs. *JIES* 1 (4), 1973, 466–478.

..related to Parjanya.. the root is *per-* / *perk-* (or *perg-*) = ' to strike ".. (Thunder god as also ' oak ', because oak was the chosen tree of that god).. (see *VBD* III. 51. 49)..

47. GONDA, J. Dumézil's tripartite ideology: some critical observations. *JAS* 34 (1), 1974, 139–149.

..(also see *VBD* III. 48. 106)... D. emphasizes not the tripartite social organization of the pre-hist. IEs, but the principle of classification, the ideology to wh. this organization has given rise (1. sacred, justice, administration of the world; 2. physical force and military power; 3. production, health, fecundity).. in demonstrating the correctness of his theory, D. often overshoots the mark; his arguments are often one-sided; he is too sure of his method.. "symbolism" of number three, and not the social structure, is the basic principle ('symbolical' imp. of 3 – the no. of completeness and perfection).. some of D.'s conclusions are only possibilities; his etymologies are doubtful.. G. examines critically D.'s views about Varuṇa and Mitra.. (in D.'s opinion, the main plot of *MBh.* is nothing but a transposition in human events of a mythology wh., in some of its essential features, was more archaic than Vedic mythology: this view is too one-sided).. D.'s thesis, "Dharma is Mitra under a new name", can't be regarded as proved... fluidity of many details of the functional tripartition.. caste-system not consolidated in *ṚV*-period.. *brahman-flāmen* equation not tenable..

48. *Die grossen Religionen der Welt in Geschichte und Gegenwart.* National Geographic Society, 1977; 420 + 370 illust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49. HAUDRY, J. La religion de la vérité. *Actes des sessions de linguistique*, ENS, Paris, 1977.

50. HAUG, Martin. *Parsis. Essays on their sacred language, writings, and religion.* Cosmo Publications, New Delhi, 1978; xlviii + 427.

..(revised by K. W. WEST).. reprint..

51. HELM, K. Mythologie auf alten und neuen Wegen. *Beiträge zur Geschichte der deutschen Sprache und Literatur* 77, Tübingen, 1955, 333–365.

..evolutionist-historicist viewpt. .. anti-Dumézil.. Germanic rel. is, in the least, part of IE rel.; its basis is the rel. of the indigenous inhabitants of the territories that were later settled by Germanic-speaking tribes; it antedated even the formation of PIE community.. (rejoinder by DUMÉZIL in Vol. 78 of the same journal, pp. 173–180)..

52. DE HEUSCH, D. Mythologie et litérature. *L'Homme* 17, 1977, 101–109.

53. HOLROYDE, P. *East comes West: a background to some Asian faiths.* Community Relations Commission, London, 1970; 88.

..(in collaboration with M. IQBAL and Dharam Kumar VOHRA)..

54. HOPFE, L. M. *Religions of the World.* 1979; xvi + 368 + illust.

..2nd ed. ..

55. INSLER, S. *The Gāthās of Zarathustra.* Acta Iranica VIII, Brill, 1975; vii + 387.

..Avestan text (of 45) in transcription; transl.; comm.; glossary..

56. IVANOV, V. V.; TOPOROV, V. N. *Studies in the field of Slavonic antiquities.* (Russ.). "Nauka", Moscow, 1974; 341.

..on the East-Slavonic gods Perun (Parjanya) and Velesu (Varuṇa).. (see *VBD* III. 50. 132 and 51. 49)..

57. JAIN, C. R. *Confluence of Opposites or Scientific Study of Comparative Religions.* 1975; xvi + 429.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..3rd rev. and enlarged. ed...

58. JAVADEKAR, A. G. Epistemological approach to the existence of god. *Pathway to God* 8 (1), 1973, 53–61.

59. JETTMAR, Karl. *Die Religionen des Hindukush.* "Die Religionen der Menschheit" 4. 1, Verlag W. Kohlhammer, Stuttgart, 1975; 525+2 maps.

..also includes contributions by Schuyler JONES and Max KLIMBURG.. (there is no area inhabited by IE people, where so much has remained scarcely known to this day; only recently, 'new' lgg. have been discovered)..

60. JEVONS, F. B. *The Idea of God in Early Religion.* Brill, 1978; viii+112.

61. JHINGRAM, Saral. *The Roots of World Religions.* Books and Books Publishers, New Delhi, 1982; xii+247.

..considers Hinduism, Christianity, Islam.. (differentiates 'rel. experience' from 'rel. expression'..

62. JONES, William. *Concept of Gods in Ancient World.* A comparative study of gods according to ancient tradition and mythology. Delhi, 1983; 79.

..(ed. with introd. and index by PUSHPENDRA KUMAR)..

63. KARAN SINGH. *In Defence of Religion and Other Essays.* Vision Books, New Delhi, 1978; viii+132.

64. KENNEDY, J. M. *Religions and Philosophies of the East.* Rare Reprints, Delhi, 1981; viii+276.

..(reprint).. Hinduism among others..

65. KESARCODI-WATSON, Ian. *Eastern Spirituality.* Agam Prakashan, Delhi; 155.

..particularly, exposition of Hindu rel. trad...

66. KITAGAWA, Joseph M. *Religions of the East.*

..*VBD* III. 47. 74.. special attention paid to "holy community"..

Rev.: Wilbur M. FRIDELL, *JAOS* 91, 151.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

67. KNIPE, David M. American aid to Dumézil: a critical review of recent essays. *JAS* 34 (1), 1974, 159–167.

..considers (1) *Myth in IE antiquiiy* (ed. LARSON et al); (2) Myth and Law among the IEs (ed. PUHVEL); (3) *IE and IEs* (ed. CARDONA et al)..

68. KUIPER, F. B. J. Some observations on Dumézil's theory.

..*VBD* III. 47. 76A.. (refutation and corrections of the tripartite ideology).. progressive series of polar dichotomies based upon geographic orientations.. basic dichotomy of north-east and south-west, the former two compass points being associated with the "upper world" (i. e. of the Devas) and the latter two with the "lower world" (i. e. of the Asuras); there are progressively more restricted dichotomies within each "world": e. g. Mitra and Varuṇa are both associated with the west, they function as a unit; however, within the western quarter, these two deities are opposed to each other, Mitra representing sunrise (or life) and Varuṇa representing sunset (or death).. Indic (and, by extension, IE) rel. ideology is fundamentally composed of a set of binary or polar oppositions..

69. LEWIS, H. D.; SLATER, Robert Lawson. *The Study of Religions*. Penguin, 1969; 222.

..SLATER on Hinduism (claims to be able to interpret the "religious" artifacts of Mohenjo Daro); LEWIS on Indian Religions..

70. LIMET, H.; RIES, J. *L'expérience de la Prière dans des grandes Religions*. Peeters, Leuven, 1980; 500.

71. LINCOLN, Bruce. The Indo-European myth of creation. *Hist Rel* 15 (2), 1975, 121–145.

72. LINCOLN, Bruce. The Indo-European cattle-raiding myth. *Hist Rel* 16 (1), 1976, 42–65.

73. LINCOLN, Bruce. Treatment of hair and fingernails among the Indo-Europeans. *Hist Rel* 16 (4), 1977, 351–362.

74. LITTLETON, C. Scott. The comparative Indo-European mythology of Georges Dumézil. *Journal of Folklore Inst.* 1, 1964, 147–166.

..cf. *VBD* III. 47. 79..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. LITTLETON, C. Scott. Toward a genetic model for the analysis of ideology: the Indo-European case. *Western Folklore* 26, 1967, 37–47.

76. LITTLETON, C. Scott. *The New Comparative Mythology: An anthropological assessment of the theories of Georges Dumézil.* Univ. of Calif., Berkeley, 1973; 271.

..(rev. ed. of *VBD* III. 48. 79)..

Rev.: R. Morton SMITH, *JAOS* 95 (2), 330–31.

76A. LITTLETON, C. Scott. Poseidon as a reflex of the IE "Source of Waters" god. *JIES* 1 (4), 1973, 423–440.

..DUMÉZIL has suggested Irish Nechtan, Indo-Ir. Apām Napāt, and Roman Neptune as reflexes of a common IE "Source of Waters" god.. L. suggests addition of Gk. Poseidon (from *dā- 'flowing water')..see 99A below..

77. LITTLETON, C. Scott. Georges Dumézil and the rebirth of the genetic model: an anthropological appreciation. (in) *Myth in IE Antiquity*, 1974, 169–180.

78. LITTLETON, C. Scott. "Je ne suis pas ... structuraliste." Some fundamental differences between Dumézil and Lévi-Strauss. *JAS* 34 (1), 1974, 151–158.

..acc. to D.: the tendency to organize phenomena in terms of three hierarchical principles – sovereignty, force, and fertility – is, in the Old World, at least, unique to the ancient IE-speaking community: it is *not* an expression of some universal feature of man's cognitive apparatus, but rather the product of the experience of a single, historically definable human community .. D. is, in the best sense of the term, a relativist .. L. S. proceeds from the assumption that there is in fact a universal human ideological structure, a "deep structure" characteristic of the human psyche per se wh. is predicated upon the mediation of opposites thro' what amounts to a neo-Hegelian dialectic.. despite this fundamental difference in philosophical perspective, there are some apparent similarities in method bet. D. and L. S. (because both accept Durkheimian framework and modify it).. DURKHEIM: social facts → supernatural facts; D.; a set of ideological principles ("fonctions") gives rise to both social facts and supernatural facts, these two latter mutually giving rise to each other.. in D.'s research, the language family emerges as the primary hist. unit; in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

their earlier phases (say, during the first 2 or 3 millennia of their existence), language families wd. appear to share a great many fundamental extra-linguistic traits in common, not the least of them being a common ideology..

79. LOMMEL, H. Die Sonne das Schlechteste. *Oriens* 15, 1962, 360–373.

..reprinted in *Zarathustra* (ed. SCHLERATH), pp. 360–376.. see 44 above.. see 50, 89, 90, and 91 below..

80. MACGINTY, Park. *Interpretation and Dionysos : Method in the Study of a God.* Mouton (Rel. and Reason 16), The Hague, 1978 ; viii + 264.

81. MADSEN, William. Religious syncretism. *Proc. 30 ICHSANA*, Mexico, 1981.

82. MAX MÜLLER, F. *Natural Religion.* Asian-Educational Service, New Delhi, 1979 ; xix + 608.

..(reprint)..

83. MAX MÜLLER, F. *Physical Religion.* Asian-Educational Service, New Delhi, 1979 ; xii + 410.

..(reprint)..

84. MEHTA, P. D. *Heart of Religion.* Arnold-Heinemann, New Delhi, 1977 ; vi + 436.

..(among others, way of transcendence : teachings of Veda and *Up.*)..

85. MENSCHING, Gustav. *Die Weltreligionen.* Habel, Darmstadt ; 319.

Rev. : H. BARDTKE, *OLZ* 71, 34–35.

86. MOUNTCASTLE JR., Willian W. *Religion in Planetary Perspective.* Abingdon, 1978.

..presents data from several major world religions and correlates basic rel. insights with criteria for evaluating their truth claims.. special attention given to Sanskrit symbols..

86A. NAGY, Gregory. Perkunas and Perun. *Güntert Comm.* Vol., 1974, 113–131.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Parjanya.. (see *VBD* III. 51. 49).. see 56 above..

87. NARAYANANANDA, Swami. *The Gist of Religions*. Mot. Ban., Delhi, 1979; 131.

..(4th rev. ed.)..

88. NAUMANN, Hans. Neue Beiträge zum altgermanischen Dioskurenglauben. *Bonner Jahrbücher* 150, 1950, 91–101.

..the Germanic pantheon had various 'Dioskuren' pairs..

89. NYBERG, H. S. *Die Religionen des alten Iran*. J. C. Hinrichs, Leipzig, 1938.

..*VBD* III. 47. 93.. [posits a whole cultic community given to bloody, nocturnal rituals, composed mainly of warriors and given to the worship of Mithra].. see 50. 91 below..

90. OGIBENIN, B. A semiotic approach to religion. (in) *Sight, Sound, and Sense*, 232–243.

91. PANGBORN, C. R. The theory, function and future of the Zoroastrian priesthood. *JKRCOI* 46, 1978, 107–120.

92. PARKHE, M. S. *Universal Faith*. Poona, 1978; x+170.

..(2nd rev. ed.).. fire-worship prevalent from the beginning of this world as the basis of human culture; it is the foundation of all the existing and extinct religions or faiths..

93. PARRINDER, G. *Worship in the World's Religions*. Sheldon Press, London, 1974; 239.

..(2nd ed.)..

94. PARRINDER, G. *Asian Religions*. Sheldon Press, London, 1975; 138.

95. PARRINDER, G. *Mysticism in the World's Religions*. Sheldon Press, London, 1976; 210.

96. PATHAK, Sridhar. Jarathustra aura usakā pārasīka dharma. (Hindi). *Prajñā* 20 (2) 21 (1), 1975; 72–78.

97. PIERIS, A. Towards an Asian theology of liberation: some religio-cultural guide-lines. *ZMR* 63 (3), 1979, 161–182.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

98. POLOMÉ, Edgar. The IE component in Germanic religion. (in) *Myth and Law among the IEs*, 1970, 55–82.

..see 99 below.. comments on methodology of comp. IE mythology; frequent ref. to Vedic and epic material..

99. PUHVEL, Jaan (ed.). *Myth and Law among the Indo. Europeans. Studies in Indo-European Comparative Mythology.* Univ. of Calif. Press, Berkeley, 1970; 10+276.

..*VBD* III. 47. 101..

99A. PUHVEL, Jaan. Aquam exstinguere. *JIES* 1 (3), 1973, 379–386.

..DUMÉZIL in *Le puits de Nechtan* (1963) advanced a joint interpretation of Indo.-Ir. Apāṁ Napāt and Old Irish god Nechtan.. Apāṁ Napāt (*ṚV* II. 35; X. 30) = fiery guardian spirit immanent in waters, who gives off light without fuel (*dīdāya anidhmaḥ*), who shines forth clad in lightning (*vidyutaṁ vasānaḥ vibhāti*), and who must be properly approached and propitiated by successful priestly drawers of water.. (Indic, Iranian, Irish myth of a deity hoarding a fiery and effulgent power immersed in water.. challenged by one who is inherently unqualified).. (SCHLERATH contradicts this; finds no IE deities except 'dawn', 'fire', 'sun' and 'fathersky').. see 76A above..

100. PUDIC, Ivan. Indo-European mythology in the Bronze Age. (in) *Bronze Age Migration*, Duckworth, London, 1973, 259–261.

101. RAWLINSON, George. *Religions of the Ancient World.* Award Publishing House, New Delhi, 1980; 277.

102. RICHARDS, J. F. Symposium: the achievements of Georges Dumézil. Introduction. *JAS* 34 (1), 1974, 127–128.

..D.'s central theory concerning the tripartite ideology of IEs has proven to be suggestive and stimulating..

103. RIVIÈRE, J. -C. Pour une lecture de Dumézil. Introduction à son oeuvre. *Nouvelle École* 21–22, 1972–73, 14–79.

104. REYNOLDS, Frank E.; WAUGH, Earle H. (ed.). *Religious Encounters with Death: Insights from the History and Anthropology of Religions.* Penn. State Univ. Press, 1977; xii+247.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(collection of essays).. (dying is dealt with as a cultural, ritual, and social event).. M. ELIADE, "Mythologies of death: an introduction"; J. Bruce LONG, "Death as a necessity and a gift in Hindu mythology"; David M. KNIPE, "*Sapiṇḍīkaraṇa*: the Hindu rite of entry into heaven"..

105. SCHLETTE, Heinz Robert. *Einführung in das Studium der Religionen.* Rombach-Verlag, Freiburg, 1971; 204.

106. SCHMIDT, H. -P. *Zarathustra's religion and his pastoral imagery.* Leiden Univ. Press, 1975; 22.

107. SCHMIDT, H. -P. Indo-Iranian Mitra studies: the state of the central problem. *Acta Iranica* 17 (*Études Mithriaques*), 1978, 345-393.

..see 50, 101 below..

108. SCHMIDT, H. -P. Old and new perspectives in the study of the Gathas of Zarathustra. *IIJ* 21 (2), 1979, 83-115.

..aprops of 55 above.. Vedic comparisons..

109. SCHOPENHAUER, Arthur. 'Concerning Religion': some excerpts. *Pr Bh* 81, Mar. 1976, 150-154.

..(transl. by S. SUBHASH CHANDRA).. SCHOPENHAUER's regard for *Up.*, Vedantic Hinduism.. his insights into the evolutionary hist. of the great world-religions..

110. SCHUON, F. Concerning the proofs of God. *Studies in Comparative Religion* 7 (1), Bedfont, Middlesex, 1973, 2-15.

..ref. to Puruṣa of the *Puruṣasūkta*.. [*metaphysical* proof: human intelligence coincides in its essence with the certainty of the Absolute; *ontological*: from the existence of an innate concept, the objective reality corresponding thereto is deduced; *cosmological*: from the existence of the world is inferred that of a transcendent, positive, infinite cause; *teleological*: proof of God is furnished by the amazing combination of conditions wh. makes life on earth possible (teleological proof also embraces "aesthetic" proof); *experimental* or *mystical* proof]..

111. SCHUON, F. *The Transcendent Unity of Religions.* Harper and Row, New York, 1975; xxxii+156.

..(transl. into English by Peter N. TOWNSEND; introd. by Huston SMITH).. rel. treated in global terms..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

112. SETHI, Amarjit Singh; PUMMER, Reinhard (ed.). *Comparative Religion*. 1979; xvi+200.

113. SHARMA, Arvind. All religions are – equal? one? true? same? A critical examination of some formulations of the Neo-Hindu position. *PEW* 29 (1), 1979, 59–72.

..acc. to H., all religions are valid; validity of another rel. can't be *absolutely* questioned..

114. SHEOWRING, William; THIES, Conrad W. *Religious Systems of the World*. Ajay Book Service, New Delhi, 1982; lv+575.

115. *Shijie Zongjiao Ziliao 1*. (Chinese). Beijing, 1980; 64.

..information re world-religions..

116. SHRIVASTAVA, S. N. L. The necessity of religion and the validity of religious experience. *The AP* 44 (5), 1973, 202–207.

117. SMITH, Bardwell L. *Asian Religions*. American Acad. of Religion (Asian Rel. Section), Chambersburg, 1971; 239.

118. SMITH, Huston. *The Religions of Man*. Harper and Row, New York, 1965.

119. SMITH, P.; SPERBER, D. Mythologiques de Georges Dumézil. *Annales, économies, sociétés, civilisations* 26, 1971, 559–586.

120. *Sources orientales VIII. Gènies, anges et dèmons*. Ed. du Seuil, Paris, 1971; 428.

Rev.: G. MENSCHING, *OLZ* 68, 127.

121. SPENCER, H. S.; DABU, D. K. S. *On Zoroastrian Traditions, Customs, and Ceremonials*. Poona, 1974; 181.

122. *Storia delle religioni*. Unione Tipografico-Editrice Torinese, Torino.

..(6th ed., rev. and enlarged by G. CASTELLANI, 5 vols.).. *VBD* III. 47. 120.. G. DEVOTO, "The rel. of the IEs" (II. 343–60); J. GONDA, "Indian religions" (V. 275–496)..

Rev.: Karl HOHEISEL, *Anthropos* 68, 311–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

123. STRUTYNSKI, Udo. Philippson contra Dumézil : an answer to the attack. *JIES* 5 (2-3), 1977, 209–219.

..(particularly in respect of Germanic mythology).. P.'s criticism (*PMLA* 77, 187–93) is based on the historicist viewpt. of Karl HELM (see 51 above).. (the hist. school believed that what seemed to be ubiquitous was a primitive and barbaric religiosity, that the various IE tribes began their existence cut off from their common heritage, and that real gods had evolved but recently).. ref. to Vedic gods in relation to Germanic gods..

124. SURTI, B. S. Essence of Mazdayasan (Zoroastrianism). *Ved. Kes.* 64 (3), 1977, 99–103.

..serially..

125. TAVADIA, J. C. Zoroastrianism and Pre-Zoroastrianism : apropos the researches of G. Dumézil. *JASBom* 28, 1953, 171–186.

..cf. *VBD* III. 49. 52..

126. TIWARI, Kedar Nath. *Comparative Religions*. Mot. Ban., Delhi, 1983 ; xii + 225.

127. VERENO, M. On the relations of Dumézilian comparative IE mythology to history of religions in general. (in) *Myth in IE Antiquity*, Calif. Univ. Press, Berkeley, 1974, 181–190.

128. WATKINS, Calvert. Language of gods and language of men. (in) *Myth and Law among the Indo-Europeans*, 1970, 1–17.

..see 99 above..

129. WEIR, Robert E. (ed.) *The Religious World. Communities af Faith*. Macmillan Publ. Co., New York, 1982 ; 416.

..(in collaboration with 7 teacher-scholars)..

130. WIDENGREN, Geo. *Die Religionen Irans*.

..*VBD* III. 47. 131..

Rev. : S. SHAKED, *BSOAS* 32, 160–62.

131. WIKANDER, Stig. Från indisk djurfabel till isländsk saga. *VSLÅ*, 1964, 89–114.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48.7]

132. WIKANDER, Stig. Epopée et mythologie. Examen critique de récentes publications de Georges Dumézil. *RHR*, 1973, 3-8.

..see 34 above..

133. ZAEHNER, R. C. *Mystik, Harmonie und Dissonanzo*. Walter, Freiburg im Breisgau, 1980; 531.

..collection of essays.. (eastern and western religions).. introd. by Alois M. HAAS.. among other themes: "Hinduismus"; "Upaniṣad"; "Indien / N. a. Religion"; "Indien / N. b. Philosophie"..

48. INDIAN RELIGIONS AND MYTHOLOGY : HINDUISM.

1. ACHAR, H. J. *Sandhyā : a study, and Sandhyopāsanā in Rāmāyaṇa*. Sri Vani Vilas Press, Srirangam, 1976; 67.

2. ACHARUPARAMBIL, Daniel. *Induismo : vita e pensiero*. Edizioni dei PP, Carmelitani scalzi Teresianum, Rome, 1976; 331.

Rev.: J. VARENNE, *RHR* 184.

3. ACHARYA, N. K. *Cultural Policy of the Hindus*. Surya Prakashan Mandir, Bikaner; 136.

4. ADHIN, Juan H. Three terms : Hinduism, Sanatana Dharma, and Vedanta. *Tap. Pras.* 15 (1), 1977, 36-43.

5. AGEHANANDA BHARATI. Hinduism and modernization. (in) *Religion and change in Contemporary Asia* (ed. Robert F. Spencer), Minneapolis Univ. Press, 1971.

..modern Indian culture is "eclectic" in the sense of attempting to make itself acceptable to all, "apologetic" in that it is both simplistic and selective in its affirmation of the past, and "technologically informed" rather than scientific in any theoretical sense.. the trad. is thereby abandoned and/or distorted..

6. AGRAWAL, B. C. *Cultural Contours of Religion and Economics in Hindu Universe*. 1980; viii + 216.

7. AGRAWALA, V. S. *Bhāratīya Dharma-mīmāṁsā*. (Hindi). Prithivi Prakashan, Varanasi, 1979; xi + 152.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..collection of papers, ed. by P. K. AGRAWALA..

8. AIYAPPAN, A. Deified men and humanized gods : some folk bases of Hindu theology. (in) *The Realm of the Extra-human : Agents and Audience* (ed. AGEHANANDA BHARATI), Mouton, The Hague, 1976, 139–148.

9. AMIN, J. P. *Śaivadharma : ugama ane vikāsa.* (Guj.). Univ. Book-Production Board, Ahmedabad, 1981; 16+354.

..see 50. 116A below..

Rev.: M. M. DESAI, *Svādhyāya* 19 (2), 206–10.

10. ANTES, P. Das Neue in modernen Hinduismus. *ZMR* 57 (2), 1973, 99–116.

11. ASHBY, Philip H. The history of religions and the study of Hinduism. (in) *The History of Religions : Essays on the Problem of Understanding* (ed. J. M. KITAGAWA), Chicago, 1967, 150–154.

12. ASHBY, Philip H. *Modern Trends in Hinduism.* Columbia Univ. Press, New York, 1974; ix+143. (Also, publ. in Lectures on the Hist. of Rel., n. s. 10, London, 1974; 158).

..core presuppositions in modern H.: its adherents see a pattern within existence; have a historically complex view of the nature of the self; see physical existence as a process; believe in the efficacy of *karman*; are indebted to the *Purāṇas*.. the influence of modern H. on Indian politics: commonly conservative if not reactionary; it is divisive, chauvinistic, sectarian, unrealistic, and at best, not even utopian (because it has no vision of a superior, political community life).. [Rev.: H. has served its social function; demonstrated some decline since independence; need for either a strong modernization program or a mystical revitalization of H.]..

Rev.: Dale RIEPE, *PEW* 26, 485–86.

13. BABB, L. A. *The Divine Hierarchy : Popular Hinduism in Central India.* Columbia Univ. Press, New York, 1975.

..relationship bet. gods and men is congruent with that bet. high and low castes.. *pūjā* is principally a rite expressing the god's superiority over their devotees. This is primarily indicated by devotees accepting the left-over food of the gods.. [B. gene-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rally endorses HARPER's argument on the protection of the god's purity and the mediating role of the Brāhmaṇa priest, altho' he rightly stresses the Brāhmaṇa's rel. knowledge as well as his purity]..

14. BAIJ NATH, Lala. *Hinduism, Ancient and Modern*: as taught in original sources and illustrated in practical life. Golden Publication Service, New Delhi, 1981; viii+139.

..reprint of 1899..

15. BAILEY, G. M. Trifunctional elements in the mythology of the Hindu Trimūrti. *Numen* 26 (2), 1979, 152–163.

16. BAIRD, Robert D.; BLOOM, Alfred. *Religion and Man: Indian and Far Eastern Traditions*. Harper and Row, New York, 1972; 306.

Rev.: H. Byron EARHART, *PEW* 23 (4), 556–57.

17. BALIKSTEIN, Izidaro. Hinduismo, linguística e semiologia. *Alfa* 18–19 (1972–73), 1975, 275–287.

18. BANDHU, Jayadeva. Ārya aura ārya samāja. (Hindi). *Smārikā*, Kendriya Arya Prachar Sabha, Poona, 1976, 13–21.

19. BANDYOPADHYAYA, Hari Benoy. *Hindu Religion and Culture: a scientific discussion*. Sahityasree, Calcutta, 1972; 181+5.

20. BANERJEE, Brojendra N. *Hindu Culture, Custom and Ceremony*. Agam Kala Prakashan, Delhi, 1979; xii+219+31 pl.

21. BANERJEE, P. *Early Indian Religions*. Vikas Publishing, Delhi, 1973; xii+241+8 pl. (Also, Halsted Press, New York).

22. BANNERJEE, M. *Invitation to Hinduism*. Humanities Press, Atlantic Highlands, 1978; 160.

..sketches H.'s developmental journey from its beginnings in the Vedas, its modification in the *Up.*, its popularization in the *Purāṇas*, its division in Vaiṣṇavism, Śaivism, and Śāktism, and its reformation in 19th and 20th centuries..

Rev.: Ashok MALHOTRA, *PEW* 30 (1), 126–27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. BARNETT, L. D. *Hindu Gods and Heroes : Studies in the History of the Religions in India.* Ess Ess Publ., Delhi, 1977; 120.

..reprint of 1922..

24. BARTH, A. *Religions of India.* Light and Life Publishers, New Delhi, 1978; xxiv + 309.

..reprint..

25. BASHAM, A. L. Hinduism. *Encyl. Brit.* 11, Chicago, 1971.

26. BÄTZ, K. *Weltreligionen heute : Hinduismus.* 1979; 150 + fig. + photo.

..Materialen für Schule und Erwachsenenbildung..

27. BÄUMER, B. Die Bedeutung der Tradition im Hinduismus. *Kairos* 20 (3), 1978, 218–233.

28. BAYART, J. Le triple visage du divin dans l'hindouisme. *Nouvelle Revue Theologique* 6, 1933, 227–248.

29. BEANE, Wendell Charles. *Myth, Cult and Symbols in Śākta Hinduism. A study of the Indian Mother Goddess.* Brill, Leiden, 1977; xiii + 288 + 1 fig.

..hist. and trad. origin from the earliest to the medieval times.. Mother Goddess in IV civil..

30. BERRY, Thomas. *Religions of India : Hinduism, Yoga, Buddhism.* Collier-Macmillan (Contemporary Theology Series), 1971; 226.

31. BESANT, Annie et al. *Sanātana-Dharma – an elementary text-book of Hindu religion and ethics.* Theosophical Publ. House, Madras, 1980; xii + 300.

..based on the Vedas.. (1) basic Hindu rel. ideas; (2) central Hindu rel. customs and rites; (3) ethical teachings..

32. BETAI, R. S. Immortal doctrines of Hinduism. *ŚPP* 16 (2)–17 (1), 1976–77, 23–54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(1) faith in man as man; (2) faith in man's potentialities and rise to the highest state; (3) keen sense of duty; (4) sense of control and restraint; (5) unstinted faith in God; (6) keen sense of truth; (7) peculiar concept of 'life'; (8) avoidance of extremes; (9) non-violence and other virtues..

33. BHARGAVA, P. L. *Fundamentals of Hinduism : a rational analysis.* Mun. Man., New Delhi, 1982; viii+104.

34. BHATTA, R. K. Puṣṭimārga aura vaidika mārga. (Hindi). *Vallabha-Vijñāna* 12 (5), Bombay, 1972.

35. BHATTABHATTA, Shriram Vireshvar. Devatātattvavimarśaḥ. *Surabhāratī* 7 (1), 62–66.

36. BHATTACHARJI, Sukumari. *Indian Theogony.* Firma KLM, Calcutta, 1978; xiii + 396.

..(corrected reprint of *VBD* III. 48. 27).. see 49. 6 below..

Rev. (1970 ed.) : Suniti Kumar CHATTERJI, *JASBcn* 12, 165–69; S. LIENHARD, *OLZ* 69, 589–93; Trevor LING, *JRAS* 1973 (1), 74–75; E. MERHAUTOVA, *ArchOr* 42, 179–80; Larry D. SHINN, *JAS* 31, 699–700.

37. BHATTACHARYA, Debiprasad. Hinduism and Arnold Toynbee. *Pr Bh*, June 1979, 265–272; July 1979, 297–305.

38. BHATTACHARYA, Hamsanaryana. *Hindūdera debadebī.* (Bengali). Firma KLM, Calcutta, Vol. I : 1977; Vol. II : 1978.

39. BHATTACHARYA, Visnupada. Evolution of bhakti cult in Āryāvarta. *S. K. De Mem. Vol.* Calcutta, 1972, 156–172.

40. BHATTACHARYYA, N. N. *Indian Mother Goddess.* ISPP 5, Calcutta, 1971; 153.

..see 42 below..

41. BHATTACHARYYA, N. N. *History of the Śākta Religion.* Mun. Man., New Delhi, 1974; xiii + 188.

..(sociological approach to rel.)..

Rev.: Devangana DESAI, *IHR* 2 (1), 187–89.

42. BHATTACHARYYA, N. N. *Indian Mother Goddess.* Manohar Book Service, New Delhi, 1977; xv + 319.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..2nd rev. ed. .. see 40 above..

43. BHATTACHARYYA, N. N. *Bhāratīya dharmera itihāsa.* (Bengali). General Printers and Publishers, Calcutta, 1979; 459.

..from pre-Vedic period up to 19th cent. .. 12 chh. ..

Rev. : Swami JYOTIRUPANANDA, *Pr Bh* (April '80), 198.

44. BIARDEAU, M. Le sacerdoce dans l'hindouisme classique. *Studia Missionalia* 22, Rome, 1973, 187–200.

45. BIARDEAU, M. Religions de l'Inde. *Ann. de l' E. P. H. E : Sect. Sc. Rel.*, 1974, 89–101.

46. BIARDEAU, M. Narasiṃha, mythe et culte. *Puruṣārtha* 1, 1975.

47. BIARDEAU, M. Études de mythologie Hindoue. *BEFEO* 63, 111–263; 65, 1978, 87–238.

..continuation of *VBD* III. 48. 35..

48. BIARDEAU, M. L'hindouisme. (in) *Le monde indien, rel. et civil.*, Encycl. Larousse, Paris, 1979.

49. BIARDEAU, M. Introduction : Autor de la déesse hindoue. *Puruṣārtha* 5, 1981, 9–16.

50. BIARDEAU, M. *L'hindouisme Anthropologie d'une civilisation.* Flammarion ("Champs" 96), Paris, 1981; 206.

..(a new version of *Clefs pour la pensée hindoue* 1972)..

51. BILIMORIA, Purushottama. Devas and Avatāras : does mokṣa apply to Devas too? *Ved. Kes.* 66 (10), 1979, 368–371.

52. BILLOREY, R. K. La religion dans l'Inde préhistorique. *Bol. Centro Camuno Studi preist.* 9, 1972, p. 115.

53. BJORNSTIJERNA, M. *Theogony of the Hindoos with their System of Philosophy and Cosmogony : An Essay.* Rare Reprints, Delhi, 1982; v+183.

54. BLIKSTEIN, Izidoro. Hinduísmo, lingüística e semiologia. *Saṁskṛta-Saṁskṛti*, ALAS, Mexico, 1980, 31–42.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48.61]

..points out the imp. of Sk. and its earliest authors (Yāska, Pāṇini, some *Up.*, etc.) to linguistics and semiotics.. Indians were capable of going quite far in the adventure of the sign, defining man and world thro' lg., with formulas that are not unworthy of modern anthropology..

55. BOTTO, Oscar. Induismo. (in) *Enciclopedia del Novecento*, 1980.

56. BOWES, Pratima. Multiple functions of religion in the Hindu tradition. 29 *PICO*: Inde ancienne, 2, 1976, 167–172. (Also, *SP*, 29 ICO, Section 7, 1973, p. 66).

..purpose of rel. (=search for enduring experience); function of rel. (=to effect integration with Reality beyond the limitation of finitude wh. gives this significance); diff. levels of integration (cosmic: *brahman – ātman*; social: *bhakti*, qualified monism; individual: *yoga*); two dimensions in search for values..

57. BOWES, Pratima. *Hindu Religious Tradition: A Philosophical Approach*. Routledge and Kegan Paul, London, 1978; xii+322. (Also, Allied Publishers, Bombay, 1976).

58. BROCKINGTON, J. L. *The Sacred Thread. Hinduism in its Continuity and Diversity*. Edinburgh Univ. Press, 1981; ix+222+14 illust.

..a diachronic approach to H. .. (the distinctiveness of H. is only intelligible in terms of its hist.)..

Rev.: Rupert SNELL, *JRAS* 1982 (2), 196–97.

59. BROWN, Cheever Mackenzie. *God as Mother, a Feminine Theology in India*. Claude Stark and Co., Hartford, Vt., 1974; xvii+264.

Rev.: Nancy SCHUSTER, *PEW* 29, 112–14.

60. BRUTEAU, Beatrice. *Evolution toward Divinity: Teilhard de Chardin and the Hindu Traditions*. Theosophical Publ. House, Wheaton, Ill., 1974; 270.

..ch. 2: immanent and transcendent nature of Godhead in Veda..

Rev.: S. N. L. SHRIVASTAVA, *Pr Bh.* (Aug '75), 357–58.

61. CHAKROBORTI, Haripada. *Pāśupata-Sūtram with Pañcārtha-Bhāṣya of Kauṇḍinya*. Academic Publishers, Calcutta, 1970.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Introd. : History of Śaivism in India..

62. CHANDRA, S. The misunderstanding of Hinduism. *IPQ* 3 (1), 1975, 113–126.

..ref. to Santosh Chandra SENGUPTA's "The misunderstanding of H.", (in) *Truth and Dialogue* (ed. John HICK), 96–110..

63. CHANDRASEKHARAN PILLAI, K. Basic principles of Hinduism. *Ved. Kes.* 64 (3), 1977, 83–86.

64. CHANDRASEKHARANANDA SARASVATI. *Aspects of Our Religion.* BVB, Bombay.

..collection of 11 essays..

65. CHATTERJEE, Rama. Non-Vedic and anti-Vedic elements in Śaivism as presented by the Mahābhārata. Parts I and II, *OH* 18 (1), 1970, 1–17; Parts III and IV, *OH* 22 (2), 23 (1–2), 1–68; Parts V and VI, *OH* 24, 69–90.

..Part I : evidence from *ṚV* to *Up.* re development of the name and char. of Śiva; Part II : evidence from Mohenjo Daro, Harappa, and *MBh.* : Maheśvara has developed a non-Vedic trait of *śikhin* or *mahākeśin* due to pre-Aryan cult of the aborigines; Parts III and IV : Vedic Rudra and Indus gods are the fountain-head of the composite Śiva of *MBh.* .. see 50. 123A below..

66. CHAUBE, Vraja Vihari. Hindu saṁskṛti aura bhagavān śrīkṛṣṇa. (Hindi). *VJ* 28 (3–4), 1979, 110–116.

..(concept of *yajña*)..

67. CHAUDHARI, Suresh Chandra. *Hindū dharma evaṁ saṁskṛti : eka dṛṣṭikoṇa.* (Hindi). Viveka, Aligarh, 1977.

..see 68 below..

68. CHAUDHARI, Suresh Chandra. *Hindu Religion and Culture : An Outlook.* Chandausi, 1982; xiv + 122 + x.

..see 67 above..

69. CHAUDHURI, Nirad C. *Hinduism : A Religion to Live By.* B. I. Publications, New Delhi, 1979; xii + 340.

..IE core of H...

70. CHENNAKESAVAN, Sarasvati. *A Critical Study of Hinduism.* Asia Publ. House, New York, 1974; xiv + 159. (2nd ed., Mot. Ban., Delhi, 1980; vii + 188).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..def. of H.; natural rel. of Vedic people; sophisticated ideal of *Up.* age; theistic trends.. [non-trad. interpretation of essential H.; author questions the usual claim of H. as a tolerant rel. (castes?); acc. to author, theory of *karma* involves a category mistake; H. has remained a loosely knit ideological faith]..

Rev.: Frank J. HOFFMAN (1st ed.), *PEW* 25, 373; N. C. RAMANUJACHARY (2nd ed.), *ALB* 44–45 (Suppl.), 100–101.

71. CHINMAYANANDA, Swami. Hinduism and rationalism. *Tap. Pras.* 13 (3), 1975, 31–34.

72. CHOPRA, S. N. The Medians and Indian solar cult. *JIH* 54 (3), 1976, 517–524.

..the Medes, the priestly class of Mithraism, belonged to Media wh. lay on the southern side of the Caspean sea; well-versed in astronomy and astrology; possibly the Magi might have encouraged and popularized these two sciences in India.. the Medes held the Sun in highest regard.. they gave to Persia the Aryan lg., alphabet, column-architecture, moral code, limitless bravery in war, and the Dakma type of disposing the dead bodies to vultures.. Maga-Brāhmaṇas in India associated with the Scythians as their priests; Maga-Brāhmaṇas from Śākadvīpa (=Scythia)..

73. COLEBROOKE, H. T. *Essays on the Religion and Philosophy of the Hindus.* 1976; 306.

..reprint..

74. COOMARASWAMY, A. K. A figure of speech or a figure of thought? *Studies in Comp. Rel.*, Bedfont, 6 (1), 1972, 43–61; 6 (2), 1972, 104–112.

75. COOMARASWAMY, A. K. *Hinduism and Buddhism.* Mun. Man., New Delhi, 1975; 86.

..reprint..

76. CORLETT, William; MOORE, John. *Hindu Sound.* Hamish Hamilton, London, 1978; 152.

77. CRAWFORD, S. Cromwell. The ecological conscience of Hinduism. *IPC* 16 (2), 1971; 147–158.

78. CROMPTON, Yorke. *Hinduism.* Ward Lock Educational, London, 1971; 48+illust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. DABHADE, B. M. *Mātṛdevatā paraṁparā*. (Marathi). Samaj Shikshan Mala 368, Poona, 1981; 34.

..Mother Coddess in IV civil.; indications of M. G. worship in Veda..

80. DANDEKAR, R. N. *Some Aspects of the History of Hinduism*.

..*VBD* III. 48. 64..

Rev.: I. FIŠER, *OLZ* 68, 283–85.

81. DANDEKAR, R. N. What is Hinduism? *V. Raghavan Fel. Vol.*, Mot. Ban., Delhi, 1975, 89–96.

82. DANDEKAR, R. N. The beginnings of Vaiṣṇavism. *Ind. Taur.* 3–4, 1977, 169–186.

83. DANDEKAR, R. N. *Insights into Hinduism*. Ajanta Publ., Delhi, 1979; viii + 394.

Rev.: A. A. R., *ALB* 44–45 (Suppl.), 30–31.

84. DANGE, Sadashiv A. *Hindū dharma āṇi tattvajñāna*. (Marathi). Maharashtra Vidyapeetha Granthanirmiti Mandala, Poona, 1973; 38 + 538.

85. DANGE, Sadashiv A. Jaina dharma āṇi bhāratīya saṁskṛti. (Marathi). *BISMQ* 58 (1–4), 1979, 1–44.

..considers the question of Jainas and Vrātyas; Vedic ref. studied..

86. DARIAN, Steven. Gaṅgā and Sarasvatī. An incidence of mythological projection. *EW* 26 (1–2), 1976, 153–165.

87. DAS GUPTA, Shashi Bhushan. *Aspects of Indian Religious Thought*. Firma KLM, Calcutta, 1977; iii + 244.

..reprint of 1957 ed. ..

88. DASGUPTA, Subhayu. *Hindu Ethos and the Challenge of Change*. Minerva Associates, Calcutta, 1972; 277. (Also, 2nd rev. ed., Arnold Heinemann, New Delhi, 1976; 317).

89. DELL, David J. *Guide to Hindu Religion*. G. K. Hall and Co., Boston, 1981; xxvi + 461.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48, 96]

90. DE MORA, Juan Miguel. Tantrism. *SP*, 5 WSC, 1981, 156-157.

..Tantrism, in its diff. branches, either has its roots in the Veda, or rests on it, or adopts its formulas, but in no instance does it deny it..

91. DESAI, S. G. *Sandhyā-vandanam* and its importance in the post-Vedic Hindu religion. *SP*, 31 AIOC, Jaipur, 1982, p. 439.

..*sandhyā* as an obligatory rite; *ṚV-mantras* employed; tāntric rites added; *vaiṣṇava* tinge; *vyūhas* mentioned in the trad. order..

92. DESHINGKAR, V.S. Yajñopavītāne abhyudaya. (Marathi). *Prasāda* 36 (10), 1983, 28–37.

93. DESHPANDE, Madhav. [Hinduism and South India]. (in) *Contributions to South Asia Studies I*, OUP, Delhi, 1979.

..discusses at length the hist. aspects of H. and the rel. of the people of S. I... attitudes of classical Indian thinkers towards hist., change, and authority, as a strong residue of classical ideas..

94. DE SMET, R. V. The status of scriptures in the "holy history" of India. *The Divine Life* 39 (4), 1977, onwards.

..(serially).. the discovery of perfect worship; the discovery of the highest love; the choice of renunciation for the sake of the Ātman..

95. DE SMET, R. V. The Indian ascertainment of the godhead (from the Vedas to Udayanācārya). *Indica* 16 (1), 1979, 59ff.

..from the Vedas to Udayana (1200 B. C. – 1000 A. D.), Indian thinkers have pursued an unrelenting quest for the Godhead as the root-cause of the world; Vedic seers already went beyond the level of the mythological theologies of the ancient Near East by an attention to a diversity of models of origination wh. gave philosophical vigour to their own myths of cosmic origin; the *Up.* teachers focussed on the notion of *brahman* wh. unified the three realms of enquiry – sacrifice, microcosm, and macrocosm – and enchanted themselves with the discovery that the absolute *brahman* must also be the innermost *ātman* of every man and every contigent being..

96. DEVARAJA, N. K. *Hinduism and the Modern Age*. Current Book House, Bombay, 1975; X + 154. (Also, publ. Islam and Modern Age Society, New Delhi, 1976).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

97. DEVASHAYAM, N. Religion primitive et mégalithisme en Inde méridionale. *Bol. Centro Camuno Studi preist.* 9, 1972, 113-114.

98. DEVDHAR, S. K. Gāyatrī mantra āṇi upāsanā. (Marathi). *Prasāda* 30 (8), 1977, 19-25.

..serially..

99. DHAVALIKAR, M. K. A prehistoric deity of Western India. *Man* 5 (1), 1970.

100. DHAVAMONY, M. *Love of God according to Śaiva siddhānta.*

..*VBD* III. 48.78.. (acc. to author, the Vedic gods are so immanent among men that they are said to have common origin and common family ties as men; they acquire superhuman powers only after being strengthened by the worshippers' prayers or sacrificial power)..

Rev.: V. A. DEVASENAPATI, *JORM* 38. 32-33; W. HALBFASS, *JAOS* 92, 501-02; George L. HART, *JAS* 31, 211-12.

101. DHAVAMONY, M. *Classical Hinduism.* Documenta Missionalia 15, Univ. Gregoriana Editrice, Rome, 1982, vii+525.

102. DIEHL, C. G. Hinduismen : vardagsmänniskans liv. *Rel. och Bibel* 31, 1972, 3-16.

103. DIETRICH, Gabriele. Ethos of development in India and the role of religion. *Rel. and Soc.* 19 (3), Bangalore, 1972, 47-63.

104. DRAGONETTI, C. La tolerancia hindú. (in) *Yoga y mistica de la India,* Buenos Aires, 1978, 231-242.

105. DUBEY, S. P. The concept of soul in Hinduism. *Rel. and Soc.* 19 (4), Bangalore, 1972, 16-32.

106. DUBEY, S. P. The existential character of Hinduism. *Pr Bh* 87 (Oct '82), 415-421.

..essential aspect of rel. : fundamental faith and view of reality; existential aspect of rel. : external forms like rites and institutions (cumulative trad.)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

107. DWIVEDI, Amar Nath. *Essentials of Hinduism, Jainism, and Buddhism*. Books Today, New Delhi, 1979; x + 135 + illust.

108. EDITOR. Seeking God through meditation : the golden threshold. *Pr Bh* 87, 446–453; 486–493; 88, 3–10.

..(serially).. based on Up. teachings.. *hiraṇmayena pāireṇa*, etc. : *satya* = lower *brahman*, *hiraṇyagarbha*, Personal God; golden lid = *buddhi*.. in order to realize God, man must first of all realize his own true nature as the individual spirit dwelling in the heart.. spiritual heart marks the golden threshold of Divine Life.. need for self-realization and God-realization..three types of space (*mahākāśa*, *cittākāśa*, and *cidākāśa*), knowledge of wh. is imp. in meditation..

109. EDHOLM, Erik Af. The problem of millenarism in India. (in) *New Religions* (ed. H. BIEZAIS), Stockholm, 1975, 31–42.

..(Proceedings of Symposium on New Religions held at Åbo on Sept. 1–3, 1974).. [Norman COHN : a series of reincarnations ending infallibly in Nirvāṇa offers the individual a more convincing prospect of total salvation than does the Christian hope (wh. must remain most uncertain) of heaven.. Max WEBER : Hinduism does not know of a "last day", i. e. a definite ending pt. of a linear process of time; *Karma* doctrine transformed the world into a strictly rational, ethically-determined cosmos; it represents the most consistent theodicy ever produced by hist.; the devout Hindu was accursed to remain in a structure wh. made sense only in this intellectual context.. the rationality of this world view did not, however, prevent the rise within Hinduism of the Bhakti-religions acc. to wh. the grace of the Personal God is necessary for salvation.. W. MÜHLMANN : Hinduism and Buddhism are *mystic* religions; Judaism, Christianity, and Islam are *prophetic* religions.. the attitudes of these two groups towards 'time' and 'history' are radically different : mystic religions have no real relationship with hist.; according to them, the 'same' repeats itself again and again eternally; the mythologems of the golden age and its re-appearance, wh. are found both in Hindu and Christian trad., are given contrasting ideological contents : in the Hindu case, the pt. of view is 'retrospective'; in the Christian case it is 'prospective'.. opposition to Brahmanical orthodoxy has taken many forms (apart from Jainism and Buddhism) : e. g. (1) materialistic hedonism (*Lokāyata*); (2) the ritual anti-structure of tāntrism (*vāmācāra*) and the theory of the complete freedom

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from all restriction of the perfect (*siddha*); (3) theistic movements of salvation (*bhakti*).. tāntric crit. of orthodox Br. trad. was combined with the establishing of a new ritualism; *bhakti* crit. of caste system was combined with the constituting of new castes.. rel. movements contributed to and gave ideological form to adjustments within the existing social structure..

110. EICHINGER FERRO-LUZZI, Gabriella. The female liṅgam : interchangeable symbols and paradoxical associations of Hindu gods and goddesses. *Current Anthropology* 21 (1), 1980, 45–68.

111. EIDLITZ, W. *Den glömda världen. Om hinduism och meditation.* Askild Kärnekull Förlag AB, Stockholm, 1972; 208.

112. EIDLITZ, W. *Livets mening och mål : indisk tankevärld.* Aldus / Bonniers, Stockholm, 1972; 182.

113. ELIADE, M. Indologica I. *Hist Rel* 19 (3), 1980, 270–275.

..rev. of works by TUCCI, GNOLI, LOMMEL, GONDA, and Caterina CONIO..

114. EMBREE, Ainslie T. Hindu tradition. *JAIH* 2 (1-2), 237–239.

..see 115 below..

115. EMBREE, Ainslie T. *The Hindu Tradition.* Random House, New York, 1972.

..reprint of *VBD* III. 48. 86.. see 114 above..

116. ESNOUL, A-M. (ed.). *L'hindouisme.* Collège de France, Paris, 1972; 693.

..textes recueillis et présentés avec le concours de spécialistes du Collège de France..

117. FARQUHAR, J. N. *A Primer of Hinduism.* Bharatiya Book Corp., Delhi, 1976; 187.

..repr. of 1912..

118. FASSNACHT, Dieter; BICKELMANN, Eckehard. *Hinduismus.* Moritz Diesterweg Verlag, Frankfurt, 1979; 154 + 27 illustr. + 1 map.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

119. FILLIOZAT, Jean. Les religions de l'Inde et la psychologie de leurs historiens. *J. de psychologie normale et pathologique* 2-3, 1980, 133-149.

..[current ideas in Western ways of thinking shd. not be forced upon the Indian material when the latter is to be interpreted]..

120. FORSTER, George. *Mythology and Customs of the Hindoos.* Deepak Publ., Delhi, 1982; viii + 84.

..(reprint)..

121. FRAZIER, Allie M. (ed.). *Readings in Eastern Religious Thought. Vol. I: Hinduism*

..*VBD* III. 48. 94..

Rev.: Ludo ROCHER, *JAOS* 90, 409.

122. FUCHS, Stephen. *Rebellious Prophets. A Study of Messianic Movements in Indian Religions.* Asia Publ. House, London, 1965; xiv + 304.

..*VBD* III. 48. 95.. idea of Messiah or Saviour in Indian rel. trad... doctrine of incarnations in Vaiṣṇavism..

Rev.: Massimo SCALIGERO, *EW* 24, 462.

123. FULLER, C. J. Gods, priests, and purity: on the relation between Hinduism and caste system. *Man* 14 (3), 1979, 459-476.

124. FUSSMAN, G. Pour une problématique nouvelle des religions indiennes anciennes. *JA* 265 (1-2), 1977, 21-70.

..seeks to reconstruct popular Vedic rel. from the rel. vocabulary of Kafir and Dardic people.. Kafir rel. (of Hindukush) goes back, in many cases, to pre-Vedic times; a comparison bet. Kafir and Indian religions may tell us much about the older beliefs of the Aryans when about to enter Panjab.. Nāga, Yakṣa, Rākṣasa are shown not to be non-Aryan deities; cow is *aghnyā* as well as 'to be killed for sacrifice or for guest'.. new light on the hierarchy of Vedic gods: 2 Yama gods – one king in heavens, the other king of the dead under earth; Mitra, Varuṇa, Indra as the greatest gods and Yama as an inferior one; second list: Yama = king of gods and victor of Indra.. cultural parallelism bet. *varṇāśramadharma* and Dardic social hierarchy.. (see 125 below)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

125. FUSSMAN, G. Neue Problematik bei altindischen Religion. *Anthropos* 75, 1980, p. 286.

..ref. 124 above..

126. GANDHI, M. K. *The Spirit of Hinduism*. Pankaj Publ., New Delhi, 1980; 88.

127. GANGADHAR, D. A. Dr. Radhakrishnan's view of Hinduism. *Dar. Int.* 10 (1) : 37, 1970, 67–75.

128. GARCIA BAZAN, Francisco. Plotin, l'hindouisme et la gnose. 29 *PICO*, Vol. 5, Paris, 1976, 347–353.

129. GEIGH, Henry. *Leading Ideas of Hinduism*. Bharatiya Publ. House, Varanasi, 1952; 8 + 112.

130. GHOSH, Asok Kumar. Prehistoric religion from Indian Megaliths. *Proc. Symposium internat. sur les rel. de la préhistoire*, Valcamonic, 1975, 443–452. (Also, summary, *Bol. Centro Camuno Studi preist.* 9, 1972, p. 113).

131. VON GLASENAPP, H. *Der Hinduismus. Religion und Gesellschaft*. 1978; xvi + 505 + illust.

..repr. of 1922..

132. GLAZEBROOK, Tony. Hinduism. *Queensland Historical Review* 4, Brisbane, 1971, 46–53.

132A. GONDA, J. *Die Religionen Indiens*. I–III.

..*VBD* III. 48.107.. see 49.22 below..

Rev.: M. MAYRHOFER, *CAJ* 10, 136–37; E. SLUSZKIEWICZ, *Ro* 34, 117–23.

133. GONDA, J. *Change and Continuity in Indian Religion*.

..*VBD* III. 48.110..

Rev.: Ludo ROCHER, *JAOS* 90, 443–44.

134. GONDA, J. *Notes on Names and the Name of God in Ancient India*.

..*VBD* III. 48.115..

Rev.: B. SCHLERATH, *ZDMG* 130 (1), 144–46.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

135. GONDA, J. *Viṣṇuism and Śivaism. A Comparison.*

..*VBD* III. 48. 116.. also see Section 50 below.. [V. and S. – neither is a unity.. ancient Puruṣa-Prajāpati concept integrated in the figures of both Śiva and Viṣṇu.. Aśvamedha may have been the model of Puruṣamedha]..

Rev.: A. BAREAU, *RHR* 193; A. L. BASHAM, *IIJ* 18, 288–90; R. P. K., *JASBom* 45–46, 264–66; F. LÁSZLÓ *OLZ* 71, 598–600; A. PARPOLA, *AO* 36, 504–11; J. V., *Arch Or* 42, 260.

136. GONDA, J. Le religioni dell' India. (in) *Storia delle religioni*, Vol. 5, Torino, 1971.

..see 47. 122 above..

137. GONDA, J. Religious thought and practice in Vaikhānasa Viṣṇuism. *BSOAS* 40 (3), 1977, 550–571.

..Vaikhānasa Vaiṣṇavas conform completely to the ritual practices of Hinduism, such as *pūjā*, image and temple worship, various festivals, etc.; they claim to have clung to Vedic orthodoxy, because they have maintained Vedic trad. in that their cult is mixed up with the 4 Vedas..

138. GUPTA, Krishna Prakash. A theoretical approach to Hinduism and modernization of India. *Ind. Journal of Sociology* 2 (1), 1971, 59–71.

139. GUPTA, Shakti M. *From Daityas to Devatas in Hindu Mythology*. Somaiya Publications; 104 + illust.

Rev.: Keshav MALIK, *Indian Horizons* 22 (3–4), 100–102.

140. GURUDASANANDA, Swami. *Hinduism*. Sri Janaky Matha Ashram, Thanjavur, 1975; 96.

Rev.: R. R., *Ved. Kes.* (Oct. '75), 188–89.

141. GURU DUTT, K. The Bhakti movement in India. *AP* 40 (6–7), 1969, 286–290.

..the word *bhakti* does not occur in the Veda, but its implications are pervasive..

142. GUSEVA, N. R. *Hinduism*. (Russ.). Moscow, 1977.

..pp. 35–51: Aryan problem..

143. HANDA, D. N. *Concept of Hinduism*. Embassy Book Co., New Delhi, 1979; 147.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

144. HART, George L. *The Poems of Ancient Tamil, Their Milieu, and Their Sanskrit Counterparts.* Univ. of Calif. Press, Berkeley, 1975; 308.

..[HART's thesis : in contrast with the Vedic rel. characterized by gods who are 'transcendent' and must be called to earth by ritual, the indigenous 'Dravidian' rel. worshipped the sacred as a purely 'immanent' terrifying force.. SHULMAN in his rev. of the book; to limit Vedic rel. to a 'transcendent' orientation is to adopt much too narrow a view; transcendental realm does exist in Vedic mythology, but one can hardly deny that sacred forces are also felt to inhabit and inhere in the world; and, what of the sacred power within the Vedic *mantras* themselves?.. acc. to SHULMAN, imp. Vedic rel. concepts are preserved in South India : mythic significance of the nether world as the terrifying but fertile realm closest to the primeval divinity; the constructive principle of chaos, wh. must be circumscribed and checked to become accessible to man; the basic theme of the creative sacrifice and the problematic search for purity wh. the sacrificial system generates]..
Rev. : David SHULMAN, *IIJ* 21, 144–47.

145. HAZRA, R. C. Vāsudeva worship as known to Pāṇini. *OH* 18, 1970, 1–45; 95–124.

..see 25.134 above..

146. HEESTERMAN, J. C. India and the inner conflict of tradition. *Proc. Amer. Acad. of Arts and Sciences* 102 (1), 1973, 97–113.

147. HEJIB, Alaka. A possible Hindu perspective on conversion (some "interpretive principles" abstracted from the Gītā). *ARC* 8 (1), McGill Univ., 1980, 26–30.

..background : some basic tenets of Hinduism : (1) A Hindu is a Hindu because he is born of Hindu parents; (2) rel. is not as significant or "telling" as is caste; rel. is a "given", caste is a "distinguishing factor" for the Hindus; question of identity demands the context of caste.. (1) *ritualistically*, conversion to H. categorically denied to outsiders; (2) *philosophically*, scope for conversion is theoretically available..

148. HERBERT, Jean. *Spiritualité hindoue.* Albin Michael, Paris, 1972.

149. HERBERT, Jean. *L'hindouisme vivant.* Ed. Robert Laffont, Paris, 1975.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev. : J. VARENNE, *RHR* 193 (April '78).

150. HILTEBEITEL, Alf. Hindu mythology and its evils. *Hist Rel* 18 (3), 1979, 269–275.

..[rev. of 231 below]..

151. Hindu religion : introduction. *Kamakoti-Vani* 8 (10), 1976.

152. HINNELLS, John R.; SHARPE, Eric J. (ed.). *Hinduism.* World Religions in Education, Oriel Press, Newcastle upon Tyre, 1972; x+224.

..Part I : 41 articles surveying diff. aspects of Hindu culture from the earliest times to the present.. from IV civilization to secularization of H... (" the unity of H. is neither doctrinal nor organizational ")..

Rev. : Irene R. RAY, *AP* (Nov. '72), 406–7; Nirmal C. SINHA, *BRMIC* 27 (3), 63–64.

153. HOPKINS, E. W. *The Religions of India.* 1977; xviii+612+1 map.

..reprint of *VBD* III. 48. 139..

154. HOPKINS, Thomas J. *The Hindu Religious Tradition.* Dickenson Publ. Co., Belmont, Calif., 1971 ; x+156.

..*VBD* III. 48.140.. Chh. 1–4 : IV civil.; Aryans; creative power of sacrifice; *Up.* thought; non-Vedic movements.. Ch. 5 : *yoga, bhakti, karma, dharma*..

Rev. : Thomas BERRY, *PEW* 24, 99–110; J. P. SHARMA, *JAOS* 92, 576–77.

155. JAGTIANI, G. M. *Dynamic Hinduism.* Bombay, 1981; 130.

..deals with rational, liberal, universal Hinduism..

Rev. : Swami MUKHYANANDA, *PrBh* (May '82), 242–43.

156. JAINI, P. S. Śramaṇas : their conflict with Brahmanical society. (in) *Chapters in Indian Civilization* I (ed. J. W. ELDER), Dubuque, Iowa, 1970; 4–81.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

157. JAISWAL, Suvira. Syncretism of the doctrine of incarnation. *Satkari Mookerji Fel. Vol.*, Chowkhamba, Varanasi, 1969, 410–416.

158. JAISWAL, Suvira. Origin and development of Vaiṣṇavism. (Russ.). *Narody Azii i Africi* 3, 1971, 199ff.

..cf. *VBD* III. 48. 147..

159. JAISWAL, Suvira. *Vaiṣṇava dharma kā udbhava aura vikāsa.* (Hindi). Macmillan, New Delhi, 1976; 283.

..Hindi version of *VBD* III. 48. 147..

160. JAISWAL, Suvira. *Origin and Development of Vaiṣṇavism : from 200 B. C. to A. D. 500.* Mun. Man., New Delhi, 1980; xv+270.

..2nd rev. and enlarged ed. of *VBD* III. 48. 147..

161. JOSH, Pranabananda. *History of Śaivism.* Roy and Chaudhury, Calcutta, 1974; 204.

Rev.: D. C. SIRCAR, *JAS Ben* 19 (1–2), 68–70.

162. JAYENDRA SARASVATI, Swami. Hindū dharmake maulika siddhānta. (Hindi). *Kalyāṇa* 56 (10), 819–820; 56 (11), 867–870.

163. JENNINGS, Hargrave. *The Indian Religions.* Indian India Book Sellers, Delhi, 1975; xii+268.

..repr. of 1890..

164. JOHANNS, F. Pierre. *Le pensée religieuse de l'Inde.* Bibl. de la faculté de philos. et de lett. de Namur, Paris, 1952.

165. JOHNSON, Donald; JOHNSON, Jean. *God and Gods in Hinduism.* Arnold-Heinemann India, New Delhi, 1972; 88.

166. JOSHI, Lakshman Sastri. Bhagavān Śrīkṛṣṇa. (Marathi). *Navabhārata* 28 (7), 1975, 1–12.

167. JOSHI, Lakshman Sastri. Tantramārga va tāntrika dharma. (Marathi). *Navabhārata* 31 (12), 1978, 27–36.

..Vedic char. of Tantra.. pre-Vedic origin..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

168. JOSHI, Lakshman Sastri. Hindū dharma. (Marathi). *Navabhārata* 32 (3-4), 1979, 24-33.

169. JOSHI, S. B. 'Hindū' dharmāviṣayī cāra śabda. (Marathi). *Navabhārata* 27 (4), 1974, 28-39.

170. JOSHI, S. B. 'Hindu' dharmāta jhālelī hī ulaṭāpālaṭa bhayāvaha āhe. (Marathi). *Navabhārata* 27 (6), 1974, 1-34.

..(discusses concepts of Candra, Sūrya)..

171. KAMATH, M. A. *Hinduism and Modern Science.* Mangalore; xv+197.

172. KARAWAR, Y. K. Jaina dharmācī prācīnatā. (Marathi). *Sanmati* 32 (8-9), 1982, 21-23.

..Indus civil. gives clear indications of Jainism (e. g. idols and nakedness); Vṛṣabhadeva and Ariṣṭanemi mentioned in the Veda; Vrātya and Yati mentioned in the Veda are suggestive of Jaina Munis..

173. KEILHAUER, Anneliese. *Hinduismus: eine Einführung in der Welt des Hinduismus.* Indoculture-Verlag, Stuttgart, 1979; 207+illust.

174. KENNEDY, Vans. *Researches into the Nature and Affinity of Ancient and Hindu Mythology.* Bharatiya Publ. House, Varanasi, 1979; xx+494.

..[Hindu mythology is of too simple and obvious a nature, and too devoid of mysteries and symbols]..

175. KENNETH, W. M. *The Basic Beliefs of Hinduism.* Calcutta, 1955.

176. KESARCODI-WATSON, I. Hinduism and polytheism. (in) *Eastern Spirituality*, Agam Prakashan, Delhi, 1975, 107-131.

177. KESARCODI-WATSON, I. Devas. *Rel. Studies* 12 (4), London, 1976, 467-472.

178. KESARCODI-WATSON, I. *Central Teachings of Hinduism.* 1980; 200.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

179. KESARCODI-WATSON, I. *Studies in Hindu Wisdom.* Allied Publishers, New Delhi, 1981; xi+136.

180. KESHAVADAS, Sant. Sandhyopasana or Gayatri meditation. *BJ* 24 (7), 6.11.'77, 75–77.

181. KHATRI, J. D. *Hindu Religion.* Shri Sanatan Dharma Sabha, New Delhi, 1981; vi+150.

182. KLIMKEIT, Hans-Joachim. *Der Hinduismus in Konfrontation zu seiner Gesellschaft.* Akad. Völker und Kulturen, St. Augustin, 1974; 17.

183. KRAMRISCH, Stella. The Indian Great Goddess. *Hist Rel* 14 (4), 1975, 235–265.

..Vedic evidence studied.. three figures of the Goddess: (1) Saraṇyū; (2) Saramā; (3) Sarasvatī.. Saraṇyū having rushed into creation set up the pattern for man's life on earth; Saramā's only concern is that the cows shd. leave their rocky confinement by the right way (*ṛtena*), acc. to the order in the universe; while the myth of Saraṇyū accounts for man's lot, that of Saramā concerns the stars in their wondrous and calculable courses; Sarasvatī, a flowing onrush of creative power, is a form of the great goddess; her domain is man's inner world.. (4) Vāk is the supporting power of gods and the mistress who rules over them (*ṚV* X. 125.1–8); she is the Word and the Will; (5) Aditi is Boundless – she altogether *is*; in that boundless Fullness she is the Mother; Aditi is the transcendental pregnant androgyne, all mother by virtue of her pregnancy and not of her feminity; she is featureless, parturient, birth-giving.. (6) Mother Earth: Padmā (*ṚV* Khila 2.6), Śrī, Lakṣmī, Kṣamā: like a lotus, this earth of ours floats on the waters.. (7) Dyadic Deity: Uṣas, Cosmic Dawn, and Night; (8) the Androgyne and the Goddess: Rudra, Hiraṇyagarbha.. (9) the host of goddesses.. (10) The great Goddess: Devī..

184. KRISHNANANDA, Swami. *A Short History of Religious and Philosophical Thought in India.* Divine Life Society, Sivanandanagar, 1970; xxviii+240.

..cf. *VBD* III. 48. 159..

185. KULKARNI, G. V. Religion and philosophy of divine name (with special reference to Bhāgavata Chapter XI). *JSUK* 5 (9–10), 1972, 33–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. 192]

186. KUMARAPPA, B. *The Hindu Conception of Deity.* Inter-India Publications, Delhi, 1979; xiii+356.

..first part: traces the development of the idea of God from the *Up.* age to Yāmunācārya (died 1040 A. D.).. reprint of *VBD* I. 112. 35..

Rev.: V. M. K., *JASBom* 52/53, 396-97.

187. KUIPER, F. B. J. An Indian Prometheus? *As Stud* 25, 1971, 85-98.

188. LONG, J. Bruce. The analysis of Śaiva mythology. *JAS* 34 (3), 1975, 807-813.

..[rev. of O'FLAHERTY, *Asceticism and Eroticism in the Mythology of Śiva* (=50. 154 below].. one of the most innovative ideas wh. O'F. brings to the structural analysis of mythology is the development of a structural scheme (21-23) displaying each of the 45 motifs in the mythology of Śiva.. acc. to O'F., all Hindu myths are multivalent, they give expression to many levels of meaning (notably, narrative, moral, and metaphysical) simultaneously; a myth must be analysed in terms of its relation to the 'total myth structure' of the culture; each myth within the cycle is a variant of every other myth.. the function of myths in Hinduism is to illuminate the conflict and interpenetration of sets of polarities together with their tendency to undergo inversion, transformation, synthesis, and redistribution; and to register the fact that a complete and an enduring synthesis of the polarities, while feasible in the world of myth, is impossible in the realm of human experience..

189. MACHWE, Prabhakar. *Hinduism: Its Contribution to Science and Civilisation.* Vikas Publ. House, New Delhi, 1979; 148.

190. MACMUNN, George. *Religions and Hidden Cults of India.* Oriental Publishers and Distributors, Delhi, 1975; xii+244.

..repr. of 1931..

191. MACNICOL, Nicol. *Living Religions of the Indian People.* Oriental Books Reprint Corporation, Delhi, 1979; 324.

..repr. of 2nd ed..

192. MAHADEVAN, T. M. P. *Outlines of Hinduism.* Chetana Ltd., Bombay, 1971; xv+312.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..repr. of *VBD* II. 48. 92..

193. MAHADEVAN, T. M. P. What is Hinduism? *Kamakoti Vani* 8 (3), 1976, 9–24.

..doctrines; practices..

194. MAHARAJ, Raj O. *Hinduism in brief*. Port-of-Spain, 1972; 16.

195. MAHESHWARI PRASAD. The role of Hinduism in society and politics of India. (in) *Gesell. und Politik in Süd-und Südostasien*, Bonn, 1972, 53–62.

196. MAHETA, Mrudula H. Lokamānyatāmān saptamātṛkā. (Guj.). *Svādhyāya* 13 (1), 1976, 59–70.

197. MALAVIYA, Madan Mohan. The immanence of God. *Kamakoti Vani* 6 (11–12), 1974, 25–30.

198. MARASINGHE, M. M. J. *Gods in Early Buddhism*. A study in their social and mythological milieu as depicted in the Nikāyas of the Pāli Canon. Vidyalankar Univ. of Sri Lanka, 1974; xviii+301.

..acc. to author, all features of early Ind. rel. not found in *ṚV* are indigenous to India, being derived either from the pre-Aryan IV people or the non-Aryan peoples of the Gangetic plain.. [Rev.: GONDA has shown that it is quite possible for non-*ṚV* ideas to be nevertheless IE)..

Rev.: K. R. NORMAN, *JRAS* 1976 (2), 164–65.

199. MARMAT, Sankar Lal. Paramātmā kī upāsanā jaḍa mūrtipūjā se kadāpi sambhava nahin. (Hindi). *Dayānanda-Sandeśa* 6 (10), 1979, 38–42.

..ref. DINANATH SASTRI, "Mūrtipūjā viśvavyāpaka", (Hindi), *Kalyāṇa*, May '79.. see 265 below..

200. MARRIOTT, M. Hindu transactions: diversity without dualism. (in) *Transaction and Meaning* (ed. Bruce KAPFERER), Philadelphia, 1976, 109–142.

201. MARSHALL, P. J. (ed.). *The British Discovery of Hinduism in the Eighteenth Century*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*VBD* III. 48. 175..

Rev.: Frank F. CONLON, *JAS* 31, 431–33.

202. MARTIN, E. Osborn. *Gods of India: their History, Character, and Worship.* Indological Book House, Delhi, 1972; xiv+330+plates.

..repr. of 1914..

203. MASCARENHAS, H. O. *Quintessence of Hinduism.* Bombay, 1951; vii+118.

..describes the basis of Indian culture in its rel. and metaphysical foundation..

204. MASIH, Y. *Dharmadarśana – prācya evaṁ pāścātya.* (Hindi). Bharati Bhavan, Patna.

..(discusses how far Hinduism has been influenced by pre-Aryan religions)..

Rev.: U. DHAMMARATAN, *Mahabodhi* (Nov. Dec. '73), 453–55.

205. MASIH, Y. *Hindu Religious Thought.* Mot. Ban., Delhi.

206. MATHOTHU, Kurian. The Development of the Concept of Trimurti in Hinduism.

207. MAX MÜLLER, F. *Lectures on the Origin, etc.* 1976.

..repr. of *VBD* III. 48. 177..

208. MCMICHAEL, Jim Douglas. Will Hinduism survive? *The Divine Life* 41 (3), 1979, 83–88.

..serially..

209. MEHTA, N. D. *Facets of Hinduism.* Uttarapatha Ashrama Trust, Bombay, 1972; xxxix+144.

..(1) Hindu sociology: Hindu eugenics; (2) occult aspects of H.; (3) Puranic H. (= a product of action and reaction bet. Vedic Brahmanism and protestant H.)..

210. MISHRA, Ram Prasad. *Hinduism: The Faith of the Future.* S. S. Publishers, Delhi, 1981; 131.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

211. MISHRA, Vidya Niwas. *Hindū dharma: jīvana, men sanātana kī khoja.* (Hindi). Radhakrishna Prakashan, New Delhi, 1979; 174.

212. MODHE, S. G. Vaidika vāṅmaya, rāmāyaṇa, mahābhāratātīla dhātṛdevāṁcī saṁkalpanā. (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 15 (No. 60), Bombay, 1979.

213. MODHE, S. G. Bhāratīya daivatetihāsātīla kāhī ūdbodhaka pravṛttī. (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 16 (No. 63), 1979, 3–19.

..considers Kubera, Dhātṛ, Viśvakarman, Brahmadeva..

214. MONIER-WILLIAMS, Monier. *Hinduism.* Rare Books, Delhi, 1971; 238.

..(first publ. 1877)..

214A. MONIER-WILLIAMS, M. *Religious Thought and Life in India.* 1978; xii + 532.

..(repr. of 1883)..

215. MOOR, Edward. *The Hindu Pantheon.* Philosophical Res. Society, Los Angeles, 1976; xiv + 467 + 105 pl. (Also, publ. Asian Educational Services, New Delhi, 1981).

..repr. of *VBD* III. 48. 180..

216. MUDALIAR, N. Murugesa. *Traditional Hinduism and Social Development.* Christian Literature Society, Madras, 1979; 48.

..there is nothing in trad. H. wh. militates against social development.. deep commitment for social justice and common good – not as an individual *dharma* but as a social doctrine as potent as a rel. creed – is necessary..

217. MUKHYANANDA, Swami. The cardinal principles of Hinduism. *BJ* 28 (12), Jan. '82, 49–56.

..(1) something can't come out of nothing; therefore there is an absolute reality as source of the universe; (2) time-space-causation – applicable to the phenomenal world only; (3) Brahman is the imperishable reality (*akṣara*), the *bṛhad ṛtam* wh. upholds the universe; (4) the universe is divine, holy, and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

one integral whole; (5) Jīvas are divine; (6) Jīvas, when embodied, are subject to law of *Karma*; (7) Jīvas have unlimited opportunities for perfection; (8) the goal of life is attainment of spiritual freedom – *mokṣa*; (9) there are numerous paths to reach the spiritual goal; (10) every soul, being potentially divine, will be saved ultimately..

218. MURTY, K. Satchidananda. *Hinduism and Its Development.* Sundara Ram and Sons, Tenali, 1947.

219. NAGARAJA RAO, P. Hinduism and its self-identity. *BJ* 22 (22), 22. 5. 1976, 29–31.

..distinctive features of H.; authority of the Veda; eternal, immortal, beginningless nature of souls; doctrine of *Karma*: *puruṣakāra* and *daiva*; *varṇa-āśrama-dharma – puruṣārthas*..

220. NAGARAJA RAO, P. *Essentials of Hinduism.* Sudakshina Trust, Bombay; 194.

221. NAKAMURA, Hajime. *Religions and Philosophies of India. A survey with Bibliographical Notes.* The Hokuseido Press, Tokyo; Ch. I: Introductory works to the Indian history of ideas, and Ch. 2: Brahmanism, 1973; xiii + 148; Ch. 3: Hinduism, and Ch. 4: Orthodox philosophical systems, 1973–74; xiii + 94 + 213.

..(primary purpose is to introduce internationally the results of the studies by Japanese scholars)..

Rev.: Shinichi TSUDA (on chh. 1 and 2), *JIS* 1975 (2), 79.

222. NAQVI, G. A.; USHA, M. C. *Religions and Philosophies of India.* Aspects of Indian Culture. 5: Select Bibliographies, 1979; 161.

223. NARAYANAN, M. G. S. The Vedic-Puranic-Sastric element in Tamil Sangam society and culture. 36 *PIHC*, 1975–76, 76–91.

..Aryo-Dravidian or Aryo-Tamil dichotomy will have to be given up; there is nothing purely Aryan or purely Dravidian in char. in South Indian culture of the Sangam age.. Sangam culture expresses in a local idiom all the essential features of classical Hindu culture..

224. NAUBATH, Ranji S. Hindudharmaḥ – ekā samasyā, ekaṁ rahasyam. *Saṁvid* 13 (3–4), 1977, 9–10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 267 below..

225. NILAKANTA SASTRI, K. A.; YAMUNACHARYA, M. Religious resources in Hinduism. (in) *Cultural Foundations of Indian Democracy* (ed. P. D. DEVANANDAN and M. M. THOMAS), 84–93.

226. NIKAM, N. A. *Philosophy, History, and the Image of Man.* Somaiya Publications, Bombay, 1973; xvi+160.

..(essays on Hinduism)..

Rev.: M. S. DESHPANDE, *Pathway to God* 8, 116–122; A. A. A. FYZEE, *AP* (Sept. '73), 322.

227. NITYA CHAITANYA, Yati. *An Intelligent Man's Guide to the Hindu Religion.* Narayana Gurukula Foundation, Varkala, 1976; 67.

228. OBERHAMMER, Gerhard. Die Überlieferungsautorität im Hinduismus. (in) *Offenbarung...* (ed. G. O.), Wien, 1974, 41–92.

229. OBERHAMMER, Gerhard; WALDENFELS, Hans. *Überlieferungsstruktur und Offenbarung. Aufriss einer Reflexion des Phänomens im Hinduismus mit theologischen Anmerkungen.* Publ. of the De Nobili Res. Library – Occasional Papers 1, Gerold, Wien, 1980; 55.

..the corpus of revelation in H. is always open to new texts.. the individual experience of transcendence is bound together with that of one's fellow-creatures in a "Communio" wh. becomes a "Tradition" by being handed down from teacher to pupil..

Rev.: C. K., *ZDMG* 133, 218–19.

230. O'FLAHERTY, Wendy Doniger. *The Origin of Heresy in Hindu Mythology.* DD, Oxford Univ., 1973.

231. O'FLAHERTY, Wendy Doniger. *The Origins of Evil in Hindu Mythology.* Univ. of Calif. Press, Berkeley, 1976; 411.

..Ind. mythology presents a "multiplicity of possible solutions" to the problems of evil; these solutions are presented by the author as a fluid and frequently-changing body of attitudes towards and perceptions of evil.. evil is not primarily what we do; it is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

what we do not wish to have done to us.. mythology of evil traced thro' three major trends: sacrifice, asceticism, and devotion – corresponding to Vedic, Epic-Puranic (orthodox and post-Vedic), and devotional.. see 150 above..

232. O'FLAHERTY, Wendy Doniger. Sacred cows and profane mares in Indian mythology. *Hist Rel* 19 (1), 1979, 1–26.

..the Vedic ritual (Aśvamedha) and myth of Saraṇyū.. the insatiable mare-fire beneath the sea.. Goddess who holds sway over most of India today, villagers as well as kings, at once fertile and erotic, terrible and wonderful, *mysterium fascinans et tremendum*.. she is the IE mare..

233. O'FLAHERTY, Wendy Doniger. *Sexual metaphors and animal symbols in Indian mythology*. Mot. Ban., Delhi, 1981; xviii+382.

..Vedic material taken into account.. sexual act as process of creation..

Rev.: R. V. RAMANI, *ALB* 46, 230–31.

234. OMAN, John Campbell. *Brahmans, Theists, and Muslims of India*. Heritage Publishers, Delhi, 1973; xv+342+19 pl.

235. ORGAN, Troy Wilson. *The Hindu Quest for the Perfection of Man*.

..*VBD* III. 48. 200.. [Hinduism is not a number of philosophies, nor a variety of hard to be reconciled rel. systems; it is a human discipline (*sādhana*) wh., because of its tolerance and many-sidedness, allows any type of human being to choose the most appropriate way that leads to the ultimate fulfilment wh. is the full actualization of man's potentialities]..

Rev.: Frederick H. HOLCK, *As Stud* 17 (2), 170.

236. ORGAN, Troy Wilson. *Hinduism, Its Historical Development*. Barron's Educational Series, Woodbury, N. Y., 1974; iv+425.

..[acc. to the author, Hinduism is too broad to be confined within any of the usual definitions of rel.; it can perhaps be defined as civilized Aryanism grafted on primitive Dravidism.. "Humanism" identified as the central (and most valuable) aspect of H. .. each rel. proceeds from a conceptual structure wh. has logical priority and wh. determines and manifests itself in myths,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rites, and social organization.. the essence of H. is its "therapeutic" concern with the fundamental human problem: the problem of being human. H. is *sādhana* for *ātmasiddhi*.. the heart of H. is a humanism, wh. had its logical development in Jainism and Buddhism, but wh. has been repressed by the reactionary, if dominant, Vedānta; systematic thought is both un-Hindu and unexampled in India. Ind. philos. is essentially a quest for values.. India rejects the law of noncontradiction]..

Rev.: Harvey ALPER, *PEW* 26, 348–51.

237. PAL, Krishna. Bull in Indian religion. *Calcutta Orientalists* 1 (1), 1972.

238. PANCHANADIKAR, K. C. Neo-evolutionary theory of religion and the orthodox religious synthesis in India. *JMSUB* 20 (1) and 21 (1), 1971–72 (1974), 17–37.

238A. PANDE, Susmita. *Birth of Bhakti in Indian Religions and Art.* Books and Books, New Delhi, 1982; x+224.

..chh. 2-4: *bhakti* in Veda and *Up*...

Rev.: G. S. P. MISRA, *Indica* 39, 126–30.

239. PANDYA, J. J. The Hindu view of life – a resumé. *ŚPP* 15–16, 1975–76.

240. PANT, A. B. The essence of Hinduism. *Hinduism* 40, 1970, 3–5.

241. PAPPU, S. S. Rama Rao. Understanding Hinduism. *Glory of India* 5 (1–2), Delhi, 1981, 1–19.

..(1) H. as Indianism; (2) H. as a rel.; (3) H. as a Darśana; (4) H. as a social organization; (5) H. as a tradition..

242. PARADDI, Mallikarjun. Vīraśaivism in Sanskrit literature. *JKarUD* 20, 1976, 161–167.

..V. shown to have originated from Veda, *Up.*, and Āgamas..

243. PARAMPANTHI, Puragra. *The Cardinal Doctrines of Hinduism.* Dibrugarh, 1955.

244. PARPOLA, A. Sielunvaellusopista. *Teologinen Aikakauskirja* 3, 1971, 151–162.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

245. PARPOLA, A. Proto-Dravidian and Sanskrit in reconstructing the earliest form of Hinduism: Notes on methodology. *Proc. 3rd Intern. Conf. Seminar*, Intern. Ass. of Tamil Res., Publ. de l'Inst. Fr. d'Ind. 50, Pondicherry, 1973, 29–31.

246. PARPOLA, A. The encounter of religions in India 2000–1000 B. C.: methods of analysis. *Temenos* 12, 1976–77, 21–36.

..acculturation analysis; fusion wh. involved *ṚV*-Aryans and the earlier, already indianized, Aryans; Vrātya cult and Vedic Aryan cult.. the Indus civil. has grown from the Proto-Dravidian neolithic background thro' the process of urbanization; this process involves certain universals that have to be taken into account (e. g. systematization of rel. by specialized priestcraft; art of writing; creation of a solar calendar to supersede Indian *nakṣatra*-calendar).. Indus civil. linked to other early civilizations not only by urbanization but also by a similar supporting economy based on agriculture and for the most part flood irrigation.. [dichotomy bet. Vrātya Aryan and *ṚV*-Aryan: some ancient IE marriage and funeral rites are not mentioned in the *ṚV* but are first ref. to in its latest books composed under Vrātya influence.. Soma – absent from the original Vrātya ritual.. proto-Epic poetry to be ascribed to Vrātyas – P. HORSCH, *Gāthās*]..

247. PATEL, Satyavrata. *Hinduism: Religion and Way of Life*. Assoc. Publ. House, New Delhi, 1980; viii + 165.

248. PENSA, Corrado. Considerazioni sul tema della bipolarità nelle religioni indiene. *Tucci Fel. Vol.*, Naples, 1974, 379–409.

249. PAREIRA, Jose. *Hindu Theology: A Reader*. Doubleday and Co., New York, 1976; 558.

250. PIANO, Stefano. *Induismo*. Popoli diversi 5, Torino, 1980.

251. PILLAI, K. Chandrashekhara. Basic principles of Hinduism. *BJ* 24 (1), 14. 8. '77, 193–200.

252. POOR, L. E. *Sanskrit and its Kindred Literatures; Studies in Comparative Mythology*. 1973.

..repr. of 1880..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

253. PRABHAVANANDA, Swami. Know thy self. *Vedānta and the West* 195, Hollywood, 1969, 31–45.

..Hindu rel. not based on authority; allows each one to experience truth of God for himself..

254. PRABHAVANANDA, Swami. *The Spiritual Heritage of India.* Sri Ramakrishna Math, Madras, 1977 ; 374.

..(repr. of *VBD* III. 48. 215).. from Vedic times to Ramakrishna.. *Up.* – bed-rock of Ind. philos. thinking..

Rev.: Moni BAGCHEE, *BJ* 24 (3), 78–79.

255. PRABHU, Pandharinath. *Vedanta, Dharma and Science.* Prabodhan Research Associates, Bombay, 1982; 16.

..the concept of *dharma* is humanistic; *dharma* is for man, not man for *dharma*; *dharma* resilient and responsive to conditions of *deśakāla*.. Veda = totality of knowledge.. Vedic seers and Western natural scientists worked on the same plane..

256. PRATAP CHANDRA. *Hindu Mind.* IIAS, Simal, 1977 ; vi + 152.

..empirical and hist. study.. discards such stereo-types as that ancient Indian thought is spiritualistic and other-worldly..

257. PRESLER, Henry H. *Primitive Religions in India.* CLS for Serampore College, Madras, 1971 ; xvi + 349.

258. PURI, B. N. Kṛishṇa and Kṛishṇaism across India. *S. R. Rao Fel. Vol.*, Delhi, 1983, 311–315.

259. RADHAKRISHNAN, S. The individual and the social order in Hinduism. (in) *The Individual in East and West* (ed. E. R. HUGHES), OUP, 1937, 109–152.

260. RADHAKRISHNAN, S. *Eastern Religions and Western Thought.* OUP, London, 1975 ; xiii + 396.

..(repr.)..

261. RADHAKRISHNAN, S. *Indian Religions.* Vision Books, New Delhi, 1979; 196.

262. RAGHAVACHAR, S. S. Interpretation of scriptures in contemporary Hinduism. *Pr Bh* 84, July 1979, 292–296.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..the old interpretative trad. has been kept alive even in modern times.. H., even in its earliest phase, is monotheistic.. the demythologizing of H. is a well-sanctioned procedure in trad... ethics of compassion (Jainism and Buddhism), egalitarian gospel of the *bhakti* movement, and solidarity of mankind (Christian and Islamic) – these determine the standard modern Hindu attitude in social ethics..

263. RAGHAVAN, V. Hinduism. (in) *Historical Atlas of the Religions of the World* (ed. ISMAIL RAGI AL FARUQI), Macmillan, New York, 1974.

264. RAGHAVAN, V. The Vedas and bhakti. *Ved. Kes.* 67 (7), 1980, 232–236.

..(reprinted from *Ved. Kes.*, Dec. '55).. god as parent; god as father or *guru*; god as mother; god as friend; god as lover; freedom of behaviour with god..

265. RAJAVIRA SASTRI. Īśvaropāsanā ke lie mūrtipūjā mādhyama nahin. (Hindi). *Dayānanda-Sandeśa* 6 (10), 1979, 18–30..

..apropos of DINANATHA SASTRI, "Mūrtipūjā viśvavyāpaka", (Hindi), *Kalyāṇa* (May '79), pp. 154 ff. .. see 199 above..

266. RAMAIYA, V. *The Renaissance of Hinduism.* Tiruchirapalli, 1956.

267. RAMAKRISHNAN, S. Hindudharmarahasyamīmāṁsā. *Saṁvid* 13 (3–4), 1977, 11–14.

..ref. 224 above..

268. RANGANATHANANDA, Swami. *Eternal Values for a Changing Society.* Bh. Vid. Bh., Bombay, 1971; xvi + 884.

..on Hinduism, Ind. culture and philos. ..

269. RANGANATHANANDA, Swami. *The Divine Grace.* Sri Ramakrishna Math, Madras, 1980; 84.

..is salvation possible purely thro' self-effort or is God's Grace indispensable?.. how manliness flowers into godliness..

270. RAYCHAUDHURI, Hemchandra. *Materials for the Study of the Early History of the Vaishnava Sect.* Oriental Books Reprint Corp., New Delhi, 1975; xii + 146.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(repr. of 1920)..

271. REDDY, A. Pulla; MOORTHY, A. Satyanarayana; REDDY, V. Bhaskara. Evolution and incarnations of Lord Vishnu: an analysis of Dasavatara. *Folklore* 22 (5), 1981, 93–97.

..deals with the evolutionary stages of the *avatāras* of Viṣṇu and the social, cultural, and political activities of the Lord in each phase..

272. RENOU, L. *L'Hindouisme, les textes, les doctrines, l'histoire.* 1970.

..5th ed. of *VBD* II. 48. 118.. (concept of impurity as the theoretical basis of caste-system; close connection bet. impurity, evil, and wrong-doing)..

273. RENOU, L. *Religions of Ancient India.* 1972.

..reprint of *VBD* II. 48. 119, *VBD* III. 48. 235..

274. RODHE, Sten. The Indian background of two modern meditation movements. *Studia Orientalia* 50, Helsinki, 1980, 215–228.

..[conception of rel. as well as conception of Hinduism belong to the world outside India; they don't exist in the Indian lgg... T. K. MAHADEVAN, in his rev. on *Essence of Hinduism* in *Indian and Foreign Review* of 15. 1. '80 : "H. is not a rel.; it is not built around an identifiable nucleus; nor is it unicellular. The *sanātana dharma* of the Indo-Aryans – to use a more precise phraseology – is simply a conglomerate of ideas thrown up at random over a millennial span, in response to the mystery of the universe".. F. N. SOUZA, in *IFR* of 1. 5. '80 : "MAHADEVAN is quibbling; he probably reflects some Christian missionary training devised to distort our trad.; H. is defined in *Oxford Dictionary* as a rel. and social system".. RODHE (ref. to Hare Krishna movement): what outsiders call H. is to Prabhupada a cultural institution with Vedic roots, wh. shd. be rather called *varṇāśrama-dharma*.. when H. is treated as a rel., it is often characterised by its inclusiveness]..

275. RONCONI FILIPPANI, Pio. *India magica e religiosa.* Rome.

276. ROY, Benoy Gopal. Some rare concepts of Hinduism. *IPC* 17 (4), 1972, 262–268.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

277. RUKMINI, T. S. A brief survey of Hinduism. *The Divine Life* 43 (9), 1981, 307–310.

..serially..

278. SALETORE, R. N. *Indian Witchcraft : A Study in Indian Occultism.* Abhinav Publications, New Delhi, 1981; vii+216.

..inclusion of witchcraft in the curriculum of studies (*ChUp* VII. 1; *TB* II. 4; *Gopatha B* I. 10); witchcraft mentioned as a profession in *ṚV*; *Dharmaśāstra* writers looked down upon it.. historicity of witchcraft from *ṚV* to the rise and fall of Vikramaśīla monastery..

279. SARAN, A. K. Religión y sociedad (El punto de vista hindú). *Estudios Orientales* 1 (1), Mexico, 1966, 3–13.

280. SARMA, D. S. *Essence of Hinduism.* Bhavan's Book Univ. 171, Bh. Vid. Bh., Bombay, 1971; 121.

..(rev. ed. of author's *What is Hinduism?* 1939 = *VBD* I. 112. 47)..

281. SARMA, D. S. God and man in Hinduism. *AP* 46 (4), 1975, 145–150. (Also, *Yuva Bharati* 5. 1, 1977, 17–21).

..(repr. from *AP*, July '35)..

282. SASTRI, Jyotsna. Bhūtavidyāsamīkṣā. *SP*, 29 AIOC, Poona, 1978, p. 37.

..*bhūtayoni* included *devayoni*; it is eightfold.. discusses means of propitiating *bhūtas*..

283. SASTRY, Krishna Murty. Evaluation of Hinduism in the light of modern science. *Hindutva* 10 (11–12), 1980, 9–18.

...scriptures do not oppose "progress"; Vedic evidence in support of this.. early Aryans were positivistic and life-affirming; *smṛti*-ideal of renunciation was never put into practice.. Hindu ethics not averse to money..

284. SASWADKAR, P. L. Vaidika āryāṁce ṛṇa – Hindudharma. (Marathi). *Jñāneśvara* 11 (2), 1979, 5–8.

..indebted to pre-Vedic non-Aryan culture..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

285. SCHNEIDER, U. Miscellanea zur indischen Religionsgeschichte. *Zeitschrift für Religions-und Geistesgeschichte* 17, 169ff.

286. SCHNEIDER, U. Kṛṣṇas postumer Aufstieg. Zur Frühgeschichte der Bhakti-Bewegung. *Saeculum* 33 (1), 1982, 38–49.

287. Seminario sobre humanismo hindú. *BAEO* 12, 1976, 216–219.

288. SEN, Asis. The facial transformation of the great mother. *VBQ* 40 (4), 1975–76, 344–364.

..Indus valley representation considered..

289. SEN, Madhu (ed.). Studies in Religion and Change. Books and Books, New Delhi, 1983; 326.

..dharmic outlook; *karma*; *puruṣārthas*..

290. SEN, Sushanta. The influence of non-Hindu traditions on the development of Hinduism. *The Vishva-Bharati Journal of Philosophy* 10 (8), 1974.

291. SEN Sushanta. The heart of Hinduism. *Pr Bh* 86 (6), 1981, 256–263.

..a distinctive life-style based on a particular type of rel. thought originally evolved by the ancient Aryan settlers in NE India came to be known as Hinduism.. Vedas are the foundational scriptures on wh. the entire superstructure of H. rests.. *Gāyatrī-mantra* contains the quintessence of the entire mass of Vedic lit...

292. SHAH, U. P. Hinduism and world faith. *Indol. Stud.* 3 (1–2), Delhi Univ., 1974.

293. SHAHABUDDIN, M. Indian religions and customs. *CR* 1, 1969, 247–266.

294. SHARMA, Arvind. The notion of cyclical time in Hinduism. *Contributions to Asian Studies* 5, 1974, 26–35.

..widely, almost universally, held view is that the notion of time in H. is cyclical (as against 'linear' in Semitic religions); however, acc. to S., no unequivocal ref. to cyclical notion of time is found either in *Śruti* or *Smṛti*; notion of time in H. tends to vary with the *puruṣārthas*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

295. SHARMA, Arvind. Some misunderstandings of the Hindu approach to religious plurality. *Religion* 8 (2), London, 1978, 133-154.

296. SHARMA, Arvind. *Textual Studies in Hinduism.* Manohar Publications, New Delhi, 1980; 183 + notes.

..collection of 8 essays : (2) An analysis of three epithets applied to Sūdras in *Ait Br.*; (3) Hindu interpretation of a *Ch Up* verse; (4) A comparative study of the eternity of the Vedas and the Qur'an; (8) The notion of cyclical time in Hinduism (see 294 above)..

297. SHARMA, Haravamsalal. Bhakti kā vikāsa aura viśleṣaṇa. (Hindi). *Śodha-patrikā* 33 (1), 1982, 5-15.

298. SHARMA, Peri Sarveswara. The essential qualities of Hinduism. *Bh. Vid.* 38, 1978, 81-94.

..(1) authority of the Veda; (2) transmigration of soul; (3) caste-system; (4) concept of *yugas*..

298A. SHARMA, Pushpendra Kumar (ed.). *Hindu Religion and Ethics.* Mot. Ban., Delhi, xii + 402 + xxii.

299. SHARMA, T. N. *Religious Thought in India.* Ramneek Publications, New Delhi, 1980; xii + 144.

300. SHARROCK, John A. *Hinduism : Ancient and Modern in the Light of Incarnation.* Bharatiya Publ. House, Varanasi, 1979; xi + 235.

..[desperate efforts to galvanize the old Vedism into life, and to allegorize away such parts of the Hindu scriptures as shock the newly formed moral sense.. many reforming societies and eclectic religions.. still the Hindus can find no rest for their souls]..

301. SHOURIE, Arun. *Hinduism : Essence and Consequence.* Vikas Publishing House, Sahibabad, 1979; xii + 414.

..a study of *Up.*, *Brahmasūtras*, and *Bhagavadgītā*.. the author seeks to de-mystify H. 'by converting theological questions into questions of this world' and to discuss their social relevance.. he views philosophy 'not as a spontaneous eruption in isolated solitary minds but as an aspect of the official ideology of an era'..

Rev.: K. K. RAJA, *ALB* 43, 69-71.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

302. SIDDHINATHANANDA, Swami. *Wealth and Wisdom of India*. Bhavan's Book Univ. 238, Bh. Vid. Bh., Bombay, 1980; xiv + 271.

..expounds diff. aspects of India's central theme, viz., religious culture..

303. SIEGEL, Lee. Commentary : Theism in Indian thought. *PEW* 28 (4), 1978, 419–423.

..ref. to *Ch Up* and *Śvetāśvatara Up*... (theism in western thought is a particular way of describing God; theism in Indian thought, wh. culminates and asserts itself most strongly in the *bhakti*-cults, is a celebration of God's utter and sweet indescribability)..

304. SINGH, G. R.; DAVID, C. W. *Viśva ke pramukha dharma*. (Hindi). The Hindi Theological Lit. Committee, Bareilly, 1977; 338.

305. SINGH, Harbans; JOSHI, Lal Mani (ed.). *An Introduction to Indian Religions*. Panjabi Univ., Patiala, 1973; VI + 279.

..pp. 1–11 : Before history begins; 12–75 : The Hindu rel. ..

306. SINGH, H. N. *Contribution of S. Radhakrishnan to Indian Religious Thought*. Bihar Granth Kutir, Patna, 1979; vi + iv + 346.

307. SINHA, Binod Chandra. *Serpent Worship in Ancient India*. Books Today (Worship of India Series), New Delhi, 1979; xvi + 87 + 47 pl.

308. SINHA, Binod Chandra. *Tree Worship in Ancient India*. Books Today (Worship in India Series), New Delhi, 1979; 103 + 44 pl.

309. SIRCAR, D. C. *Studies in the Religious Life of Ancient India*.

..*VBD* III. 48. 262.. (speaks of sectarianism of some sort in the rel. life of India even before the advent of the Aryans, some of whom had gradually adopted it before the latest hymns of the *ṚV* were composed)..

Rev.: T. K. RAVINDRAN, *JIH* 51 (1), 253–54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

310. SIVANANDA, Swami. *All about Hinduism*. The Divine Life Society, Sivanandanagar, 1977; xv + 374.

..rev. ed. of 1947..

311. SIVARAMAN, K. Modern studies of Hinduism : a survey and an estimate. *Religion and Society* 17 (2), 1970, 70–80.

312. SIVARATNAM, C. *An Outline of the Cultural History and Principles of Hinduism*. Stangard, Colombo, 1964; v + 299.

313. SLUSZKIEWICZ, E. Religie Indii : Wierzenia Wedyjskie. *WiZ* 1958 (10), 584–590.

314. SLUSZKIEWICZ, E. Religie Indii. *Zarys dziejów religii*. Wyd. 1, 1964, 131–166; Wyd. 2, 1968, 45–81.

315. SMITH, B. L. (ed.). *Hinduism, new essays in the history of religions*. Suppl. to *Numen* 33, Brill, 1976; viii + 231 + map, charts, plates, etc.

316. SMITH, F. Harold. *Outline of Hinduism*. The Epworth Press, 1934; 135.

317. SMITH, R. Morton. The early heresies in the development of Indian religions. *Ind. Taur.* 2 (1974), 1975, 149–198.

..184 B. C. – 648 A. D. .. heresy = rejection of the authority of the Veda.. full acceptance of *AV* as a Veda may be paralleled by the gradual absorption of local and pre-Aryan gods / godlings into Purāṇic Hinduism, the local priesthoods being given Brāhmaṇa status (Atharvan-Aṅgirases have access to *ṚV*-material).. common ground of orthodoxy and heresies : attitude towards caste; the self, its terminologies and teachers; asceticism; conception of *nirvāṇa*; ethics..

318. SOLIS PRECIADO, Benjamin. *Origines y evolución de la Bhakti Vaiṣṇava* (*Del Rig Veda a los Bhakti-Sūtras*). DD, El Colegio de México, 1975; 124.

..see 4.64 above..

319. SOLOMON, Theodore J. *The Origin and Development of early Indian Bhakti : the autochthonous heritage of Vaiṣṇavism*. DD, Chicago Univ., 1966; 343.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. *VBD* III. 48. 269..

320. SPENCER, Sidney. William Blake and Indian religious thought. *AP* 46 (2), 1975, 66-69.

321. SRIVASTAVA, Mahesh Chandra Prasad. *Mother Goddess in Indian Art, Archaeology, and Literature*. Agam Kala Prakashan, Delhi, 1978; xv + 231 + illustr.

..MG in pre- and proto-hist. period; MG in Vedic period..

322. VON STIETENCRON, H. Traditional patterns of social security in Hinduism. *GSI* II, 1976, 286-295.

..[West : (1) man is living only once; (2) all human beings are equal before God – before law; they shd. have equal chances in life; (3) inequality is to be overcome by love and compassion].. [Hindu view : merit - detachment - knowledge-release].. Hinduism knows of several layers of truth wh. correspond to diff. horizons of consciousness, to diff. degrees of awareness and spiritual achievement; therefore, there is a twofold conception – fundamentals and second sets of ideals and moral teachings; these latter are at the base of Hindu society; H. accepts human inequality.. Hindu society as a whole depends on the proper functioning of secular leadership (king, officers) and family and spiritual leadership (priest, rel. institutions) and castes; the first factors in these two pairs are related to self-realization thro' merit, the second ones to socio-economic security.. in Hindu society, the rel. motivation is always dominant..

323. VON STIETENCRON, H. Die Rolle des Vaters im Hinduismus. (in) *Vaterbilder in Kulturen Asiens, Afrikas, und Polynesiens* (ed. Hubertus TELLENBACH), Stuttgart, 1979, 51-72.

324. STORK, Hélène. La naissance d'un fils dans la tradition religieuse du l'Inde. *Journal de Psychologie*, 1980, 151-186.

325. STROUP, Herbert Hewitt. *Like a Great River : an Introduction to Hinduism*. Harper and Row, New York, 1972; 200.

326. SUBRAMANIAN, Anna N. What is Hinduism? *Ved. Kes.* 62 (1), 1975, 15-19.

327. SUR, A. K. *Dynamics of Synthesis in Hindu Culture*. Indian Publications, Calcutta, 1973; xvi + 112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

328. SYRKIN, A. J. ZUR Charakteristik des hinduistischen Pantheons. (Russ.). *Tartu Oriental Stud.* 2, 1973, 148–188.

..(German summary).. cf. *VBD* III. 48. 280..

329. THAKUR, Anantlal. Religion and philosophy. *JOIB* 26 (1), 1976, 68–76.

..(from Pres. add., Rel. and Phil. sect., 26 AIOC, Ujjain, 1972)..

330. THOMAS, P. *Hindu Religion. Customs and Manners.* 1975; xii+144+235 illust.

331. Traditional Hinduism and social development. *BITCM* 1976 (Jan. to June), 227–278.

..(report of Seminar).. N. MURUGESA MUDALIAR: concept of development; Vedic and Āgamic Hinduism; encounter with Buddhism and Jainism; Brahmin reaction; code of Manu and *varṇāśrama*; displacement of ritualism and superstition; period of protest; impact of the West; threshold of modernity; growth of intellectual liberalism; recovery of faith; classical H.'s relevance to India's development today; H. in secular India; modern H. and social concern; *karma* and social consciousness; attitude to science and social change; need for new spirit; intrusive and extrusive views..

332. TRIPATHI, Gaya Charan. Die Vorstellung der Dämonen im indischen Glauben. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 989–1002.

..demons in Vedic period (1500–500 B. C.): three classes – cosmic (*asuras*), human (*dāsa-dasyu*), earthly (*rakṣas*, diseases, etc.)..

333. VEDA VYAS. What is Hinduism? *BJ* 25 (24), July 1979, 36–41.

334. VEDAVYAS, E. *Hinduism in the Space Age.* United Social, Cultural, and Educational Foundation of India, New Delhi, 1975; xl+652+10 pl.

Rev.: Swami SHRADDHANANDA, *Pr Bh* (Jan. '77), 38–39.

335. VENIRAMA SARMA, Gauda. *Śikhā aura yajñopavīta.* (Hindi). Jadau Kunwar Rashtrabhasha Series 16, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

336. VENKATESWARAN, A. L. Is Hinduism fatalistic and other-worldly? *BJ* 22 (5), 28. 9. '75, 31–37.

337. VAIDYANATHAN, S. Indo-Aryan elements in the bhakti literature of Tamil. *27 PICO*, Ann Arbor, 1969, 356–357.

338. VYAS, R. N. Has devotion come to India from outside? *Dar. Int.* 14 (3), 1974, 11–24.

..No; concept of *bhakti* present in Veda and *Up*. ..

339. WALKER, Benjamin. *The Hindu World. An Encyclopedic Survey of Hinduism*. Praeger, New York, 1968; Vol. I: xiii + 608; Vol. II: xi + 695.

..*VBD* III. 48. 293..

Rev.: Ainslie T. EMBREE, *JAH* 5 (1), 58–60; Paul HORSCH, *As Stud* 27 (2), 153–55.

340. WERNER, Karel. Problems of interpretation of Indian religions. *Cambridge Symposium of Indian Religions*, March 1975.

..diff. levels of interpret. of Vedic texts..

341. WILSON, H. H. *Essays and Lectures on the Religions of the Hindus*. 1976, Vol. I: *Religious Sects of the Hindus*, xii + 399; Vol. II: *Miscellaneous Essays and Lectures*, 416.

..(select works collected and ed. by R. ROST).. repr. of 1861–62..

342. WING-TSIT CHAN; FARUQUI; KITAGAWA; RAJU. *The Great Asian Religions*.

..Part 1: Religions of India (chh. 1–9): *Ṛgveda* to Gandhi..

Rev.: Lois ROTHENHEBER, *JAOS* 90, 603–605.

343. YAMUNA DEVI, Brahmacarini. Swami Chinmayananda's Views on Hinduism as a World Religion. *Tap. Pras.* 15 (11), 1977, 16–19,

..synopsis of DD, Bombay Univ. ..

344. YOUNG, Katherine. Conversion in India and North America; some reflections. *ARC* 8 (1), McGill Univ., 1980, 2–12.

..one was *born* a Hindu; traditionally, one cd. not be converted to H.; H. was not missionary-oriented.. How did H. cope with the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aggressive missionary activity of other religions? (1) exclusiveness and privilege (in Vedic period: 1700–500 B. C.); (2) knowledge and dialectics; (3) sympathetic pluralism; (4) caste rigidity..

345. YOUNGER, Paul. Methodological issues arising from the study of Indian religious phenomena. 27 *PICO*, Ann Arbor, 1969, 307–308.

346. YOUNGER, Paul. *Introduction to Indian Religious Thought*. The Westminster Press, Philadelphia, 1972; 142. (Also, publ. by Darton, Longman and Todd, London).

..Y. sees the total "rel. experience of the Indian" to be "gradually emerging as the most viable rel. alternative to modern Western man".. Indian experience of the world in "acceptance" of its givenness and the equally fundamental quest for "transcendence".. total Indian experience as a balance bet. rootedness in a natural "harmony bet. cosmos, society, and man" and an ultimate fulfillment of experience beyond but not antagonistic to the "world".. beyond "phenomenology" and "history" to "meaning" and "truth"..

Rev.: W. HALBFASS, *JAOS* 94, 256–58; Robert F. OLSON, *PEW* 23 (4), 550–51; Marcus WARD, *AP* (Mar. '73), 137–38.

347. ZAEHNER, R. C. *Hinduism*. 1972.

..repr. of *VBD* III. 48. 301.. *L'Induismo* (Italian transl., Il Mulino, Bologna, 1972; 291); *L'Hindouisme* (French transl. by E. de VITRAY-MEYEROVITCH, Desclée de Brouwer, Paris, 1974; 222)..

Rev.: Alda GALLERANO (Italian transl.), *IONA* 23 (3), 439; J. VARENNE (French transl.), *RHR* 189, 217.

49. VEDIC RELIGION AND MYTHOLOGY.

1. AMARASIMHA. *Svāmī Dayānanda kā vaidika īśvaravāda*. (Hindi). Atmaram, Delhi, 1970; 13+188.

..cf. *VBD* III. 49. 3..

2. BAILEY, H. W. The second stratum of the Indo-Iranian gods. *Mithraic Studies* I, 1975, 1–20.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..sees Mitra in the Indian trad. as a member of the Great House (*āditi-*), as functionary setting the House dependants in their proper places – in fact, disciplining them – neither as just a 'kindly' god nor as a 'covenant-fosterer'; M. was one of a system of 17 newly conceived gods on the model of the Great House, a concept raised from the earth to the sky and not from the sky descended to the earth.. see 50. 81 below..

3. BERGAIGNE, Abel. *Vedic Religion according to the Hymns of the Ṛgveda.* Aryasamskriti Prakashan, Poona, 1969–73; 4 vols. (including index vol. by M. BLOOMFIELD): xxviii + 328 + 523 + 379 + 132. (Also, Mot. Ban., Delhi, 1977).

..English transl. by V. G. PARANJPE of A. B.'s *Religion Védique* (= *VBD* III. 49. 6)..

Rev.: K. P. JOG, *ABORI* 56, 283–84.

4. BHANDARI, Bharati V. Vedon men avatāra-kalpanā kā mūla. (Hindi). *SP*, 28 AIOC, Dharwar, 1976, p. 24.

..Vāmana, Matsya..

5. BHATT, Sri Krishna Datta. Tū hī mātā, tū hī pitā hai. (Hindi). *Kalyāṇa* 54 (12), 1980, 505–506.

..based on *ṚV-mantras*..

6. BHATTACHARJI, Sukumari. *The Indian Theogony.*

..see 48. 36 above..

Rev.: M. BIARDEAU, *AA* 73, 1353–54; Adalbert J. GAIL, *ZDMG* 122, 412–13.

7. BHATTACHARJI, Sukumari. Gods and demons in the Vedas. *JASBen* 21 (1–2), 1979–80, 1–8.

..gods = Aryans; demons = pre-Aryans.. see 52. 3 below..

8. BHATTACHARYA, Debika. A comparative study of the Atharvavedic and Indo-European occult practices. *JOIB* 26 (4), 1977, 353–361.

..*AV* and IE practices might have sprouted from a common source..

9. BHISE, Usha R. On henotheism. *VIJ* 12 (1–2), 1974, 33–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedic rel. may be described as polytheism rather than as henotheism; no idea of gradation of gods; they wield supreme powers over their respective domains; the only norm guiding them is *ṛta*..

10. BHISE, Usha R. Early Vedic worship. *Bh. Vid.* 41 (3-4), 1981, 6-25.

..based mainly on *ṚV*.. types of worship..

11. CHATTOPADHYAYA, Ksetresh Chandra. *Vedic Religion.* CASP, BHU, 1975; 106.

.. 4 lectures : The background; gods and goddesses; other principal deities..

12. CHOUDHURY, Usha. Vedārthānuśīlana – bhāratīya evaṁ pāścāttya paramparā tathā nūtana saṁbhāvanāen. (Hindi). *Comp. An. Stud. Vedas* I, Nag Publ., 1981, 65–82.

..Sāyaṇa's approach to Vedic mythology; DAYANANDA and AUROBINDO re-introduced the basic philosophic ethos of the Veda; recent interpretation on the basis of the new meaning of 'myth'.. the *guhya* of the Veda was understood by the authors of *Brāhmaṇas* and *Āraṇyakas*..

13. CLAYTON, A. C. *The Rigveda and Vedic Religion.*

..see 4.13 above..

14. COOMARASWAMY, A. K. Brahmanism. *Encyclopedia Americana*, 1947, p. 394.

15. DANDEKAR, R. N. Vasiṣṭha's contribution to the religious ideology of the Vedic period. 29 *PICO*, Vol. 6, 1976, 391-398. (Also, *SP*, 29 ICO, Sect. 7, 1973, p. 96).

..see 32.19 above.. (1) V. took birth in this world because he wanted to fulfil his obligation of helping the cosmic process continue uninterruptedly; (2) V.'s role in the socio-political hist. of the Vedic period as Brahman-Purohita; (3) In his Varuṇa-hymns, V. introduces the rudiments of the classical doctrine of *bhakti*; (4) V. as co-ordinator and harmonizer of the two rel. cults – the ancient Varuṇa cult and the newer Indra-cult..

16. DANDEKAR, R. N. Indo-Europeanism and Vedic mythology: some notes. *V. S. Apte Comm. Vol.*, Poona, 1978, 4–16.

..(also included in 17 below)..

..36

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17. DANDEKAR, R. N. *Vedic Mythological Tracts.* Ajanta Publ. (India), Delhi, 1979, vii + 383.

..Select Writings – Vol. I.. Savitṛ; Varuṇa; Viṣṇu; Pūṣan; Yama; Indra; Rudra; Agni; Varuṇa and Vasiṣṭha; Indo-Europeanism..

Rev.: Leela ARJUNWADKAR, *Library Newsletter* (S. P. College) 1 (1) and 2 (1); G. V. DEVASTHALI, *ABORI* 61, 279–80; S. G. KANTAWALA, *JOIB* 31, 97–98; A. A. R., *ALB* 43 (suppl.), 9–10; K. V. SARMA, *VIJ* 17, 391; S. A. UPADHYAYA, *Bh. Vid.* 40, 72–74.

18. DANGE, Sadashiv A. Śiśnadeva and the Vedic cult of the nude. *VIJ* 18 (1–2), 1980, 22–25.

..*śiśnadeva*: a person who "sports the organ"; probably refers to a cult of the nude; *nagna* as a rival ritualist; therefore, hated..

19. DANGE, Sadashiv A. Purūravas – vādagrasta yājñika, (Marathi). *VSMV* 1979, 1980, 13–22.

..originally a *yājñika* Brāhmaṇa, P. may have become a prosperous king; censured by orthodox ritualists; but his popularity was great; therefore, censure not reflected in Vedic lit...

20. DAVE, P. T. Pitṛ-worship in Vedic literature compared with that of the other religions. *BCGV* 16–17, 1971–72, 11–17.

..see 51. 60 below..

21. FARUK KHAN. Veda aura ekeśvaravāda. (Hindi). *Ve. Ku.*, Sept. 1970, 22–25.

22. GONDA, Jan. *Die Religionen Indiens* I: *Veda und älterer Hinduismus.* Verlag W. Kohlhammer, Stuttgart, 1978; xvi + 407.

..*VBD* III. 48. 107.. second rev. and completed ed. with 500 additional notes.. see 48. 132A above..

Rev.: G. B., *ZDMG* 130 (3), 655; R. N. D., *ABORI* 61, 270; E. SLUSZKIEWICZ, *RO* 34 (1), 117–123.

23. GRISWOLD, H. D. *The Religion of the Rigveda.* Mot. Ban., Delhi, 1971; xxiv + 392.

..repr. of *VBD* III. 49. 35..

Rev.: Tripura Sankar SEN, *BRMIC* 24 (2), 65–67.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. GUPTA, S. K. Dayānanda Sarasvatī kā vaidika devatāvāda. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, p. 46.

..D. has taken over the *devatāvāda* of Yāska and has expounded, modified, and expanded it..

25. HILLEBRANDT, A. *Vedic Mythology*. Mot. Ban., Delhi; Vol. I, 1980, xv + 476; Vol. II, 1981, viii + 488.

..English transl. by Sreeramula Rajeswara SARMA of *VBD* III. 49.36..

Rev.: A. A. R. (Vol. I), *ALB* 44–45 (Suppl.), 16–17; S. R. SWAMINATHAN (Vols. I and II), *ALB* 46, 184–86.

26. HUMBACH, Helmut. Methodologische Variationen zur arischen Religionsgeschichte. *Güntert Comm. Vol.*, 1974, 193–200.

..(ref. K. HOFFMANN, *WuS* 1940, NF 3, 146 ff.: *uṣṭra* occurring in *Dānastutis* became known to Vedic poets thro' Iranian or half-Ir. princes).. also cf. *uraṇ* = lamb.. Devas and Asuras; Yama-Yamī myth..

27. IVANOV, V. V.; TOPOROV, V. N. [Perun and Indra]; [Jarila and Pūṣan]. (Russ.). (in) *Sign, Language, Culture*, Mouton, 1970, 321–389.

..see 50.46 and 69 below..

28. JAIN, Jyotiprasad. Revival of Śraman dharma in the later Vedic age. *Jain Journal* 7, Calcutta, 1972–73, 87–94; 109–113.

..contd. from *VBD* III. 48.144..

29. JEZIĆ, Mislav. Some thoughts comparing Ṛgvedic and Hellenic myths. *Ind. Taur.* 6, 1978, 155–167.

..see 38.21 above.. Hellenic mythology represents a very large picture of a mythical hist. of the world and more or less precise genealogies of gods; in *ṚV*, parentage of gods is something to be inferred and uncertain; *ṚV*- myths are mythology in the making.. Hesiod depicts what happens when Zeus enters the battle, as if he saw it; the *ṚV-kavi* enumerates the virtues of Indra, feeling his presence in storms and battles.. see sect. 53 below..

30. JOHNSON, Willard. *Poetry and Speculation of the Ṛg Veda*.

..see 4.28 and 36.15 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

31. JOSHI, J. R. Mythology in Vedic Sanskrit, canonical Pāli, and Ardhamāgadhī. *CASS Stud* 6, 1982, 11–19. (Also, *SP*, Winter Inst., Vedic Interpret., CASS, 1980, 11–12).

..mythological position and significance of Vedic deities were changed in Theravāda Buddhism and Śvetāmbara Jainism; in the latter two religions, sphere of mythology became limited and subordinate; Vedic mythology was used by them for new ideas with necessary modifications..

32. JOSHI, Lakshman Sastri. The cosmic state and collective kingship of Vedic gods. 29 *PICO*, Vol. 6, Paris, 1976, 413–417.

..see 52.23 below..

33. JOSHI, S. B. *Ṛgveda-Sāra: Nāgapratimāvicāra.* (Kannada).

..see 4.29 above.. there is a Nāga element in practically all the gods of the *ṚV*.. (method of psychoanalysis combined with that of comparative mythology)..

34. KAELBER, W. O. Tapas, birth, and spiritual rebirth in the Veda. *Hist Rel* 15 (4), 1976, 343–386.

35. KAILASH CHANDRA, Vidyalamkara. *Pitṛpūjā* (*Ārya pūjāpaddhati men udbhava aura vikāsa*). (Hindi). Bharatiya Grantha Niketan Publication, Delhi, 1976; 1o+296.

..practice of ancestor-worship quite common in all Aryan (IE) tribes.. the right to perform rel. rite for a deceased person linked up with the legal claim to inherit or share in the property of the deceased.. the book represents a well-documented account of *Pitṛpūjā* as it obtained in diff. regions at diff. times; discusses motives and modes of ancestor-worship among diff. peoples.. Aryan ancestor-worship described on the basis of lit. from *ṚV* to *ŚS* and *GS*.. see 51.61A below..

Rev.: SHIV RAJ, *PJ* 13, 331–32.

36. KANTAWALA, S. G. Ṛgvedakālīna dharma-eka vihaṁgāvalokana. (Guj.). *Svādhyāya* 15 (2), 1978, 129–133.

37. KARMALKAR, Bhaskar. Vaidikadevānāṁ nisarga-saṁbandhaḥ. *Saṁ. Bh.* 32 (32), 30.10.'82, p. 4.

..serially..

38. KEITH, A. Berriedale. *Religion and Philosophy of the Veda and the Upaniṣads.* 1976.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint of *VBD* III. 49. 48.. 2 vols. ..

39. KUIPER, F. B. J. The basic concept of Vedic religion. *Hist Rel* 15 (2), 1975, 107–120.

..key to an insight into Vedic rel. to be found in its cosmogony.. in the first stage cosmogony (*ṚV* X. 129. 7) : undifferentiated unity; second stage represented by Indra's birth.. Asuras = gods of primordial world; Devas = gods of celestial world; when Indra slew the dragon, Devas and Asuras came to terms; Asura Varuṇa came over to the side of Devas.. Asuras were not evil demons, but potential gods whose assistance was sought by Devas to achieve their aim.. at the time of New Year, Asuras returned to earth and renewed their war with Devas.. the third step of Viṣṇu corresponds to transcendental world in wh. *asat* and *sat* are united and reconciled in the synthesis of an all-embracing unity.. Vedic world-order was a precarious balance bet. the powers of chaos and cosmos; this world was only a part of much wider universe, wh. also comprised non-individualized world.. Viṣṇu's role was most significant..

40. LAKHPATRAY "PRABHAKAR". Āryasamāja aura vaidika dharma. (Hindi). *VJ* 29 (11), 1981, 20–22.

41. LAL, S. K. Vedic-Purāṇic vinculum. *Pur.* 24 (1), 1982, 91–100.

..Vedic Rātri served as a unifying force in the Purāṇic mythology to bridge the gulf bet. Vaiṣṇavism and Śaivism because of her two-fold char. in *ṚV*, viz., (1) solar connection and (2) demon-destroying nature..

42. MACDONALD, K. S. *Vedic Religion or the Creed and Practice of the Indo-Aryans, three thousand years ago.* Calcutta, 1982; iv+180.

..reprint..

43. MACDONELL, A. A. *Vedic Mythology.* Mot. Ban., Delhi, 1981; vi+190. (Also, Gordon Press, New York, 1974; 174).

..*VBD* III. 49. 51.. (reprint)..

44. MATHUR, P. N. The origins of celestial coordinate system in hoary antiquity. 16 *ICHC*, 1981, 1–39.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(xerox).. Mitra = god of the beginning of rains (*anurādhā*); Varuṇa = god of the end of rainy season (*śatabhiṣaja*); this Mitra-Varuṇa ideology can be dated 8th mill. B. C. .. *RV* civil. (cf. J. F. JARRIGE and R. H. MEADOW in *The Scientific American*, Aug. '80)..

45. MC CLAIN, Ernest G. *The Myth of Invariance: The Origin of the Gods, Mathematics and Music from the Ṛgveda to Plato.* Shambhala/Random House, New York, 1978; xxi+216.

..introd. by Siegmund LEVARIE; ed. by Patrick A. HEELAN.. see 4.33 above and section 53 below..

46. MILLER, Jeaninen. *The Vedas: Harmony, Meditation, and Fulfilment.*

..see 34.132 above.. [M. suggests that Vṛtra represents the "primeval chaos, inertia, and darkness" and also tentatively identifies the waters with "primeval chaos holding all things in potentia, so that Vṛtra and the cosmic waters are the same]..

47. MOELLER, V. *Die Mythologie der vedischen Religion und des Hinduismus.*

..*VBD* III. 49. 55..

Rev.: E. SLUSZKIEWICZ, *RO* 34 (1), 128–33.

48. MUKHOPADHYAY, Biswanath. Parokṣapriyā iva hi vai devāḥ pratyakṣadviṣaḥ. *SP*, 31 AIOC, Jaipur, 1982, p. 43.

..the study of this phrase leads to the following conclusions: (1) it indicates the nature of the gods; (2) proves to be an etymological principle; and (3) reflects the way of worshipping the gods..

49. MUNISVARADEVA. Ṛgvedīya-deva-manuṣya-saṁbandhaḥ. *VIJ* 13 (1–2), 1975, 225–228.

..see 4.35 above..

50. MUNSHI RAM, Acharya. Vedon men bhagavatkṛpā. (Hindi). *Kalyāṇa* 50 (1), 1976, 191–202.

51. OGIBENIN, B. L. *Structure d'un mythe védique: le mythe cosmogonique dans le Ṛgveda.* "Approaches to Semiotics" 30, Mouton, The Hague, 1973; 170.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..French transl. of the original Russian by Catherine BRODSKY-CAMPBELL.. cf. *VBD* III. 49. 60.. Introduction : goals and methods of the work; Chh. 1–3 : semiotic analysis of Vedic universe – this centres upon the *axis mundi*; *ṚV*-divinities group themselves around it; symbolism of waters, milk, cows is thoroughly examined; elementary cosmic act ; separation of created, ordered universe from uncreated, disordered universe; Ch. 4 : ritual aspect of Vedic cosmogony; the symbolism of the sacrificial pole and the world-tree; Ch. 5 : " the equational logic of the Vedic myth in action " – six functional elements set in order out of more than 1000 Vedic hymns : (1) finding/setting in place of the sun; (2) making space; (3) establishing/maintaining distance; (4) filling in the intermediate space; (5) embracing all that exists; (6) extending beyond heaven-and-earth; Ch. 6 : *Ṛta*, *tapas*, etc., discussed; Ch. 7 : a final transformation of the basic myth..

Rev. : Wendy O'FLAHERTY, *BSOAS* 38 (1), 172–75.

52. OGIBENIN, B. L. Étude des motifs mythologiques du Ṛgveda : Recherches structurales sur le vocabulaire religieux védique. *Annuaire de l'Ecole Pratique des Hautes Études*, Sect. des sc. rel., 85, 1976–77, 189–192.

53. OGIBENIN, B. L. Introduction à l'analyse sémiotique du discours religieux védique. *Annuaire de l'Ecole Pratique des Hautes Études*, Sect. des sc. rel., 84, 1977, 205–210.

..ideological discourse : (a) thematic, (b) mythological.. Uṣas, Indra, Maruts..

54. PALIWAL, Haridatta. Vaidika-dharmasya viśeṣatā. *GKP* 23 (6), 1971, 374–376.

55. PANDIT, M. P. *Key to Vedic Symbolism*. Pondicherry, 1973.

56. PARADKAR, M. D. Conception of god in Vedic literature as well as the Gāthās. *JKRCOI* 43, 1971, 64–115.

..3 lectures..

57. PARAMANANDA SASTRI, Acharya. Vaidika-dharma men mānavatā kā sandeśa. (Hindi). *VJ* 26 (6), 1977; 16–18.

58. PATEL, Gautam. Vaidika devatā – ekeśvaravāda. (Guj.). *BCGV* 20–21, 1977, 108–115.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

59. PATYAL, H. C. Tortoise in the Vedic mythology and ritual. *BDCRI* 38, 1978–79, 107–115. (Also, *SP*, 29 AIOC, Poona, 1978, p. 29).

..tortoise holds divine position and possesses supernatural powers.. see sect. 54 below..

60. PATYAL, H. C. The ass in the Vedic mythology and ritual. *SP*, 5 WSC, 1981, 160–161.

..ass appears in Vedic mythology as a beast of burden; it draws the chariot of Aśvins; *gardabheṣṭi* for removal of sin and for purification; in animal-sacrifice, an ass with lop ears is offered to Rakṣasas.. see sect. 54 below..

61. PHILLIPS, Maurice. *Teaching of the Vedas: What light does it throw on the origin and development of religion.* Seema Publications, Delhi, 1976; viii+240.

..reprint..

62. POLOMÉ, E. C. Approaches to the study of Vedic religion. *W. P. Lehmann Fel. Vol.*, 1977, 405–415.

63. PRABHAVANANDA, Swami. *Vedic Religion and Philosophy.* Sri Ramakrishna Math, Madras, 1978; 172+iv.

..7th ed. ..

64. PRIYANANDA. Universality of Vedic religion. *Ved. Dig.* 15 (5–6), 103–104.

65. RAMDAS. Vedon men śaktivāda. (Hindi). *VJ* 23 (6), 1974, 9–11.

..*devatā* = divya-śakti..

66. RAMDAS. Aryon kā īśvaradarśana. (Hindi). *VJ* 25 (3–4), 1976, 100–102.

67. SANKARACHARYA OF KANCHI. The strength of the Vedic religion. *Kamakoti Vani* 9 (9–10), 1977, 5–9.

68. VON SCHROEDER, L. *Mysterium und Mimus im Rigveda.* 1974; 501.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint of 1908, Leipzig.. Kritische Untersuchung und literarhistorische Darstellung der dialogischen und dramatischen Lieder, Saṁvādas, im *RV* : mit einer Einleitung, Anmerkungen und einem Index..

69. SHARMA, Laxmikant. Ṛgvedīya asura kā svarūpa. (Hindi). *Medhā*, Raipur, 63–79.

..*asura* = (originally) national god of Assyria, viz., Ashshur..

70. SINHA, Rekha. Treatment of gods and significance of yajña in the Vedas (a psychological study of the notion of devatā). *SP*, 4 WSC, 1979, 20–21.

..psychological sense predominates in the char. of Vedic gods.. Agni = not only the burning fire, but "illumined will"; Indra = not only the most powerful atmospheric god, but "giver of light and thought forces"; Sūrya = creator; Vāyu = life-energy.. studies *ṚV* I. 104 from this pt. of view.. speaks of *dravyayajña* and *jñānayajña*.. see 52.46 below..

71. SIVA SANKARA. Vasiṣṭha-nandinī. *Vedavāṇī* 33 (1), 1980, 24–48.

..on Mitra, Varuṇa, Vasiṣṭha, etc. ..

72. SRINIVASAN, Doris. The religious significance of multiple bodily parts to denote the Divine : Findings from the Rigveda. *As Stud* 29 (2), 1975, 137–179.

..(1) the convention is well recognised in *ṚV* and is employed in a fundamentally consistent way throughout the text; (2) the androgynous Asura Bull; Viśvarūpa; (3) Indra.. I. Gods whose creativeness relates to *asura*-hood : Varuṇa, Soma, Agni, Sūrya, Aśvins, Bṛhaspati, Rudra, Viṣṇu; II. Gods whose creativeness relates to the ritual : Viśvakarman, Puruṣa, Vāk.. *conclusion* : (a) the convention found in *ṚV*; creation here is the act of bringing forth, particularizing, projecting substance as already 'having form'; (b) convention originates from within the Indo-Aryan culture; (c) the rel. significance of the multiplicity convention.. see 4.65 above..

73. SRINIVASAN, Doris. The religious significance of divine multiple body parts in the Atharva Veda. *Numen* 25 (3), 1978, 193–225.

74. STAAL, Frits. Vedic religion in Kerala. *ALB* 44–45, 1980–81, 74–89.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*adhyāya* trad. and *prayoga* trad... in *SV*, the Nambudiri community is practically unique.. in spite of differences and the long hist. development, the Vedic rel. has remained the same in at least one respect : Agni is the fire, reinforced by *mantras* and oblations, a name familiar from chants and recitations, but not a deity of wh. an image is installed in a temple.. what holds for Agni also holds for Soma..

75. SŪRYAKANTA. *Vaidika Devaśāstra*. (Hindi). PVG 10, Mehr. Lacch., New Delhi, 1982 ; 522.

..Hindi rendering of MACDONELL's *Vedic Mythology* (see 43 above), with original texts ref. to, detailed introd., index..

76. TATACHARYA, Agnihotram Ramanuja. Godhood in the Veda. *SP*, K. S. Birth-Cent. Seminar, Madras, 1981.

..big Vedic godhood is unknowable but it is approached by known ways; nameless and formless God is given names and forms..

77. TOPOROV, V. N. About the semantics of triads. (Russ.). *Etimologija* 1977, Moscow, 1979, 3–20.

..among other topics, analysis of triads in *ṚV*..

78. TOPOROV, V. N. "Vedic mythology"; and over 150 articles about Vedic deities, demons, and other mythological realia. (in) *Mify narodov mira* I-II, Moscow, 1981–82.

79. TOPOROV, V. N. Indo-Iranica : grammatical and mytho-ritualistic connections. (Russ.). *Peredne aziatskij sbornix*, Leningrad, 1983.

..see 45, 302 above..

80. TOPOROV, V. N.; IVANOV, V. V. *Investigations in the field of Slavonic antiquities*. (Russ.). Moscow, 1974 ; 344.

..detailed analysis of Vedic facts pertaining to Indra, Varuṇa, Vṛtra, Vala, Parjanya, etc... reconstruction of the archaic "principal" myth re. the Thunderer's combat with his adversary..

81. VENKATESWARA RAO, I. Bhakti : scriptural validity. *SP*, 31 AIOC, Jaipur, 1982, 477–78.

..Vedic *mantras* replete with *bhakti*-philosophy, wh. was not regarded as an independent philosophical system with scriptural status; Sāṇḍilya's *Bhaktisūtra* (I, 2–9) traces *bhakti* to Veda..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82. VISHVA BANDHU. Some indications of heterodoxy in the Vedas. *Charudeva Shastri Fel. Vol.*, 1974, E 5–7.

..ref. to Yatis and Bhṛgus (*ṚV* VIII. 3. 9; 6. 18) as contrasted to normal householder seers.. pursuit of penance (*tapas*) as against *yajña*..

83. VISHVANATH SASTRI. Vaidika dharma – Brahmā se Dayānanda taka. (Hindi). *Vedavāṇī* 34 (7), 1982, 4–7.

84. VISHVANATH SASTRI. Vartamāna vaidika dharma. (Hindi). *Vedavāṇī* 35 (2), 1982, 5–6.

85. WERNER, Karel. Symbolism in the Vedas and its conceptualisation. *Numen* 24 (3), 1977, 223–240.

..the Vedic mind reached the highest peak of spiritual achievement.. symbolism in Aditi (= unboundness; Mother Earth: cow) .. acc. to W., Aditi combines in herself both the impersonal and the personal aspect of the transcendent.. Varuṇa-*ṛta*; *tad ekam*.. English transl. of the *Nāsadīyasūkta* appended.. see 50. 26 below..

86. WILKINS, William Joseph. *Hindu Mythology, Vedic and Purāṇic*. Curzon Press, London, 1973; 499. (Also, Bharatiya Publ. House, Varanasi, 1972; xviii + 499).

..reprint..

50. MAJOR DIVINITIES OF THE VEDA.

(in the alphabetical order of their names)

(*i*) *Agni*:

1. DANDEKAR, R. N. *Vaidika Agni : daivataśāstra āṇi yajñasaṁsthā*. (Marathi). Padmavati Pratisthan, Poona, 1973; 54.

..two lectures.. discusses Narāśaṁsa, Tanūnapāt, Apāṁ napāt, Aṅgiras, Atharvan, etc...

Rev.: V. M. BEDEKAR, *ABORI* 54, 264–66.

2. DHARESHWAR, Dayananda. Netā kasā asāvā? (Marathi). *Dharmabhāskara* 6 (11), Bombay, 1977, 11–12.

..Ṛgvedic Agni is the symbol of efficient leadership..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. DVIVEDA, Chandra Bhushan. Ṛk-sūkteṣu agnisvarūpam. *Sūr.* 60 (2), 1983, 17–22.

4. DWIVEDI, Nanheprasad. Ṛgvede'gne rāṣṭriyaṁ svarūpam. *Sāgarikā* 7 (4), 342–349.

5. FINDLY, E. B. *Aspects of Agni : Functions of the Ṛgvedic Fire..* DD, Yale Univ., New Haven, 1978.

6. FINDLY, E. B. Jātavedas in the Ṛgveda : the god of generations. *ZDMG* 131 (2), 1981, 349–373.

..Jātavedas = fire 'whose possessions are creatures'; fire 'in charge of the creatures'; J. is the fire in charge of the generations, who not only witnesses the passing of each successive family, but also regulates the generation of men and therefore directly participates in ensuring that the lineages of Vedic peoples will continue .. J. = the unbroken ritual presence.. J., the keeper of the family; J., Pitars, and demons.. the full range of J.-themes centers on his immediacy in the worshipper's home as the focus of an ongoing ritual life.. J. responds to the need for the assurance of familial continuity as it is based in an effective ritual..

7. GANGULI, Kalyan Kumar. Agni – a primal deity of the Ṛgveda. *JAIH* 9 (1–2), 1975–76, 1–22.

..the phenomenon of forest fire had certainly been a compelling cause wh. had inspired Vedic man to explore the secret of fire.. Agni as one of the three manifestations of the supreme element (the other two being lightning and the sun).. Agni as beneficial to householders; association of Agni with sacrifice.. Aja Ekapāda = Agni.. Agni as the most crucial element in rel. as well as in the progress of culture..

8. GEIB, Ruprecht. *Agní kravyād* das Fleisch fressende Feuer in Ṛg-und Atharvaveda. *KZ* 89 (2), 1975, 198–220.

..Agni's role as *havyavāhana*, *dūta*, *gṛhapati*, *jātavedas* (knower of the family).. an understanding bet. Agni and the family (*AV* XII. 2. 33).. *kravyād*=cremation-fire (*ŚPB* 1. 2. 1. 4); the normal Vedic word is *kraviṣ* (= flesh with blood) wh. does not mean corpse or dead body; therefore, *kravyād* does not mean fire 'eating corpses'; *kravyād* = cremation-fire (X. 16. 1; 6); Agni (*jātavedas*) carries the body to Pitṛs.. *kravyād* Agni is not different from other 'disease-demons'.. in cremation, Agni devours the flesh of the lamb left with the dead body and leaves the dead body free..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. JHUNJHUNWALA, Shyam Sundar (ed.). *Immortal Fire: From the Writings of Sri Aurobindo.* Auropublications, Auroville, 1974; xii + 216.

..first section: 'The Vedic Agni'; representative selections from *ṚV* and *Up.*; significance of *jātavedas*..

10. JOSHI, Gita. Agni-eka devatā. (Guj.). *Vāgīśā* (Annual of Gurukul Mehila Arts College, Porbandar), 1972–73, 15–18.

11. KNIPE, D. M. Symbolism of Vedic fire. *Hist Rel.*

..see 12 below..

12. KNIPE, D. M. One fire, three fires, five fires. Vedic symbols in transition. *Hist Rel* 12 (1), 1972, 28–41.

..*ChUp* 5: five-fire doctrine; why 'five' fires, when usually Indian expressions demonstrate a predilection for 'triads'?.. the *ChUp* doctrine is by no means a unique departure from the orthodox triad.. five = a formation of (1) an extended triad either (a) three plus a transcendent pair or (b) three plus a subordinate pair, or (2) an expanded triad, three opened up to include two insertions.. five is three is one.. [one of the more intriguing but unstudied motifs in Vedic myth-ritual is that of the "earth diver". particularly in search of Agni]..

13. KNIPE, D. M. *In the Image of Fire: Vedic Experiences of Heat.* Mot. Ban., Delhi, 1975; 187.

14. LONDHE, Veena A. The fire of the funeral pyre. *SP*, 29 AIOC, Poona, 1978, p. 19.

..the fire wh. burns the dead body is called *jātavedas*; his form is auspicious not fierce; he is not *kravyād* but *kravyavāhana*..

15. PANDEYA, Devendra Nath. Agnisomātmakaṁ jagat. *Śūr.* 58 (3), 1981, 12–13.

..Agni = electron; Soma = proton.. see 255 below..

16. PRABHAKAR, C. L. Agni in the Śukla Yajurveda. *SP*, 28 AIOC, Dharwar, 1976, 28–29.

..Agni = pervading principle.. three forms: *āmād agni*, *kravyād agni*, *āhavanīyāgni*.. (about 170 *kaṇḍikās* in *ŚYV* contain ref. to Agni-mythology)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17. SIMONELLI, Pasquale. Note su alcuni aspetti ontologico-gnoseologici di una invocazione ad Agni. *IONA* 24 (3), 367–399.

18. SRIVASTAVA, Narendra Pratap. Agni kā āviṣkāra kaise huā? (Hindi). *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 145–150.

..Agni dug out of earth by Atharvā (*ṚV* VI. 16.3); horse got the first indication of the underground Agni..

19. TRIPATHI, Bankebiharimani. *Prācīna bhārata men agnipūjā*. (Hindi).

20. TRIPATHI, Bankebiharimani. Vaidika devatāmaṇḍala men agni. (Hindi). *Avadh Univ. Res. J.-FA* 1 (1), 1982, 130–136.

21. TRIPATHI, Dipti. Synonyms of Agni: formational and semantic analysis. *SP*, 31 AIOC, Jaipur, 1982, 70–71.

..analysis of the derivational and non-derivational processes underlying the synonyms.. the synonym may also emphasize a particular characteristic of the god..

22. VARENNE, Jean. Agni's role in the Ṛgvedic cosmogonic myth. *ABORI*, DJ Vol., 1978, 375–386.

..(paper presented at a Symposium on Aspects of Religion in South Asia, SOAS, London, 1971).. *vṛtrahatya* myth (a cosmogonic myth): Agni, tho' not present at the battle, is the first among the gods to be concerned with the struggle..

(*ii*) *Aditi*:

23. BRERETON, Joel Peter. *Aditi and Ādityas in the Rig and Atharva Vedas*. DD, Yale Univ., 1975; 476.

24. KRAMRISCH, Stella. An image of Aditi-Uttānapad. *Artibus Asiae* 19, 1956, 259–270.

25. MADAN, Savitri. Evolution of Aditi and other abstract goddesses in the Vedic religion. *Jijñāsā* 1 (1–2), Jaipur, 1974, 62–73. (= 52.32 below).

..(no. of female deities – more than 33).. worship of Mother Goddess Aditi represents the development of Aryan thought from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

polytheism to monotheism – also from pastoral to agricultural stage .. besides Aditi, also considers Dakṣiṇā, Svāhā, Svadhā, Dīkṣā, Svasti, Rākā, Anumati, Kuhū, Sinivalī, Iḍā, Śraddhā.. abstract goddesses originally represented natural phenomena or some ideas and in course of time they became powerful goddesses..

26. WERNER, Karel. Symbolism in the Vedas and its conceptualization.

..see 49.85 above.. detailed exposition of Aditi.. A. – not only mother and father, but also son and everything that ever has been and will be (*ṚV* I. 89. 10) – a clear mythological anticipation of the Brahman-Ātman doctrine..

(*iii*) *Aśvinau* :

27. BHANOT, Deepali. The Aśvins in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 7.

..Aśvins : (a) gods presiding over fertility symbolising creation; (b) nourishers and perfecters of all beings; (c) exalted to the highest godhead..

28. CHAKRAVARTY, Umarani. The divine doctors Aśvins and the Soma drink. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 21.

..Aśvins excluded from sacrifices – from Soma-drink, because they were doctors and mixed much among men; doctors were not held in high regard in society..

29. CHAKRAVARTY, Umarani. The heavenly twins and a maiden. *SP*, 5 WSC, 1981, 130–132.

..Aśvinau and Sūryā.. the legend of heavenly twins and a maiden is present in several IE mythologies; diff. relationships (sister, mother, beloved) are assumed.. (cf. Rāma-Lakṣmaṇa-Sītā; Kṛṣṇa-Balarāma-Subhadrā)..

30. KRISHNASWAMI IYER SARMA, T. K. *Vede'śvinau*. Haridas Sk. Series 300, Chowkhamba, Varanasi, 1975; 350.

(*iv*) *Ādityas* :

31. BHARGAVA, P. L. The Ādityas in the Ṛgveda. *VIJ* 18 (1-2), 1980, 15–18.

..originally in *ṚV* there were only 3 Ādityas (Varuṇa, Mitra, Aryaman); the no. of Ādityas increased gradually; Indra as the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4th Āditya (VIII. 52. 7); the next Āditya was Savitṛ the Bhaga; then Dakṣa and Aṁśa; Mārtāṇḍa as the eighth Āditya..

32. BRERETON, Joel Peter. *The Ṛgvedic Ādityas.* AOS-Monograph Series 63, 1982; X+356.

..see 23 above..

33. SAXENA, Pravesh. The concept of Āditya in the Atharva-veda. *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 149–152.

..Āditya = the sun-god; also identified with Indra and Viṣṇu..

(*v*) *Indra*:

34. ACHARYA, Prajna Devi. Devarāja Indra. (Hindi). *Vedavāṇī* 26 (5), 1974, 4–7.

35. ANTONENKO, V. F. Notes on the solar interpretation of the mythology of Vedic Indra (based on the materials from Maṇḍala III). (Russ.). (in) *Lit. and Culture of Ancient and Med. India* (Russ.), Moscow, 1979, 89–98.

36. BHARGAVA, P. L. The comparative antiquity of Indra and Varuṇa. *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 56–61. (Also, *SP*, 4 WSC, 1979, p. 26).

..greater popularity in *ṚV* of Indra than of Varuṇa; *ṚV* reflects an older stage in the development of Aryan culture than *Avesta*; therefore, Indra must have been greater than Varuṇa even in Indo-Ir. period; no evidence in *ṚV* of the suppression of V. by I. .. period of the composition of the earlier hymns of *ṚV* was itself the Indo-Ir. period when the ancestors of the Indians and the Iranians lived together in Saptasindhu before the final separation.. excessive heat in Saptasindhu created by Angra Mainyu was the reason why the ancestors of the Iranians left that region.. see 179 below..

37. BISWANARAYANA SASTRI. On the significance of two synonyms of Indra: *marutvān* and *maghavā*. *SP*, 31 AIOC, Jaipur, 1982, 59–60.

..Maruts who were originally hostile to Indra later came to be associated with him in the evolution of Vedic mythology.. *magha* = *makha* (?) or *maha* (?)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. CHAUBEY, B. B. Myth and reality in the Ṛgveda with special reference to Indra-Vṛtra myth. *VIJ* 17 (1–2), 1979, 9–22.

..myth as a vehicle of hist. truth (discusses DANDEKAR's views); myth as a vehicle of philosophic truth; myth as a vehicle for expressing imagery.. C. is inclined to give more weight to the naturalistic interpret. of myths (Nairukta view).. mythology as a poetic device wh. the *ṚV*-seers have employed to express their religio-aesthetic consciousness in the presence of nature..

39. CHOUDHURI, Usha. *Indra and Varuṇa in Indian Mythology*. Nag Publishers, Delhi, 1981; xxii + 247.

..considers Vedic lit., *MBh.*, and principal Purāṇas.. mythologically, these two Vedic gods fall off from their position of eminence at the emergence of Hindu trinity; but philosophically they remain as imp. as before representing the two complementary aspects of the cosmic reality at various levels of existence.. see 183 below..

40. CULIANU, Ioan P. Indra, a demiurge-trickster. *SP*, 30 ICHSANA, Mexico, 1976, p. 60.

..striking analogies bet. Vedic and post-Vedic Indra..

41. DANGE, Sadashiv A. Indra: eka pratīkātmaka netṛtva. (Marathi). *Dharmabhāskara* 6 (12), Bombay, 1977, 7–8.

42. GREENEBAUM, S. E. Vṛtrahan – Vərəthragna: India and Iran. (in) *Myth in IE Antiquity*, Univ. of Calif. Press, Berkeley, 1974, 93–97.

43. GUPTA, S. K. Indra. (Hindi). *BSSS* 2 (3–4), p. 16.

44. HARA, Minoru. Indra and Tapas. *ALB* 39, 1975, 129–160.

..(based on evidence from epic and cl. Sk. lit.).. I. in the epic as a passive and timid lord of heaven; no circle of worshippers round him.. I.'s attitude to *tapas*: prevents *tapas* thro' dissuation, seduction, violence; when these fail, he surrenders to the migh of *tapas*..

45. HAZRA, R. C. The historical backgrounds of the Maruts' (or Rudras') association with Indra and Rudra, and of the Purāṇic story of their origin. *Pur.* 23 (2), 1981, 101–148.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Rudra – an extremely unsocial and non-cooperating god having a char. quite diff. from that of the other Vedic deities; Maruts – originally friendly with Rudra and inimical to Indra; the Ṛgvedic Rudras – originally the same as Maruts; Maruts in general and the roaring or howling ones called Rudras came to be differentiated very early as forming two distinct classes of deities.. tho' Maruts often appear in *ṚV* as Indra's host, they are not found to take any prominent part in the latter's fight with Dāsa-Dasyus.. Purāṇic evidence re relationship bet. Indra and Maruts.. Maruts must have been Aryan deities belonging originally to the non-Vedic (or anti-Vedic) and anti-Indra Aryans.. IE deity Maruttash (of Iran) was an individual deity; Vedic Aryans made it into a group of deities called Maruts.. Maruts associated with Vaiśyas as their presiding deities.. Maruts, as presented in *ṚV*, are basically winds, stormy or otherwise.. Rudra was conceded a place in Vedic pantheon on account of his association with Maruts as their father.. see 137 below..

46. IVANOV, V. V.; TOPOROV, V. N. [On Perun and Indra].

..see 49. 27 above.. (on the basis of baylorussian materials)..

47. JETTMAR, K. Die Entstehung der Reiternomaden. *Saeculum* 17, 1966, 7 ff.

..[the struggle bet. Indra and Vṛtra (= "the power of conservation") represents the perennial conflict of generations, e. g., bet. younger men and clan chiefs, in the early times of sodalities and age-groups of wh. Maruts – Indra's men – are the heavenly counterparts]..

48. JOSHI, S. B. Is Indra, the vritrahan, supreme god in the Rigveda? *P. B. Desai Fel. Vol.*, Dharwar, 1971, 351–359.

..(based on author's Kannada work: *Nāgapūjā-pratimāvicāra*).. Indra did not enjoy the supreme position; he was a god of fertility-cult to wh. Vṛtra and Aditi also belonged; derision of Indra foreshadowed in *ṚV*.. Aditi is exalted as the supreme goddess.. [two diff. thought-forms in *ṚV*: *ṛta-satya* and identification of oneself with the supreme (*ekaṁ sad viprāḥ*..)].. parallels from religions outside India..

49. JWALANT KUMAR, Sastri. Vṛtra kona hai? (Hindi). *Vedavāṇī* 32 (7), 1980, 8–10.

..Vṛtra = *megha*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

50. KAPADIA, B. H. Vṛtra-fight in the Ṛgveda: a thunder-myth or a winter-myth. *VIJ* 14 (2), 1976, 181–191.

..the Vṛtra-fight has nothing in it wh. describes climatic phenomena..

51. KRICK, Hertha. Der Vaniṣṭhusava und Indras Offenbarung. *WZKSA* 19, 1975, 25–74.

..V. is a ritual wh. brings about I.'s *āvirbhāva*.. the basic traits of Indra's being.. V.: (1) *sava*; (2) *Citrā nakṣatra*; (3) entertaining I.; (4) ship; (5) Fire; (6) *Yājyā*; (7) *āvir-bhū*.. the most imp. structure-type of I.'s manifestation: (1) direct meeting with I.; (2) recognition of I. in the form assumed by him – (a) I. in animal-form, (b) I. in human form; (3) recognition of I. thro' his works; (4) manifestation of Indra thro' word..

52. LAHIRI, A. K. The Marduk-Tiamat conflict of the Babylonian Enuma Elis and the Indra-Vṛtra struggle of the Ṛgveda: a comparative study. *VBQ* 39 (3–4), 1973–74, 236–259.

..common factors: (1) Both Vṛtra and Tiamat (female dragon) intimately associated with waters; (2) action of both V. and T. leads to extinction of vegetal life, as it were; (3) gods afraid of T. and her hosts; so too V.'s; (4) gods take intoxicating drink before conflict; (5) physical features and charm of M. and Indra; (6) fight from chariot; peculiar weapons; (7) M. and I. = gods of vegetation and of war.. also, cosmogonic activity of the god after the slaughter of dragon.. Babylonian influence on Indian civilization..

53. LAHIRI, A. K. *Vedic Vṛtra: A Study and a Suggested Interpretation.* Mot. Ban., Delhi, 1982.

54. PATWARDHAN, Y. K. Indra ane Namuci. (Guj.). *Svādhyāya* 15 (4), 1978, 364–368.

..*ṚV* VIII. 14. 13.. N. = some kind of incurable disease; Indra = Sūrya..

55. RASTOGI, Sudha. *Ṛgveda men Indra.* (Hindi). Krishnadas Sk. Series 12, Varanasi, 1981; 16+246.

..See *VBD* III. 50. 59..

56. RASTOGI, Prasant Kumar. Vaidika vanmayamen indrakā caritra. (Hindi). *Kalyāṇa* 57 (1), 1983, 222–224.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. RAU, Wilhelm. Twenty Indra legends. *GSI* I, 1973, 199–223.

..cf. *VBD* III, 53.98.. it is first in Saṁhitās of *KYV* and in Brāhmaṇas that we occasionally come across tales of Indra's exploits wh. help us to recognize at least dimly what he was like in the imagination of his believers.. see sect. 53 below..

58. SARKAR, Amal. Indra in Hindu theogony. *MR* 133 (4), 1973, 266–270.

59. SCHMIDT, Hanns-Peter. *Bṛhaspati und Indra.*

..*VBD* III. 50.60.. see 51.77 below.. also see 51.73 and 74 below..

Rev.: J. GONDA, *OLZ* 68, 177–81; F. B. J. KUIPER, *IIJ* 13, 279–86; E. MERHAUTOVA, *Arch Or* 41, 187–88; L. ROCHER, *JAOS* 92, 167–68.

60. SCHRÖDER Franz Rolf. Indra, Thor and Herakles. *Zeitschrift für deutsche Philologie* 76, 1957, 1–41.

61. SHARMA, Lakshmikant. Indra ke prāgvaidika svarūpa kā saṁkṣipta sarvekṣaṇa. (Hindi). *Medhā* 9 (1–2), Raipur, 1972–73, 103–114.

..the name Indra may not have been in existence in pre-II period, but the divinity did exist, e. g., Zeus, Jupiter, Thor.. name Indra in II period.. *anindra* or *ārya vṛtrāṇi* = Iranian Asur-worshipping Aryans.. (special ref. to *Avesta*)..

62. SHARMA, Lakshmikant. Ātharvaṇasaṁhitāyām indrasya svarūpavimarśaḥ. *Medhā* 10 (1–2), Raipur, 1973–74, 1–13.

63. SHARMA, Surendra Kumar. Indra as a synonym of cloud. *JGJKSV* 35 (3–4), 1979, 87–98. (Also, *SP*, 29 AIOC, Poona, 1978, p. 143).

..Indra stands for rain-cloud throughout the Vedic and cl. Sk. lit.; *indu* means Soma-drop wh. is nothing else but water; Indra= one having drops of water, i. e., *megha*..

64. SIDDHANTA SASTRI. Indra-Vṛtra-Dadhica. (Hindi). *GKP* 21 (7–8), 377–380.

65. SIVAKUMAR SASTRI. Devarāja indraḥ vajro vāhanaṃ airāvataś ca. *Sūr.* 56 (12), 1979, 9–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66. VERMA, A. The identity of Vṛtra. *Indolog. Stud.* 2 (1), Dept. of Sk. Delhi Univ., 1973, 7–10.

..naturalistic interpretation untenable; V.–a hist. personality, a real foe of Indra..

67. VISHVA BANDHU. Indra aura vṛtra kā ālaṁkārika yuddha. (Hindi). *VJ* 25 (7), 1976, 5–7.

68. WALDSCHMIDT, Ernst. A note on names and surnames of Indra in a fragment of a Buddhist canonical Sanskrit text from Central Asia. *JBRS* 54 (1–4), 1968, 33–39.

(*vi*) *Pūṣan* :

69. IVANOV, V. V.; TOPOROV, V. N. [Jarila and Pūṣan].

..see 49.27 above..

(*vii*) *Mitra* :

70. BONFANTE, G. The name of Mithra. *Ac Ir* 17 (Études mithriaques), 1978, 47–57.

71. BOYCE, Mary. On Mithra's part in Zoroastrianism. *BSOAS* 32 (1), 1969, 10–34.

..M. was very much a part of Z.'s pantheon.. see 91 below..

72. DUMÉZIL, G. The Vedic Mitra : a résumé of theses and references. *JMS* 1 (1), 1976, 26–35.

..D. summarizes his interpret. of the Vedic Mitra as presented in his work *Les dieux souverains des Indo-Européens*, Paris, 1977 (47.37 above)..

73. DUPONT-SOMMER, A. L'énigme du dieu "Satrape" et le dieu Mithra. *Acad. Inscrip. Belles-Lettres, C. r. Séences Ann.*, 1976–77, 649–660.

74. FRYE, Richard N. Mithra in Iranian history. *Mithraic Studies*, 1975, 62–67.

..demonstrates a smooth and natural development of the Mithra figure from the period of the *Avesta* down to the present, all taking place within the framework of the Zoroastrian rel. .. the forms of western Mithraism seem aberrant and without precedent in Iran..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. GERSHEVITCH, I. *The Avestan Hymn to Mithra.*

..*VBD* III, 50.127..

Rev.: M. MAYRHOFER, *AIONL* 2, 121–23.

76. GONDA, J. The Vedic Mitra and the epic Dharma. *JRAS* 1971 (2), 120–133.

..apropos of DUMÉZIL's *Mythe et épopée* I, Paris, 1968 (= *VBD* III. 48.31).. (acc. to D., Dharma, one of those so-called abstract figures of the "classical" pantheon wh. have no counterpart in the Veda, is Mitra "under a rejuvenated name". In D.'s opinion, the plot of the Great Epic is nothing but a transposition in human events of a mythology wh., in some of its essential features, was more archaic than Vedic mythology).. acc. to G., D.'s thesis can't be substantiated; Yudhiṣṭhira's char. and conduct are in harmony with the Hindu ideal expressed by the term *dharma*..

77. GONDA, J. *The Vedic God Mitra.*

..*VBD* III. 50.130.. chh. 1–2: complementary duality of Mitra and Varuṇa; ch. 3: post-*ṚV* association of M. with light and day; ch. 4: M.'s relation to Agni; ch. 5: M.'s relation to the sun; ch. 6: M. and concepts of *satya*, *dharma*, *śānti* in later ritual texts.; ch. 7: M.'s 'unwinking' gaze and its beneficent influence; M.'s other functions and relations.. acc. to G., *ṚV* III. 59 presents M. not as "contract", but primarily as the benevolent and beneficent god who puts things in order, as the god who maintains and (especially) restores Order.. see 88 below..

Rev.: Peter KHOROCHE, *BSOAS* 36, 674–75; F. B. J. KUIPER, *IIJ* 15, 223–32; D. M., *ZDMG* 128 (1), 217.

78. GONDA, J. Mitra and *mitra*: the idea of "friendship" in ancient India. *Ind. Taur.* 1, 1973, 71–107.

..Vedic Mitra is the god who puts things right, who, while peacefully maintaining the fundamental and universal Order, regulates the contacts bet. men and divine powers.. M. is not personified contract.. one finds *pratiṣṭhā* (support) in a *mitra* (friend); char. of a 'friend' graced by the mentioned virtues appears to be in harmony with some conspicuous sides of M.'s char...

79. GONDA, J. Mitra in India. *Mithraic Studies* I, Manchester Univ. Press, 1975, 40–52.

..the equation *mitra* = contract (see 104 below) is neither self-evident nor necessary.. M. stabilises, redresses, adjusts, restores ..M. is not the personification or hypostatisation of an abstract idea.. the underlying idea is the maintenance, without wrath or

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vengence, of right, orderly relations, the actual manifestations of wh. were, first and foremost, alliances and active benevolence..

80. GONDA, J. Postscript on Mitra. *ABORI*, DJ Vol., 1978, 137-150.

..re-examination of the views of THIEME (104 below), BOYCE (71 above), etc. ..

80A. HAUDRY, J. Mitra, Varuṇa et la religion de la vérité. *SP*, 3 WSC, Paris, 1977, p. 23.

..M. and V. - ancient IE "sovereign gods".. *ṛta* is essential factor of social cohesion in II ideology.. see 185 below..

81. HINNELS, John R. (ed.). *Mithraic Studies*. Manchester Univ. Press, 1975; Vol. I: xx + 248; Vol. II. xii + 249-560 + 40 plates.

..Proceedings of the 1st International Congress of Mithraic Studies.. [Also, *Études mithriaques*, 2nd Intern. Congress, Tehran, Brill, 1978; vi + 563; *Journal of Mithraic Studies*, ed. R. L. GORDON, I (1), 1976; VI + 106; I (2), 1976; 107-225; II (1), 1977; 86].. includes, among others, 49.2 and 50.79 above and 50.104 below.. see 91 and 99 below..

Rev.: J. W. DE JONG, *IIJ* 22, 80-83.

82. HUMBACH, H. Mithra in India and the Hinduized Magi. *Ac Ir* 17, (*ÉM*) 1978, 229-253.

..(1) The substitution of Sk. *Mitra* for OIr. *Mithra*. (2) Sk. *Mihira* borrowed from MIr. *Mihr*.. (on the Bhojakas in *Bhaviṣya-Purāṇa*)..

83. IMOTO, E. Mithra, the mediator. *Ac Ir* 21 (G. Morgenstierne Comm. Vol.), 1981, 299ff.

84. JAFAREY, A. A. Mithra, lord of lands. *Mithraic Studies* 1, 1975, 54-61.

..reviews M.'s role in "an evolving society" and his connections with grasslands, Aryan lands, farmlands, etc. .. discards the interpretation of av. M. as war-god..

85. JOSHI, J. R. *Yātayajjana* Mitra. *JUPHS*, No. 37, 1972, 1-14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

86. KARANDIKAR, A. J. Mitra āṇi viśvāmitra. (Marathi). *Navabhārata* 26 (11), 1973, 1–14.

..M. in Veda..

87. KELLENS, J. Les bras de Mithra. (in) *Mysteria Mithrae* (ed. Ugo BIANCHI), London, 1979, 703–716.

88. KUIPER, F. B. J. Review of Gonda's The Vedic God Mitra (77 above). *IIJ* 15 (3), 223–232.

..*mitradruh* in *MS* IV. 3. 4 may be translated as 'infringer of the contract'; *mitraṁ dhā*, in later portions of *ṚV*. = form alliance or contract a specific form of worship; the plural *mitrāṇām* in I. 120. 5 is a hapax in *ṚV*.. *mitra*, whether mas. or neut., has something to do with a 'peaceful existence'.. *sakhyam* is 'friendship'; *mitram* is 'alliance' to establish wh. a formal act was needed.. Mitra impersonates Varuṇa's auspicious aspect; Varuṇa belongs to nether world, nocturnal sky and is, therefore, inauspicious; Soma is V. as long as he is tied up; by being united, he is transformed into the Mitra-aspect.. M. has no place in the realm of the dead and the dark side of the nether world; Yama complements V.; in later times, Y. even takes over V.'s place..

89. KUIPER, F. B. J. [Mithra as bull-slayer]. *Mithraic Studies* 1, 1975, 57–58.

..(LOMMEL's view – 47. 79 above – accepted).. see 90 below..

90. KUIPER, F. B. J. Three approaches to the study of Mitra. *GJV*, VSM, Poona, 1982, 148–155.

..I. Inductive method; II. The 'contract' theory; III. The structural approach (deductive method).. (the study of ancient religions has almost exclusively become the domain of philologists; the more strictly they apply the specific philological method, the greater is the chance that the outlook on the typically religious problems is narrowed; the only way is DITHEY's hermeneutical cycle : from theorizing back to the texts, and from the texts back to theorizing; what is needed is the earnest will to understand the theoretical bases of the different approaches and the limitations of one's own theoretical framework)..

91. LINCOLN, Bruce. Mitra, Mithra, Mithras : problems of a multiform deity. *Hist Rel* 17 (2), 1977, 200–208.

..Rev. of 81 above.. Topic of M. can be divided into the following basic areas : (1) The PIE **M(e)itro* [cf. TOPOROV : Slavic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mir 'commune' especially a commune in wh. a deity is one of the contracting parties, shd. be equated with Sk. *mitra* (see *VBD* III. 93, 69, pp. 108–13); (2) development of the Indo-Ir. **Mitra* (H. W. BAILEY: a no. of deities, **Mitra* among them, can be reconstructed for Indo-Iranians but not for IEs before them); (3) the nature of Indo-Ir. **Mitra* (various modifications of MEILLET's **mitra* = compound, contract; also LOMMEL's view of Mithra as a bull-slayer – 47. 79 above); (4) Mithra in Iran prior to Zarathustra; (5) Z.'s reaction to M. (Z. consciously excluded M. from his pantheon; M. not mentioned in *Gāthās*; H. S. NYBERG's assumption of a whole cultic community given to bloody nocturnal rituals, composed mainly of warriors and given to the worship of M. – 47. 89 above; also BOYCE – 71 above)..

92. LOMMEL, H. Les espions de Varuṇa et de Mitra et l'oeil du roi. *AcIr* (Comm. Cyrus) II, Hommage Universal II, 1974.

..see 191 below..

93. MAYRHOFER, M. Die bisher vorgeschlagenen Etymologien und die ältesten Bezeugungen des Mithra-Namens. *AcIr* 17 (Ét. mithr.), 1978, 317–325. (Also, *AÖAW* 112, 1975, 155–56).

94. MEHENDALE, M. A. The abode of Mitra. *Indol. Stud.* 3 (1–2), Dept. Sk. Delhi Univ., 1975, 110–114.

..LÜDERS considers the flame of fire to be the abode of M.; but wood, rather than the rising flame of fire, is M.'s abode – ref. *VS* 6. 22..

95. MEHENDALE, M. A. Mitra (Veda) āṇi Mithra (Avesta). (Marathi). *Navabhārata* 34 (10), 1981, 38–49.

..considers the views of MEILLET, LÜDERS, THIEME, DUMÉZIL, KUIPER; accepts the original char. of M. as 'lord of contract' – later identified with sun..

95A. ORANSKAJA, T. J. To the reconstruction of Vedic Mitra and Varuṇa. (Russ.). *Problemy istorii, kultury, filologii stran Azii*, Leningrad Univ. Publ. House, 1973, 40–51.

..see 194 below..

96. PRABHAKAR, C. L. Vedic Mitra. *Sambodhi* 6 (1–2), 1977, 7–14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedic M. is a solar deity belonging to celestial region; some development in his char. in *YV*..

97. PUHVEL, Jaan. Mitra as Indo-European divinity. *Ac Ir* 17 (Ét. mith.) 1978, 335–343.

98. RIES, Julien. *Le culte de Mithra en Orient et en Occident.* Centre d' Hist. des Rel., Louvain, 1979; 193.

..M. in India, Iran, and the West..

99. RUDOLPH, Kurt. Mitra, Mithra, Mithras. *OLZ* 74, 1979, 309–320.

..Rev. article on 81 above..

100. SCHMEJA, Hans. *Iranisches und Griechiches in den Mithramysterien.* IBS, Vorträge 13, Innsbruck, 1975; 34+3 plates.

..Mitra in Mitanni; etymology of *mitrá*; also considers Vedic Mitra (and Varuṇa)..

Rev.: J. DUCHESNE-GUILLEMIN, *IIJ* 18, 100–101.

101. SCHMIDT, Hanns-Peter. Indo-Iranian Mitra studies: the state of the central problem. *AcIr* 17 (Ét. mithr.), 1978, 345–393.

..see 47. 107 above..

102. SCHMITT, R. Die theophoren Eigennamen mit altiranisch *Mithra. *AcIr* 17 (Ét. mithr.), 1978.

103. SCIALPI, Fabio. Mitra nel mondo naturale. Un dio grande et amico. (in) *Mysteria Mithrae*, Rome, 1979.

104. THIEME, Paul. The concept of Mitra in Aryan belief. *Mithraic Studies* I, 1975, 21–39.

..see 81 above.. T. sees proto-Aryan M. as the personification of the sacred concept, 'contract, treaty'.. *mitra* (n) = cantract; *mitra* (m) = 'friend by contract'.. *ṚV*-passages for *mitra* (= contract) reviewed and analysed in appendix.. see 79 and 80 above..

105. THIEME, Paul. Mithra in the Avesta. *AcIr* 17 (Ét. mithr.), 1978, 501–510.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Mithra-Ahura is comparatively late and has nothing to do with *Mitrā-Varuṇā*.. T. rejects the renderings 'treue' (LOMMEL), 'pietas' (LENTZ), and 'allegiance' (H.-P. SCHMIDT)..

106. TOPOROV, V. N. About the semiotic aspect of the Mitraic mythology : reconstruction of some archaic conceptions. (Russ.). *Semiotyka i struktura tekstu*, Warszawa, 1973, 357–371.

107. TURCAN, R. -A. *Mithra et le Mithriacisme*. Presses Univ. de France, Paris, 1981; 128.

(*viii*) *Yama* :

108. BHANDARI, V. S. Yama-Yamī : prākṛtika devatā. (Marathi). *VSMV* 1974, 1975, 1–7.

..see 109 below..

109. BHANDARI, V. S. Yama-Yamī in the Ṛgveda and Yajurveda. *JSUH* 8, No. 14, Kolhapur, 1975 (1977), 59–61. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 27–28).

..Nairukta view acceptable : Yama = *madhyama* (atmospheric) deity : Yamī = *mādhyamikā vāk* (atmospheric speech).. or still better : Yama = day; Yamī = night; their figurative union may be symbolic of *saṁdhyā* or *uṣas*.. see 108 above..

110. DANGE, S. A. Yama-Yamī, the cosmic twins. *V. G. Paranjpe Comm. Vol.*, 1977, 24–37.

..controverts earlier views; sets forth the plan of symbolism used in *ṚV* X. 10, on 'cosmic plane' and 'ritual plane'..

111. EBENBAUER, Alfred. Ursprungsglaube, Herrschergott und Menschenopfer. *Güntert Comm. Vol.*, 1974, 233–249.

..refers to : Yama in Veda; Yama-Yamī; Puruṣa-Virāj; *mahiṣī* and *aśva* in Aśvamedha; Puruṣamedha..

112. KAILASH CHANDER, Vidyalankar. Yama–a study. *SP*, 27 AIOC, Kurukshetra, 1974, p. 375.

..in *ṚV*, Yama not considered to be dreadful: dreadful char. of death transferred to Yama in later Vedic lit. .. see 113 below..

113. KAILASHCHANDRA, Vidyalankar. Yama–eka adhyayana. (Hindi). *KURJ* 13.

..see 112 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

114. LINCOLN, Bruce. The Lord of the Dead. *Hist Rel* 20, 1981, 224–41.

..Indic Yama; Celtic and Germanic correspondences; Iranian Yima.. (follows the lines laid down by GÜNTERT, *Der arische Weltkönig*)..

115. RAHURKAR, V. G. The personality of the Ṛgvedic Yama. *SP*, 29 AIOC, Poona, 1978, 30–31.

(*ix*) *Rudra-Śiva* :

116. ALPER, Harvey P. Śiva and the ubiquity of consciousness – the spaciousness of an awful Yogī. *JIP* 7 (4), 1979.

116A. AMIN, J. P. *Śaivadharma : ugama ane vikāsa.* (Guj.). Univ. Book-Production Board, Ahmedabad, 1981 ; 16+354.

..see 48.9 above..

117. ARYA, Yasoda. Rudra-Śiva. *Journal of Adhyayana-Anusandhāna Inst. of Higher Studies and Res.* 6, Jaipur, 1977, 243–247.

..Rudra has later enlarged as Siva..

118. AWASTHI, Babu Ram. Bhāratīya sāhityamen śivatattva. (Hindi). *Kalyāṇa* 55 (7), 1981, 701–703.

..Rudra in *YV and ṚV*.. *Śivasūtras* in Pāṇini's *vyākaraṇa*..

119. BANDYOPADHYAY, Sudhansumohan. *Śiva-bhāvanā.* (Bengali). Rabindra Bharati Univ., Calcutta, 1973 ; 189.

..traces the origin and development of the concept of Śiva.. non-Aryan origin..

120. BHATTACHARYA, B. *Śaivism and the Phallic World.* Oxford and IBH Publ. Co., New Delhi, 1975 ; Vol. I. : xxviii+548; Vol. II : xxvii+1048+plates+maps.

121. BHATTACHARYA, Rabindra Kumar. Popularity of Śiva-worship in India. *VIJ* 10 (1–2), 1972, 80–94.

..various phases of Śiva-worship..

122. BHATTACHARYA, Rabindra Kumar. Conception of Rudra in the early Vedic texts. *JOIB* 24 (3–4), 1975, 284–300.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..gives diff. explanations of R.'s epithets..

123. BISWAS, Didhiti. Conception of Rudra in the Veda and Tagore. *SP*, 31 AIOC, Jaipur, 1982, 14–16.

..T. presented R. as his personal God..

123A. CHATTERJEE, Rama. Non-Vedic and anti-Vedic elements in Śaivism as presented by the Mahābhārata.

..see 48. 65 above..

124. CHAUDHURI. N. K. Is Siva a non-Vedic deity? *Kamakoti Vani* 4 (7)–5 (4), 1972–73.

..serially.. Śiva and Liṅga-worship are thoroughly Vedic..

125. DANDAGE, G. B. *Rudra, yajña āṇi śivaliṅga*, (Marathi). Maharashtra Grantha Bhandar, Kolhapur.

126. DANDEKAR, R. N. Some aspects of the Śiva-religion. *SP*, 30 ICHSANA, Mexico, p. 11.

127. DEPPERT, Joachim. *Rudras Geburt. Systematische Untersuchungen zum Inzest in der Mythologie der Brāhmaṇas*. Beiträge zur Südasienforschung (Heidelberg) 28, Steiner, Wiesbaden, 1977; lxii + 396.

..the myth of Rudra's birth (*Ait Br* III. 33–34) is the "inversion" of the myth of Christ's birth.. transl. and annotation of many myths re Rudra.: (recurring motif: basic opposition bet. 'isolation' and 'communication' – reflected in the relationship bet. gods and men and bet. Brāhmaṇas and other people).. four chh.: "family-problems", "society", "sacred and profane society", "the New Age".. (in "New Age", the author revives the attempts made by TILAK and JACOBI to assign dates to the Vedic myths with the help of astronomical references)..

Rev.: O. VON HINÜBER, *Mundus* 17 (2), 111; K. MYLIUS, *OLZ* 77, 292–94; Paul THIEME, *ZDMG* 132 (2), 412–17.

128. DHAVALIKAR, M. K. Proto-Paśupati in Western India. *EW* (NS) 28 (1–4), 1978, 203–211 + plates.

..worship of Śiva in Western Asia traced back to 2nd mill. B. C.; attested by the discovery of a unique hoard of bronzes (a bull chariot, an elephant, a rhino, a buffalo) at Daimabad (Dist. Ahmednagar).. analysis ot evidence from Daimabad shows that the people of the Malwa period at the site probably worshipped a

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Lord of Beasts" similar to Paśupati.. human figure in the bull chariot = protohistoric Paśupati.. objects found at Daimabad necessarily for rel. purpose.. the late Harappan cultures survived in a degenerate form in Western India..

129. GANGADHARAN, N. The eleven Rudras. *AORM* 24 (2), 1973, Sk. 1–12.

..see *VBD* III. 50. 99.. *ṚV* : one Rudra; *VS* mentions 8 Rudras; *Up.* ref. to 11 Rudras, but they are not mentioned by name; *GS* : 12 Rudras.. Rudras are primarily accepted to be 11..

130. GANGADHARAN, N. The 'Liṅga' – origin of its concept and worship. *Pur.* 20 (1), 1978, 87–92.

..*liṅga*, in the context of worship of Śiva, meant only a 'symbol' (of Supreme Being) and not phallus.. (evidence derived from Vedic, Purāṇic, and Tamil lit.)..

131. GASTON, A. -M. *A Study of Śiva in Dance, Myth, and Iconography.* 1981; 176.

132. GONDA, J. *Viṣṇuism and Śivaism.*

..see 48. 135 above.. also see 210 below..

133. GOOSENS, Roger. La taupe d'Asklépios et la taupe de Rudra. *Le Flambeau* 32, 1949, 261–273.

..see *VBD* III. 50. 101.. also see H. GRÉGOIRE, "Asklépios, le dieu-taupe", *La Flambeau* 32, 22–54..

134. GOSWAMI, R. P. Ekaśṛṅga āṇi paśupati. (Marathi). *Jñāneśvara*, Nov. 1974, 10–15.

..unicorn of IV civil, .. Śiva-legend.. Siva as deer..

134A. GUPTA, Shakti M. *Legends around Shiva.* 1979; 137 + 54 pl.

..see sect. 53 below...

135. HAZRA, R. C. An overlooked aspect of Ṛgvedic Rudra. *JAIH* 5 (1–2), 1971–72, 123–148.

..malevolent activities of Rudra.. Rudra - not an Aryan god; not a form of Agni or Indra.. R. given a place in Vedic pantheon thro' his association with Maruts..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

136. HAZRA, R. C. Ṛgvedic Rudra, an extremely unsocial and non-cooperating god. *JOIB* 25 (3–4), 1976, 213–222.

..R. extremely intolerant of other Vedic gods; did not allow his paramountcy to be challenged by other Vedic gods; extremely proud, selfish, touchy.. (R. – basically a god of thunderstorm and lightning-fire; many other features added)..

137. HAZRA, R. C. The historical backgrounds of the 'Maruts' (or Rudras') association with Indra and Rudra, and of the Purāṇic story of their origin.

..see 45 above..

138. HOFSTETTER, E. *Der Herr der Tiere im alten Indien.* Freiburger Beiträge zur Indologie 14, OH, Wiesbaden, 1980; ix+153.

..oldest representation of King of Animals is Paśupati seal; but Paśupati was not the proper protector of beasts; Araṇyānī (mother of *mṛgas*) in *ṚV* is the oldest Indo-Aryan evidence of King of Animals.. Der Herr der Tiere: (1) lord or owner of animals wh. he hunts and kills as he pleases (Paśupati of Vedic lit.); (2) 'best' of the species, who becomes king and rules over and protects his fellows (development of idea of *ahiṁsā*)..

Rev.: G. B., *ZDMG* 132 (1), 228; K. R. NORMAN, *JRAS* 1981 (2), 221–22.

139. JASH, Pranabananda. *History of Śaivism.* Roy and Chaudhury, Calcutta, 1974; 204.

..see 48. 161 above..

140. JASH, Pranabananda. The Gaṅgādharamūrti of Śiva – a historical study. *JIH* 55 (3), 1977, 25–30.

..Śiva (non-Aryan) and Gaṅgā (Aryan) synthesis in the Hindu civilization..

141. JOSHI, J. R. Goddesses relating to Rudra. *BDCRI* 35 (1–2), 1975, 55–61.

..Ambā, Umā, Gaurī, Durgā, Kālī, Devī.. see 52. 19 below..

142. JOSHI, M. P. A new interpretation of three-headed Śiva. *Ṛtam* 2–4, 1970–75, 125–130.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*ṚV* refers to Agni as a three-headed god; *ŚPB* and other *Brāhmaṇas* maintain that Agni and Rudra are identical; this may explain the three faces of Śiva..

143. KRAMRISCH, Stella. Śiva, the archer. *Indologen. Tagung* (Mus. für Indische Kunst, Berlin) 1971, Steiner, Wiesbaden, 1973, 140–150.

..traces the develop. from Vedic times onwards..

144. KRAMRISCH, Stella. Eka-vrātya, the conceptual monument of Rudra. *JISOA* (NS) 8, Motichandra Comm. Vol., Part I, 1976–77, 9–15.

145. KRAMRISCH, Stella. Liṅga. *Waldschmidt Fel. Vol.* (Beiträge zur Indienforschung), Berlin, 1977, 256–266.

..examines the meanings of Siva's *liṅga*..

146. KRAMRISCH, Stella. *The Presence of Śiva.* OUP, Delhi, 1981 ; xii + 514 + 32 plates.

..I. The primordial scene : Raudra Brahman; Lord of Animals; Lord of Yoga; Rudra, the Fire; the Avenger; II. The archer: Kṛśānu; Śarva; Rudra, the healer; the hunter of the antelope and the hound of heaven; III. Vāstoṣpati : the remainder at the site of the lake of sperm; the residue at the site of sacrifice; IV. Manifestation and realization of Rudra: Śatarudriya; the God of darkness; encounters with Rudra – Keśin, Aśvatthāman, Vrātya; V. The birth of Rudra : from Prajāpati; from Brahmā; VI. The refusal to procreate and the encounters with death; VII. Liṅga; VIII. The androgyne god; IX. Bhairava; X. The family of Śiva; XI. The demons; XII. The presence of Śiva : Viṣṇu and Śiva; Śiva's dance.. (K : we shd. look at the several myths of Śiva like stations of a mentally performed rite of circumambulation in wh. the total meaning shows itself with its gradual changes)..

Rev. : J. GONDA, *JRAS* 1982 (2), 197–98.

147. LAKSHMINARASIMHA SASTRI, S. Śiva as the supreme godhead. *Tap. Pras.* 15 (2), 1977, 11–17.

148. LONG, J. Bruce. Śiva as promulgator of traditional learning and patron deity of the fine arts. *ABORI* 52 (1–4), 1971, 67–80.

..S. as founder of trad. science; as guardian deity of artists; as complete incarnation of *yoga*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

149. LONG, J. Bruce. The analysis of Śaiva mythology. *JAS* 34 (3), 1975, 807–813.

..rev. of 154 below.. see 48. 188 above..

150. MEDDA, J. B. Pre-Aryan character of Śiva : an anthropological study. *SP*, 29 AIOC, Poona, 1978, 217–218.

..a socio-anthropological study undertaken in the district of Birbhum in West Bengal has amply testified to the fact that the cult of Śiva was of Austric origin – linguistically as well as culturally.. the Vedic god Rudra provided the earliest Brahmanical concept of a hill god, who, being synthesised with the pre-Aryan god of agriculture, came to be recognised as Purāṇic or Laukika Śiva..

151. MENON, G. Krishna. *Mahābhārata men Rudra.* (Hindi). Kishor Vidya Niketan, Varanasi, 1979; *ba* + 64.

..development of R.'s personality and char. from Veda to *MBh*...

152. NARAYAN, Ramavallabh. Bhārata ke ādi devatā Śiva aura unake vividha rūpa. (Hindi). *Annadā* 1 (8), *Puṣpāñjali*, 1977, 14–16, 32.

153. O'FLAHERTY, Wendy Doniger. The submarine mare in the mythology of Śiva. *JRAS* 1971 (1), 9–27.

..Vedic conception of Agni in waters..

154. O'FLAHERTY, Wendy Doniger. *Asceticism and Eroticism in the Mythology of Śiva.* OUP, London, 1973; xiv + 386 + 16 illustr. (Indian Impression, 1975).

..(cf. *VBD* III. 50. 110).. Śiva's paradoxical char. : permanently ithyphallic, yet perpetually chaste; erect phallus is a sign of licentiousness (power to emit seed) as also a symbol of chastity (power to retain the seed).. ch. III : The Vedic antecedents of Śiva; hist. backgrounds of Śiva-myth in Veda and epics.. in Hindu mythology, the two forces (i. e. quiescence and energy) interact in a constantly shifting balance, vibrating from one phase to another, approximating but never attaining the pt. of simultaneous existence of the two extremes.. chastity builds into desire, and the fulfilment of desire leads to chastity.. Śiva himself is the source of both action and quiescence, passion and peace; for, quiescence is not the end, not the final goal; it is merely the temporary goal for one who is involved in activity, Nor is quiescence in Śiva merely a negative quality, an absence of power; it is the ultimate solution to the problem of cycle; the moment at wh. the two extremes of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chastity and sexuality cancel each other out is the moment of quiescence, the hiatus bet. the episodes of energy (chaste or sexual).. (quiescence in Indian mythology is an apparent calm wh. is in fact a perfectly balanced tension).. [author uses the structural concepts of opposition, reversal, mediation, etc. of LÉVI-STRAUSS; she also accepts his tenets that the purpose of a myth is to resolve a contradiction, that the best explanation of a myth is to be found in related myths, and ihat all versions of a myth are of equal value.. three levels of study : descriptive; analytical, giving insight; and explanatory, offering theories].. see 149 above..

Rev. : S. M. BANERJI, *BRMIC* 29 (2), 41; Gabriella Eichinger FERRO-LUZZI, *Anthropos* 71, 338-41; Ivo FIŠER, *AO* 36, 512-16; C. von FÜRER-HAIMENDORF, *Man* 9 (2), 342-43; Richard GOMBRICH, *JRAS* 1975 (1), 76-78; K. GURU DUTT, *AP* (Sept. Oct..1976), 228-29; J. R. MARR, *BSOAS* 39 (3), 718-19; Franz Joseph MEIER, *OLZ* 74, 279-83; Eliška MERHAUTOVÁ, *Arch Or* 44, 367; Boris OGIBENIN, *IIJ* 20 (1-2), 145-47; Michael L. WALTER, *JAH* 11 (1), 74-75.

155. O'FLAHERTY, Wendy Doniger. Dionysus and Śiva : parallel patterns in two pairs of myths. *Hist Rel* 20 (1-2), 1980, 81-111.

..S. and D. bear a striking resemblance to each other – both gods as outsiders break into orthodox religions.. author considers *Bacchae* and *The Frogs* for D. and *Dakṣa-yajña* and the *Pine Forest* for S. ..

156. O'FLAHERTY, Wendy Doniger. *Śiva : the Erotic Ascetic*. OUP, New York, 1981; xii + 386 + 16 illustr.

..paper back ed. of 154 above..

157. PANDEYA, Kumkum. Śiva kī avadhāraṇā – svarūpa evaṁ vikāsa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 334.

..in Vedic texts..

158. PILLAI, A. B. Aspects of Śaivism in Indian culture. *SP*, 3 WSC, Paris, 1977, p. 2.

..mainly deals with the views of R. N. DANDEKAR (*VBD* II. 50. 73)..

159. PREMA GUPTA MANI. Mahāśiva kā asīma vyaktitva. (Hindi). *Prakāśitamana*, Delhi, Oct.-Dec. 1981, 74-77; 80.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

160. RAMANATH, Vedalankar. Paurāṇika tathā vaidika rudra para eka tulanātmaka dṛṣṭi. (Hindi). *Vedavāṇī* 34 (6), 1982, 7-13.

161. RAMANUJAN, A. K. *Speaking of Śiva*. Penguin Books, Baltimore, 1973; 199.

Rev.: George L. HART, *JAOS* 95 (2), 344–45.

162. RANADE, G. S. Śiva-darśana. (Marathi). *SNDT Univ. Res. Journal* (Lgg. and Fine Arts) 7, 1979, M 120–136.

..Śiva – a god of the non-Vedic people..

163. RAY, Upendra Nath. Sindhu sabhyatā ke paśupati kona hai? (Hindi). *Śodha-patrikā* 23 (4), 1972, 94–102.

..Paśupati=Mahiṣāsura; original form of Purāṇic Śiva..

164. SADHU RAM. Rudra. *VIJ* 12 (1–2), 1974, 319–323.

..R. as Agni, the creator; R. as threefold Agni; R. as *stotṛ*; R. as *parvata* (cloud); R. as *jīvātmā* and *prāṇas*; R. as *śūra-vīra*; R. as *jvara* (fever); R. as epithet of Aśvinau; Rudrāsaḥ= Maruts..

165. SAHASRABUDDHE, M. T. The Rudra, the Veda, and its salvaging effect on humanity. *SP*, 30 ICHSANA, Mexico, 1976, p. 42.

..the Divine Archetypal, the immanent form of Rudra-Śiva, appears on three levels – *manas* (mind), *prāṇa* (life), *vāk* (matter)..

166. SEN, Ajit Kumar. Conception of Rudra-Śiva in the Vedas. *SP*, 31 AIOC, Jaipur, 1982, 56–57.

..with special ref. to the *Rudrādhyāya* of *YV* and *AV*.. apparent incongruity in the portrayal of R. as the terrible and benevolent is sought to be resolved in a philosophical perspective.. fusion of non-Aryan and Aryan cultures..

167. SEN, Milan. The position of Rudra in the Vedic ritual – specially in the Tryambaka-Homa. *SP*, 27 AIOC, Kurukshetra, 1974, p. 32.

..see 168 below.. R.'s position was similar to that of Nirṛti and Rākṣasas.. see sect. 54 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

168. SEN, Milan. The place of Rudra in the Traiyambaka Homa. *CR* (NS) 1 (1), 1976, 138–140.

..see 167 above.. see sect. 54 below..

169. SEN, Milan. Rudra – the Bhūtapati. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 34.

..ref. *AV* XI. 2. 11; *Ait Br* III. 83; *ĀpŚS* III. 4. 8; *BaudhDS* III. 6.. *bhūtapati*=lord of evil spirits (not lord of beings)..

170. SHARMA, Madhu. Dayānanda-bhāṣya men rudra kā svarūpa. (Hindi). *BSSS* II, 3 (3–4), 1974, 23–26.

..many forms of R.: Parameśvara; vidvān; *senāpradhāna*; brahmacārin; etc...

171. SIDDHANTASHASTREE, Rabindra Kumar. *Śaivism through the Ages*. Mun. Man., New Delhi, 1975; 188.

172. SINGH, Sheo Bahadur. Śiva through ages. *UPHS* (NS) 18 (1–2), 1970, 23–32.

..from Harappa age to Gupta age..

173. SVARNAKIRANA. Bhāratīya saṁskṛti men śiva aura śakti kā svarūpa. (Hindi). *NPP* 76 (1–2), 1971, 137–161.

174. TACHIKAWA, Musashi. Indological approach: Śiva and Heruka. (Jap.). *Mikkyō no bunka*, Tokyo, 1977, 260–281.

175. TAPASYANANDA, Swami. Śaivism (a bird's-eye view of its development). *Pr Bh* 78, 1973, 140–144.

176. TUCCI, Giuseppe. Recent Italian contributions to the study of Śaivism. *EW* 24 (3–4), 341–342.

177. TYAGI, Ishwar Chandra. Rudra-Śiva (the principal deity in the Kalpa-sūtra literature). *VIJ* 19 (1–2), 1981, 30–38.

..Aryans borrowed the male god of IV civil. as Rudra; also borrowed the worship of other goddesses of IV.. idol-worship and temple-construction borrowed from Dravidians..

178. TYAGI, Ishwar Chandra. *Śaivism in Ancient India: from the earliest times to c. A. D. 300.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(x) *Varuṇa* :

179. BHARGAVA, P. L. The comparative antiquity of Indra and Varuṇa.

..see 36 above..

180. BOYCE, Mary. On Varuṇa's part in Zoroastrianism. *É. Benveniste Fel. Vol.*, Louvain, 1975, 55–64.

..(identification of Vedic Varuṇa and Iranian Apām Napāt).. *Apam Napat* stands for an earlier *Vouruna Apam Napat.. the term *Ahura* first denoted *Vouruna, but in the *Yasna Haptaṇhaitī* came to be applied to Ahura Mazdā..

181. BOYCE, Mary. Varuna the Baga. *Ac Ir* 21 (Morgenstierne Comm. Vol.), 1981, 59 ff.

182. CHAWLA, Jyotsna. The conception of Varuṇa in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, 17–18.

183. CHOUDHURI, Usha. *Indra and Varuṇa in Indian Mythology*.

..see 39 above..

184. HARTMAN, Sven S. Der Name Ahura Mazdāh. *AAWG* 96, Göttingen, 1975, 170–177.

185. HAUDRY, J. Mitra, Varuṇa et la religion de la vérité.

..see 80A above..

186. HERRENSCHMIDT, Cl. Les créations d'Ahuramazda. Essai sur le royauté perse impériale. *St Ir* 6, 1977, 17–58.

187. IVANOV, V. V.; TOPOROV, V. N. *Studies in the field of Slavonic antiquities*.

..East Slavonic god Velesu = Varuṇa.. see 47. 56 above..

188. JHALA, G. C. Ṛgvedamān varuṇadeva. (Guj.). (in) *Nirājanā*, CGVB, Surat, 1974, 1–5.

189. KUIPER, F. B. J. Ahura Mazda 'Lord Wisdom'? *IIJ* 18 (1–2), 1976, 25–42.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..discusses *ṛta* (in *ṚV*, *ṛtāvan* is the epithet of gods, the Fathers and Seers, because knowledge of cosmic order *ṛta* was withheld from ordinary mortals)... Varuṇa and A. M. .. [dualism bet. Devas and Asuras had its origin in the cosmogony; Indra's creation of the dual cosmos; some of the Asuras of the primordial world like Varuṇa, Agni, and Soma (X. 124. 4) went over to the world of Devas and became *devāḥ asurāḥ*, while the rest of the Asuras remained *asurāḥ adevāḥ*. (VIII. 96. 9) and were driven to the nether world] .. in India, wisdom had a cosmic char. as it is the knowledge of the cosmic law (VIII. 6. 10 : *medhām ṛtasya*) wh. was conceived as hidden in the nether world... (examines THIEME's views on Mitra and Varuṇa).. A. M.=Wise Ahura (and not ' Lord Wisdom '): *mazdā* and *ahura* as two distinct designations of God – occasionally combined but preferably separated.. A. M. as distinct from other Asuras..

190. KUIPER, F. B. J. *Varuṇa and Vidūṣaka. On the Origin of the Sanskrit Drama.* VKNAW–Afd. Lett.; N. R. 100, North-Holland Publishing Co., Amsterdam, 1979 ; 252.

..Ch. 1 : the exact nature of the Asuras and of their relations to Devas is studied from a new angle; there are two groups of Asuras (see 189 above); in this connection the ambiguous position of Varuṇa in the Vedic pantheon is discussed; the fact that Vedic poets call Varuṇa an Asura as well as Deva is discussed and accounted for.. Ch. 2 : thro' a detailed analysis of Bharata's *Nāṭyaśāstra*, it is demonstrated that the oldest form of Sk. drama was a rel. ceremony performed for the benefit of the king and involving a reiteration of the cosmogony, wh. aimed at a renewal of the world. It is shown that in Bharata's *Nāṭyaśāstra* the traces of the earlier Vedic rel. can still be found, and that the Vidūṣaka of the Sk. drama, far from being a mere buffoon, originally represented the god Varuṇa as the divine scapegoat.. see 38. 27 above..

Rev. : M. BIARDEAU, *IIJ* 23, 293–300; H. O. F., *ZDMG* 131 (1), 216; Ludwik STERNBACH, *JAOS* 101, 478.

191. LOMMEL, H. Les espions de Varuṇa et de Mitra et l'oeil du roi.

..see 92 above..

192. MEHENDALE, M. A. *Professor Lüders yāṁce varuṇa-viṣayaka vicāra.* (Marathi). TMV, Poona, 1977 ; 65.

..(Pt. Lakshmana Sastri Murgudkar Mem. Lectures).. based on *Einleitung* (Vol. I) and *Vorwort* (Vol. II) of Lüders' *Varuṇa*.. M. has added a note on " Mitra's Home " (see 94 above)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

193. MINA RANI SARADA. Vaidika devavāda men varuṇa. (Hindi). *VJ* 28 (6), 1979, 12–14.

..V. = Uranos; starry heaven..

194. ORANSKAJA, T. J. To the reconstruction of the images of Vedic Mitra and Varuṇa. (Russ.).

..see 95 A above..

195. RATATE, V. R. Veda men ṛta evaṁ usakā saṁcālaka varuṇa. (Hindi). *Vedavāṇī* 33 (3), 1981, 9–12.

196. THIEME, Paul. King Varuṇa. *GSI* I, 1973, 333–349.

..[V. represented as a nature-god or an ethical idea or a cosmic force].. author considers how V. intervenes, on special occasions, in the life of an individual; the place wh. V. occupies in real life, his relations to conditions of practical existence.. [*druh* = to deceive, to do harm by deceipt; V.'s punishment in the specific circumstances of *druh*].. V. as god of truth – "god Truth".. [*varuṇa* derived from IE root **ver* = to speak solemnly/with truth..

(*xi*) *Viṣṇu*:

197. AIYANGAR, V. Krishnaswami. Bhagavān Viṣṇu. (Hindi). *Samanvaya*, Kendriya Hindi Samsthan, Agra, 1974–75, 1–8.

..V. in Vedic lit., *Āgamas*, *Purāṇas*..

198. AVEDYANATH, Maharaj. Guru Gorakhanāthakī dṛṣṭi men bhagavān śrīviṣṇu trivikrama. (Hindi). *Kalyāṇa* 56 (3), 1982, 500–501.

199. AWASTHI, Baburam. Bhagavān Viṣṇu. (Hindi). *Kalyāṇa* 55 (1), 1981, 210–212.

200. AWASTHI, Deviratna. Yajño vai viṣṇuḥ. (Hindi). *Kalyāṇa* 47 (1), 1973, 116–120.

201. BEGLEY, Wayne E. Viṣṇu's flaming wheel – the iconography of Sudarśana cakra.

..(see *Library Journal*, Feb. 15, 1973, p. 531)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

202. BHARADWAJ, K. Is Vedic Viṣṇu the sun? a critical study. *IPC* 20 (4), 1975, 209–226.

203. CHAUDHURI, Nirajakant Devasarma. Vedon ke parama. puruṣa Vāsudeva Viṣṇu. (Hindi). *Kalyāṇa* 47 (1), 1973, 366–370.

204. DASS, Ayodhya Chandra. The mysterious steps of the Ṛgvedic Viṣṇu. *Meerut Univ. Sk. Res. Journal* 3 (2), Ghaziabad, 1977, 1–7.

..three steps = three qualities of solar rays: light, heat, vitality.. further identifies Brahmā with vitality, Viṣṇu with light, Mahādeva with heat..

205. DASS, Ayodhya Chandra. Image of Viṣṇu (in historical perspective). *Meerut Univ. Sk. Res. Journal* 6 (1–2), 1981, 79–90.

..V, in Vedic mythology..

206. DUMÉZIL, G. Viṣṇu et les Marut à travers la réforme Zoroastrienne. *JA* 241, 1–25.

..see *VBD* II. 50. 115.. attempts to discover correspondences bet. Viṣṇu and Iranian entity Rašnu, and bet. Maruts and Zor. Fravašis.. V. and R. are concerned with space..

207. GAIL, Adalbert J. Viṣṇu als Eber in Mythos und Bild. *Waldschmidt Fel. Vol.* (Beiträge zur Indienforschung), 1977, 127–168.

..see 53. 50 below..

208. GAUDA, Shri Veniramaji Sarma. Yajño vai viṣṇuḥ. (Hindi). *Kalyāṇa* 47 (1), 1973, 110–112.

209. GLAZOV, Yuri. Evolution of Viṣṇu's cult in India. *SP*, 30 ICHSANA, Mexico, 1976, 19–20.

210. GONDA, J. *Viṣṇuism and Śivaism.*

..see 48. 135 above.. also see 132 above..

211. IYER, K. Purna. Iconographic elements of Vishnu in the Rigveda. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 148–154.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

212. KIEHNLE, Catharina. Viṣṇu, vedi, vāmana. *SII* 5-6, 1980, 123-136.

..*vedi* (*ava* + root noun *sad*) = 'seat' (this applies particularly to *ṚV* situation); in *Br.* period, *vedi* = a place for tools and food to the west of the Āhavanīya fire; whatever the beginning, the *Br.* theologians made everything boil down to *vedi* in the end.. to create a continuity is to imagine all the actions as taking place within the limits of the sacrificial ground and around the *vedi*.. in the story of Viṣṇu's steps, there is no need to call for the god's or the animal's growing to immeasurable size, since the world-conquering device is the *vedi*.. *vāmana* in the *Brāhmaṇas* is almost exclusively applied to bulls in connection with sacrifices to Viṣṇu.. *ŚPB* 1.2.5.5: *vāmano ha viṣṇur āsa* – Viṣṇu was not only small at that time, but also flattish, being spread over the *vedi*.. etymology of *viṣṇu*: *vīṣitaṁ sānu yasya saḥ* – this applies to Vāmana-bull as well.. etymology of *vāmana*: author suggests connection with root *vā* 'to blow' and root *ve* 'to weave' – *vāmana* = 'being related to the web or the blowing' insofar as it refers to the horizontal direction (wh. excludes height and therefore may mean 'short' 'small')..

213. MANGALA DEVA, Sastri. Vaidika vāṅmaya men viṣṇudevatākā svarūpa aura mahattva. (Hindi). *Kalyāṇa* 47 (1), 1973, 84-86.

214. MUNSHI RAM, Sharma. Vaidika Viṣṇu. (Hindi). *Kalyāṇa* 47 (1), 1973, 102-106.

215. PATEL, Gautam V. Viṣṇu as an object of treatment in Vedas as Agni. *SP*, 27 AIOC, Kurukshetra, 1974, p. 47.

..[acc. to Swami GANGESHWARANANDA, Agni = Viṣṇu; S. G. finds story of *Rāmāyaṇa* and *MBh.* in *ṚV* I-II and prayer to Kṛṣṇa in *Gāyatrī-mantra*].. *sarvaṁ vedāt prasidhyati* – therefore, V. introduced in the Veda at a later stage..

216. PATHAK, Nathu Lal. Bhagavān Viṣṇu kā svarūpa. (Hindi). *Kalyāṇa* 51 (5), 1977, 161-162.

217. REES, Alwyn D. An Irish Vishnu. *Man* 45, 1945, 118-119.

218. SCHNEIDER, Ulrich. Viṣṇus höchste Fussstapfe. *ZDMG*, Suppl. II, 1974, 390-409.

..discusses various Vedic words and passages..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

219. SHARMA, Somanath. Śrīvāmanabhagavān. (Hindi). *Kalyāṇa* 56 (5), 1982, 617–618.

220. SINGH, Sheo Bahadur. Early origin of the god Viṣṇu and Bhāgavata sect. *KURJ* 7 (1–2), 1973, 7–10.

..Bhāgavata rel. – result of the fusion of three chief currents: one associated with Vedic Viṣṇu, the second with Nārāyaṇa of the *Br.* and *Ār.*, and the third with Vāsudeva-Kṛṣṇa the Vṛṣṇi hero..

221. SOIFER, Deborah A. Toward an understanding of Viṣṇu's Avatāras. *Pur.* 18 (2), 1976, 128–148.

..in Vedas, there exists a comfortableness with the idea of a multiform deity, one wh. has the potentiality and actuality of changing his shape to accomplish a purpose; cf. *ṚV* VI. 47. 17–18; also in *Up.* .. myth: ideal and operational; *Bhakti*: ideal and operational..

222. UPADHYAYA, Vishnu Deva. Vedon aura purāṇon men Viṣṇu. (Hindi). *Kalyāṇa* 47 (1), 1973, 371–374.

223. VARMA, Sunita. Viṣṇupadārthasārāṁśaḥ. *SP*, 31 AIOC, Jaipur, 1982, 499–500.

..word *viṣṇu* can be derived from eleven diff. roots; derivation from each of these roots emphasises one distinct characteristic of Viṣṇu..

224. VHATKAR, Ashok. Vaidic Viṣṇu and the meaning of an obscure *richa*. *SP*, 28 AIOC, Dharwar, 1976, p. 21.

..*ṚV* I. 155. 6.. meaning of *śipiviṣṭa* and *vāmana*.. Vedic Viṣṇu is an Aryan deity..

(*xii*) *Soma*:

225. BROUGH, John. Problems of the "Soma-Mushroom" theory. *Ind. Taur.* 1, 1973, 21–32.

..re R. Gordon WASSON's theory (*VBD* III. 50. 213).. [Andre BAREAU, *JA* 257, 173–76: considers W.'s arguments extremely tempting; KUIPER, *IIJ* 12, 279–85: admits the possibility of a fly-agaric cult in a remote pre-II period, but does not accept fly-agaric as Soma/Haoma of Indo-Ir.; BROUGH, *BSOAS* 34, 331–62: W.'s evidence is quite inadequate to prove Soma = fly agaric).. BROUGH's additional arguments: Vedic priests at the ritual were unlikely to describe a living mushroom; *hari* does not mean red;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ṚV IX. 70. 7d refers not to the plant, but to the pressing ritual; no clear evidence in *ṚV* to "Soma-urine" (IX. 66. 2 and IX. 74. 4 are unconnected); 'two forms' of Soma = two places of Soma's divine manifestation; root *mih* = to pour down water (not to piss)..

226. CHAKRABORTY, Sanat Kumar. Soma and Amṛta. *SP*, 31 AIOC, Jaipur, 1982, 312–313.

..Ṛgvedic hymns as one of the sources of the Amṛtamanthana legend.. common features bet. Soma and Amṛta..

227. CHATTERJEE, Rama. Soma and Śiva. *JAIH* 9 (1–2), 1975–76, 232–236.

..ref. to *candra* (= the moon) occurs in the Veda; from *ṚV* onwards, Soma became associated with the moon; activities of Soma-Rudra (*ṚV* VI. 74; also *AV* V. 6. 5)..

228. DHAVALE, G. S. Soma and Rudra-Śiva. *SP*, 27 AIOC, Kurukshetra, 1974, 24–25.

..traces relationship bet. Rudra-Śiva and Soma (Vedic deity, plant, juice, water)..

229. ELIZARENKOVA, T. Y.; TOPOROV, V. N. Les répresentations mythologiques touchant aux champignons dans leurs rapports avec l'hypothèse de l'origine du Soma. (in) *Travaux sur les systêmes de signes*, École de Tartu, Bruxelles, 1977, 62–68.

230. FLATTERY, David S. *Harmal and the Origins of the Indo-Iranian Soma/Haoma Rituals*. Univ. of Calif. Press, Berkeley.

..original Soma was the wild rue (Peganum harmala)..

231. GERSHEVITCH, Iya. An Iranist's view of the Soma controversy. *Mémorial Jean de Manasce*, Fondation Culturelle in Iranienne, Louvain, 1974, 45–75. (Also, *SP*, 29 ICO, Sect. 5, Paris, 1973, 113–114).

..ref. WASSON's theory.. *hari* – ref. to Soma filtered thro' human body.. it is possible that *en route* from **saum-a* to *so-ma*, a chlorophyl was substituted..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

232. GHOSAL, S. N. Haoma as a plant in the Avestan text. *Sambodhi* 9 (1-4), 1980-81, 52-55. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 33).

..H. grows on the Harburja mountain; image of H. as a plant was quite clear to the composers of Avestan hymns..

233. HEIM, Roger; WASSON, R. G. Les Putka des Santals Champignons doués d'une âme. *Cahiers du Pacifique* 14, 1970, 60-85.

234. INGALLS, Daniel H. H. Review of Wasson's *Soma*. *The New York Times*, Sunday Book Rev. Section, 5. 9. 1971.

..cf. *VBD* III, 50, 191..

235. JHALA, G. C. Soma pavamāna. (Guj.). (in) *Nīrājanā*, CGVB, Surat, 1974, 6-12.

236. KAPLAN, Reid W. The sacred mushroom in Scandinavia. *Man* (NS) 10, 1975, 72-79.

..*amanita muscaria*.. appearance of a mushroom in a ritual context; ref. to two recently discovered Swedish petroglyphs; these both link the motif of mushroom to the main body of rel. symbols of the period.. [a note on this paper by William FAGG, *Man* (NS) 11, 440; and KAPLAN's clarification, *Man* (NS) 12, 339-40]..

237. KARNIA, C. R. Notes on some ancient Indian medicinal drug plants with special reference to *soma* the rejuvenator and promoter of longevity. *Clio Medica* 5, 1970, 261-268.

238. KASHIKAR, C. G. Antecedents of the Vedic Soma. *Hamdard Medicus* 23 (1-2), Hamdard Foundation Pakistan, Karachi, 1980, 62-68.

..K. accepts MAHDIHASSAN's suggestion that ephedra was used as Soma; but he rejects M.'s tracing the use of ephedra to the practice of abandoning the old and the disabled (see 243 below); acc. to K., use of ephedra can't be attributed to ascetic; ephedra was not borrowed by the Vedic Indians from the Chinese..

239. KUMBHARE, R. V. Ṛgveda men soma. (Hindi). *Vanasthalīpatrikā* 5 (13), 1969, 61-72.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Soma diff. from *surā*.. discusses various aspects of Soma and its cult..

240. LA BARRE, Weston. Review of Wasson's *Soma*. *AA* 72, 1970, 368–373.

241. MAHDIHASSAN, S. Soma in the light of comparative pharmacology, etymology, and archaeology. *Janus* 61, Amsterdam, 1974, 91–102.

..enquiry of Soma against the background of the ailments from wh. the Vedic man suffered; Vedic ascetic first turned towards *cannabis indica* and then to ephedra as energiser.. reproduces two scenes depicting the life of Buddha in Gandhara art where Buddha is shown accepting ephedra from a herbalist..

242. MAHDIHASSAN, S. Review of *Rasārṇavakalpa*, edited by Mira ROY and B. V. SUBBARAYAPPA. *IJHS* 12 (1), 1977, 76–80.

..Soma as the earliest known energizer (as against intoxicants, narcotics, hallucinogens); ephedrine as the active principle of Soma; as energizer, Soma is anti-somnalant and habit-former.. Caraka describes Soma as "the sovereign herb wh. has 15 joints for knots"; only ephedra satisfies this description..

243. MAHDIHASSAN, S. The Vedic words soma and surā traced to Chinese. *Hamdard Medicus* 21, 1978, 75–79.

..ephedra as Soma; the use of ephedra connected with the practice of the social abandonment of the old and infirm; use of ephedra practice by the ascetic.. ephedra – Ma-Huang-Su-Ma – Soma.. see 238 above..

244. MAHDIHASSAN, S. Haoma of Irano-Aryans, as the medicinal plant Ephedra. *Hamdard Medicus* 24 (3–4), 1981, 3–28.

245. MAHDIHASSAN, S. Evolution of ephedra as the Soma of Rigveda. *Ancient Science of Life* 2 (2), 1982, 93–97.

..In *ṚV*, Soma is represented as an evergreen plant with thousand stalks yellow hued bestowing auspicious energy.. Hemp ephedra was named in Chinese Ho-Ma (= yellow hemp); the Chinese word was sanskritized as Soma..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

246. MAHDIHASSAN, S. Soma as energizer-cum-euphoriant, versus Surā as intoxicant. *Ancient Science of Life* 3 (3), 1984, 161–168.

..specific features of Soma-plant implicit in Ṛgvedic references (trunkless, leafless plant) help us to identify it with ephedra.. Soma plant compared with *khat* of Yemen..

247. MALAMOUD, Charles. Soma. (in) *Dictionnaire des mythologies*, Flammarion, Paris, 1981, p. 7.

248. MUKHERJEE, Biswanath. Pavamāna Soma. *JOIB* 28 (3–4), 1979, 13–15.

..cf. *VBD* III. 50. 202.. Soma was originally looked upon as life-force of this universe; the idea was extended to something exhilarating; ultimately signifies some sort of plant wh. contains this life-force..

249. MUKHOPADHYAYA, Biswanath. On the significance of Soma. *VIJ* 16 (1), 1978, 6–9. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 23).

..Soma was not a particular plant at all; Soma = inebriating juice of plants..

250. MULHOLLAND, Jean. Soma: an attempt to classify the plant and the drug. *JASBen* 18 (1–4), 1976–77, 47–55.

..Soma plant can't be identified from information contained in *ṚV* IX.. the drug Soma was a volatile oil.. appendix on the filtration of Soma..

251. MUNSHIRAM SARMA 'SOMA'. Soma. (Hindi). *Savitā* 32 (9), 1979, 168–169.

252. MUNSHIRAM SARMA 'SOMA'. Soma aura āpo-dhārāen. (Hindi). *Veda-Savitā* 2 (11), 1982, 282–285.

253. PADHAYE, Narmada L. The preparation of Soma. *Bhāratī*, Arya Kanya Gurukula, Porbandar, 1973, 1–2.

254. PANDE, Indiracharana. Ṛgveda men soma. (Hindi). *Ṛtandharā* 7 (1 and 2), 1972.

..serially.. cf. *VBD* III. 50. 204..

255. PAṆDEYA, Devendra Nath. Agnisomātmakaṁ jagat.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 15 above..

256. PATWARDHAN, V. D. Somavallī sāpaḍalī. (Marathi). *Ravivāra Sakāḷa*, 7. 6. 1981, p. 3.

..the herb *eleutherococus senticosus* comes nearest to the descriptions of Soma in *ṚV*; this herb is of the *araliaceae* class; originally belongs to Manchuria and Siberia; it is known in China for 5000 yrs.; the herb *ginseng* (found in China, Tibet, Kashmir) belongs to the same class; its juice promotes stamina, performance, endurance, concentration..

257. PRASANTA KUMAR, Arya. Vaidika kālīna soma. *Vedavāṇī* 25 (12), 1973, 14–16.

..ref. *AV* XIX. 39. 1, 5..

258. RAHURKAR, V. G. The Vedic Soma (plant and juice): a reappraisal. *CASS Stud* 4, 1978, 1–6. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 1).

..earlier views discussed, particularly of WASSON (S. = Fly-agaric) and B. G. L. SWAMY (S. = *bhāṅga*: see 262 below).. S. was not a spirituous liquor; it was never a 'popular' drink; religio-mystic char. of S. is confirmed.. nature of Soma plant continues to be a 'mystery of mysteries'..

259. SCHULTES, R. E. Hallucinogens of plant origin. *Science* 163, 169, 245–254.

260. SCHULTES, R. E. Review of Wasson's *Soma*. *Journal of Psychedelic Drugs* 3 (2), 1973.

261. SCHULTES, R. E.; HOFMANN, A. *Plants of the Gods: Origins of Hallucinogenic Use*. McGraw-Hill, New York, 1979; 192+illustr.

262. SWAMY, B. G. L. Sources for a history of plant science in India. II The Ṛg Vedic Soma plant. *IJHS* 11 (1), 11–48.

..approaches the question of the identification of Soma from the pt. of view of the effects produced by Soma-drinking.. Ṛgvedic Soma was prepared from *Cannabis Sativus* (*bhāṅga*).. see 258 above..

263. THAKUR, Jayantilal J. Ṛgvedamān soma-darśana. (Guj.). *ŚPP* 16 (2)–17 (1), 1976–77, 55–67.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..kinds of S. (24 kinds of S. mentioned); S. belongs to the type of *asclepiadeae*; medicinal potency of S.; S. in Kuśasthalī; Piṇḍāraka Kṣetra and ancient remains of *ṚV*-culture..

264. TOPOROV, V. N. Semiotics of mythological ideas about mushrooms. (Russ.). *Balcanica, Ling. Issl.*, Moscow, 1979, 234–298.

..starting from WASSON's book on Soma, T. discusses the classificatory role of mushrooms, their relation to such dichotomies as male : female and to the world tree, etc. ..

265. UPADHYAYA, Vinod P. Soma: the Vedic drink of immortality. *The Vedic Path* 43 (3), 1980, 55–60.

..various attempts at identification: (1) William ROXBURGH (1814): S. = *Ruta graveoleus*. Linn. (Ruta-ceae; known as *sudab* or *sitab* in Panjab; (2) WATT: *Sarcostemma brevistigma* W and A (Asclepiadaceae); (3) *Periploca aphylla* Decne (Asclepiadaceae); (4) USMAN ALI and NARAYANA SWAMI: *Ceropegia Juncea Roxb.* (Ascle.). (5) QUOZILBAS: *Ephedra pachyclada* Boiss (Gnetaceae); (6) *Ephedra vulgaris* Hook, F. (Gnetaceae) – used in China under the name 'Ma Huang'); (7) *Ephedra gerardiana* Wall – Dr. MYERS; (8) WASSON: *Amanita muscaria* mushroom; (9) K. C. SAGAR: *Cissus quadrangularis* Linn. (vitaceae); *asthisaṁhara*; (10) John S. MASSEY (in *Smithsonian* 6, 1976): "Ginseng" (in Chinese, "Dragon root"); Ginseng, *Panase ginseng* C. A. Mey (Araliaceae) syn *Aralia ginseng*) (Soma and Ginseng: both are rare, have yellowish splendour, are used for all body complaints, are claimed as panacea, are praised as equal to gold.. (Ginseng resembles more the herb *lakṣmaṇa*).. see 267 below..

266. VIJAYAPRATAP SIMHA. Soma, somasada pitara aura pañcajana. (Hindi). *Vedavāṇī* 33 (12), 1981, 16–19.

267. VIRENDRA SASTRI. Soma kā svarūpa aura auṣadhi kī prāpti. (Hindi). *Vedajyoti* 5 (12), 1981, 5–9.

..Soma – *ādhyātmika*, *ādhibhautika*, *ādhidaivika*.. Soma identified with 29 diff. herbs; mentions some in addition to those mentioned in 265 above: e.g. *madara kula*, *bhūhmī*, *maṇḍūkaparṇī*, *revandacīnī*, *jambū*, *suvarsana*, *vārāhīkanda*, etc. ..

268. WASER, P. G. The pharmacology of *Amanita muscaria*. (in) *Ethnopharmacologic Search for Psychoactive Drugs*, U. S. Public Health Service Publication No. 1965, 1907, 419–439.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

269. WASSON, R. Gordon. *Soma. Divine Mushroom of Immortality.* Harcourt Bruce Jovanovich, New York, 1973; xiii+381.

..(Paperback of *VBD* III. 50. 213)..

Rev.: E. BENDER, *JAOS* 93, 395; P. DEMIÉVILLE, *TP* 56, 298-302; Gustav GLAESSER, *EW* 21 (3-4), 389-392.

270. WASSON, R. Gordon. *Soma and Fly-Agaric.* Ethno-Mycological Studies 2, Botanical Museum of Harvard Univ., Cambridge Mass. 1972; 58.

..W.'s rejoinder to Professor BROUGH (*VBD* III. 53. 184).. (also see 225 above).. (introd. by R. E. SCHULTES)..

Rev.: E. BENDER, *JAOS* 93 (3), 395.

271. WASSON, R. Gordon. Soma brought up-to-date. *JAOS* 99 (1), 1979, 100-105.

..[ZAEHNER: mushroom never a substitute for Soma; BROUGH: *hari* never meant red (BAILEY does not accept this)].. fresh evidence in support of S. = Fly-agaric: (a) The *Putka* of the Santal; Santal *putka* (from *pūtikā*) = the Soma surrogate (mushroom); (b) the colour of S.; (c) etymology of *soma*; BAILEY: *som-a-* to be linked with IE root for 'fungus'; (d) Soma = *aja ekapāda* = one-foot mushroom..

272. WASSON, R. Gordon. *The Wondrous Mushroom: Mycolatry in Mesoamerica.* McGraw-Hill, New York, 1980; xxv+247+fig.

51. MINOR DIVINITIES OF THE VEDA.

(in the alphabetical order of the names of the divinities)

1. GONDA, J. The Vedic gods Aṁśa and Bhaga. *AcIr* 4 (Mon. Nyberg 1), 1975, 291-310.

2. UPADHYAYA, G. P. Re-examination of the nature and significance of the Vedic deity Aja-Ekapāda. 36 *PIHC*, 1975-76, 68-75.

..A. E. symbolizes the changing structure of belief of a pastoral society undergoing transformation due to advancement of agriculture.. Aja was immediately connected with fertility.. A. E.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

not only represents vegetational spirit but rather seems to signify the plant itself in general terms..

3. FINDLY, E. B. The "Child of Waters": a revaluation of Vedic Apāṁ Napāt. *Numen* 26 (2), 1979, 164–184.

4. LITTLETON, C. Scott. Poseidon as a reflex of the Indo-European "Source of Waters" god. *JIES* 1 (4), 1973, 423–440.

..Apāṁ Napāt.. see 47. 76A above..

5. PUHVEL, Jaan. Aquam Extinguere. *JIES* 1 (3).

..Apāṁ Napāt.. see 47, 99A above..

6. ALI, Muhammad. Aryaman – eka tulanātmaka adhyayana. (Hindi). *Prācya-Prajñā* 5–6, 1972–73, 1–20.

..etymology.. A. as the sun-god; as divinity preventing diseases; as divinity of *Phālgunī nakṣatra*.. A. in ritual..

7. TOPOROV, V. N. [Ahi Budhnya]. (Russ.). *Etimologija*, Moscow, 1976, 3–15.

8. RAMACHARI, G. The three Āptyas and their descendants (in the Vedic and post-Vedic literature. *MO* 4 (2), 1971 (1973), 90–97.

..continuation of *VBD* III. 51. 9..

9. JOSHI, J. R. Ambhṛṇī. *BDCRI* 36 (1–4), 1976–77, 44–46.

..this Vāk is, in post-Vedic times, identified with Devī, the creative potence Śakti, the goddess of universal omnipotence; therefore, the *Vāgāmbhṛṇīya-sūkta* became the *Devī-sūkta*..

10. LELE, Vimal. Umā: the mother of ages. *SP*, 28 AIOC, Dharwar, 1976, p. 39.

..Umā in pre-*ṚV* and Vedic periods.. see 53. 93 below..

11. PATIL, Vasant S. Uṣas: the muse of the Ṛgvedic poetry. *JOIB* 26 (1), 1976, 6–10.

..U. as *pratibhā*; U. not merely deity of light but also goddess of poetry..

12. SAMPATKUMAR, M. Vedeṣu uṣassamayaḥ. *Gairvāṇī* 16 (4), 1978, 7–8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. VARMA, Gayatri. Asura strī samāja kī chāyā – uṣā. *Prācya-Prajña* 7, 1975, 12–20.

..description of Uṣas influenced by the contemporary condition of woman.. U. belongs to the earlier stratum of *ṚV-mantras*.. U. similar to Assyrian Isis.. U. particularly belongs to Panjab.. polyandry of U. (Sūrya, Agni, Varuṇa)..

14. CHAKRAVARTY, Umarani. The Ṛbhus of the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, p. 15.

..Ṛbhus were human beings..

15. VANDYOPADHYAYA, Dhirendra Nath. Kāmadaivatam. *SSPP* 58 (1–6), Calcutta, 1975, 2–8.

..an essay in Sk. embodying a comparative study of the divinity Kāma.. *ṚV* X. 129. 4; *AV* VI. 89. 2; also *Br.* and *Up.* ..

16. LAL, S. K. Kṛtyā. *VIJ* 13 (1–2), 1975, 163–174. (Also, "Kṛtyā : a study", *Pur.* 17. 1, 1975, 52–62).

..K. is a specific kind of black magic and witchcraft personified as a hideous and fierce fiend; the ferocious appearance and char. of K. wh. are emphasized in post-Vedic lit. do not become particularly evident in Vedic lit. .. K. serves a double purpose – harming an enemy and protecting one against the K. of others.. the rite of K. may be performed on the Gārhapatya fire or the Kravyāda fire or the eastern fire.. *Kauśikasūtra* gives details of Kṛtyā-practices..

17. KRISHNA LAL. Veda-mahābhāratayoḥ kṛṣṇasya svarūpam. *Viśva-Saṁskṛtam* 7 (4), 1970, 243–252.

18. MAJUMDAR, Biman Behari. *Kṛṣṇa in History and Legend*. Univ. of Calcutta, 1969; xvi + 307.

Rev.: Radhakrishna CHOUDHARY, *JBRS* 57, 198–199; E. MERHAUTOVÁ, *Arch Or* 41, 290–91.

19. SUBRAHMANYAM, S. *Sri Krishna – the Supreme Immanence* (A Vedic Conspectus). Madras, 1979; vii + 42 + xxx + t.

..attempt to reveal the Vedic source of K. .. ref. *ṚV* I. 164. 47; *Muṇḍaka* 2. 2. 11..

20. AWASTHI, Deviratna. Gaṇapatikā vaidika stavaṇa. (Hindi). *Kalyāṇa* 48 (1), 1974, 120–123.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. AWASTHI, Sivasankar. Vedon men gaṇapati. *Kalyāṇa* 48 (1), 1974, 123–127.

22. BHANDARI, V. S.; KULKARNI, Bharati V. Āditya-mārtāṇḍa āṇi gajānana. (Marathi). *VSMV* 1981, 1982, 23–26.

..*ṚV* X. 72. 8 refers to Mārtāṇḍa; Mārtāṇḍa-legend in *ŚPB* 3. 1. 3. 1 – these two references, if considered together, wd. indicate the origin of Gaṇeśa, with human body and elephant's head..

23. CHAUDHURI, Devasarma Nirajakant. Vaidika devatā jyeṣṭharāja gaṇeśa. (Hindi). *Kalyāṇa* 48 (1), 1974, 64–70.

..G. as represented in Veda and Vedāṅgas..

24. DHAVALIKAR, M. K. Śrīgaṇeśa-gajānana: purātattvīya māgovā. (Marathi). *G. H. Khare Fel. Vol.*, Poona, 1974, 267–279.

..traces in Vedic lit.; Gaṇeśa-Gajānana derived from Vedic animal-divinity Paiḍva.. *peḍū*, *piḍu-piḍa* → *pilusāra* of later times..

25. GANGESHWARANANDA, Swami. Veda men gaṇapati. (Hindi). *Kalyāṇa* 48 (1), 1974, 38–41.

..*TA* 10; *Nārāyaṇopaniṣad* 5; *ṚV* II. 23..

26. HERAS, H. *Problem of Gaṇapati*. Bharatiya Publ. House, Varanasi, 1972; vii + 63 + 39 plates.

..cf. *VBD* II. 51. 12.. (introd. by Jamunadas AKHTAR; rare sculpture of G. of 1000 B. C.)..

27. MISHRA, B. P. Mythological importance (of Gaṇapati) in the Yajurveda. *JAIH* 3 (1–2), 1969–70, p. 279.

..(in a report of a Seminar).. *gaṇapati* as epithet of Indra and Brahmaṇaspati in *ṚV*; in *VS*, mentioned with *priyapati* and *nidhipati*; in *MS*, G. appears with elephant's head.. elephant-head of G. due to demoniac char. of Rudra-Śiva with whom he was associated.. *priyapati* is Kāmadeva..

28. NARAIN, A. K. On the earliest Gaṇeśa. *Ṣ. Paraṇa-vitana Comm. Vol.*, Brill, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. NIRANJANA DEVA TIRTH, Swami. Śrīgaṇapatipūjanakī prācīnatā evaṁ vaidikatā. (Hindi). *Kalyāṇa* 48 (1), 1974, 18-19.

30. PARIMAL, Prakash. Devādhideva vighneśvara gaṇeśa: paurāṇika saṁdarbha men. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 47.

..G in Ṛgvedic times.. G. overpowered the foreigner aggressor Gajāsura (Xerxes?).. 32 forms of G. ..

31. PURI, Baij Nath. Gaṇeśa and Gaṇapati cult in India and South-East Asia. *JIH* 48 (2), 1970, 405–413.

32. RIVIÈRE, José. The problem of Ganesha. *Pur.* 4 (1), 1962, 96-102.

33. SENGUPTA, Biswajit. Gaṇapati through the ages. *Prācyapratibhā* 1 (1), Birla Museum, Bhopal, 1973, 123–131.

34. SHARMA, B. R. Gaṇapati in the epics. *Bh. Vid.* 35 (1-4), 1975 (1978), 1–12.

..G. regarded by Aryan people as inimical god of Dravidian origin.. Vedic texts connect G. with wisdom, knowledge, art, and letters (*ṚV* II. 23. 1; *TA* 10. 1. 5); *ŚYV* (*M*) 12. 15 mentions *gaṇapatitva* of Rudra; *Atharvaśīrṣa-Up.* identifies Rudra with Gaṇapati Vināyaka; *Pāraskara GS* I. 16. 14 emphasizes connection of G. with Rudra..

35. SHARMA, B. R. Gaṇapati-Vināyaka in the Mahābhārata. *BITCM*, July-Dec. 1975, 81–88.

..Gaṇapati-worship quite prevalent and popular in *MBh.* times; even *ṚV*-people conversant with Gaṇeśa-worship..

36. SHARMA, B. R. Gaṇapati in Pañcadevopāsanā. *BITCM*, Jan.-June 1976, 65–79.

..Vedic evidence adduced..

37. SHARMA, B. R. Gaṇapati as god of wisdom and lord of learning. *BITCM*, July-Dec. 1979, 53–59.

38. SHRIVASTAVA, Mahesh Chandra Prasad. Gaṇeśa and Jyeṣṭhā; a comparative study. *JBRS* 58, 1972, 165–170.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..G. and J. had a common origin; their tribal affiliation and non-Aryan char. appear to be an established fact.. worship described in *Gṛhyasūtras*..

39. SRIVASTAVA, Somacaitanya. Gaṇeśopāsanākī prācīnatā. (Hindi). *Kalyāṇa* 48 (1), 1974, p. 164.

40. SUBRAHMANYAM, S. Gaṇapati – lord of creatures, a Vedic imagery of immanence. *QJMS* 64 (1–4), 1973, 37–43.

41. SUKTHANKAR, S. B. A vedic prayer to Lord Ganesa. *BJ* 29 (2), 1982, 11–15.

..*Gaṇapatyatharvaśīrṣa*..

42. VENIRAM SARMA GAUDA. Śrīgaṇeśa – vaidika devatā. *Kalyāṇa* 48 (1), 1974, 353–355.

43. PANDEY, Vijay Kumar. Ṛgveda men gandharva. *Avadh Univ. Res. Journal F A* 1 (1), Faizabad, 1982, 117–120.

43A. YOGAMAYA. Ṛgveda men gau kā devatva. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 82–83.

44. LAL, S. K. Gnāḥ. *CASS Stud* 4, 1978, 109–113.

..Vedic concept of *gnāḥ* signifies the recognition of woman first in her earthly existence and later as elevated to godhead.. the concept of *gnāḥ* is very much Vedic in its genesis..

45. DAVANE, G. V. The moon in the Vedic literature. *JASBom* 49–51, 1974–76 (1979), 75–83. (Also, *SP*, 28 AIOC, Dharwar, 1976, 6–7).

..Candramas as represented in the Veda..

46. LAL, S. K. Lunar Deities. *CASS Stud* 2, 1974, 127–40.

..discusses Sinīvālī, Kuhū, Anumati, Rākā.. Vedic and Purāṇic evidence..

47. LAL, S. K. Jyeṣṭhā-Alakṣmī. *CASS Stud* 3, 1976, 91–99.

48. MUKHOPADHYAY, Biswanath. Tvaṣṭṛ the god of fervour and lustre. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 34–35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Tvaṣṭṛ and Bṛhaddivā=the primal parents (parents of Dyāvā-pṛthivī, i. e., parents of gods and of Saraṇyū and Vivasvat, i. e., parents of mortals)..

49. LONG, J. Bruce. Dakṣa: divine embodiment of creative skill. *Hist Rel* 17 (1), 1977, 29–60.

..D.-one of the foremost cosmogonic deities; marked by few distinctive features.. I. D. and Aditi: primordial consorts and divine progenitors (*ṚV* X. 72. 4–5); in addition to being both progeny and parent to each other, D. and A. are also husband and wife (or, at least, male and female consorts) who engage in sexual union for the sole purpose of procreating the gods and the universe as a whole; they function as both the efficient and substantive cause of the evolution of the universe.. II. the quest for the precosmogonic absolute (X. 72. 2–6); birth of the gods was preceded by one or more preparatory stages in the cosmogonic process.. III. D. as one of the Ādityas (*ṚV* II. 27).. IV. D. and Agni as "mythological doubles".. V. D. as an abstract term of description and designation; etymology of *dakṣa* ("on the right side; dexterous; on the auspicious side; acting in conformity of law); *dakṣa*, in a substantive form, appears in Veda to denote a particular state of mind or heart (courage, etc.).. VI. D. in post-*ṚV* lit. (*AV* and *Br.*).. D.-undifferentiated reservoir of creative power; source of life-bestowing light and warmth; creator and nourisher of all forms of life; 'double' of Agni and Ka-Prajāpati; divine prototype of sacrificial priest and embodiment of sacrificial skill and sacrifice itself..

50. LALYE, P. G. The Devī in her Guṇa incarnation. *IA* (III) 5 (3–4), 1971, 134–139.

..antecedents in Vedic lit.; the 'powers' of deities in *ṚV*; Vāk in *Vāgāmbhṛṇīya-sūkta*..

51. RAMACHANDRAN, T. N. Devi and Rigveda. *Kamakoti Vani* 5 (10), 1973, 47–52.

..*Vāgāmbhṛṇīyasūkta* (text and transl.)..

52. DAVE, S. K. Nārāyaṇa. *ŚPP* 13 (2), 1973, 47–50.

..development of the concept from *ṚV* onwards..

53. GOPALA REDDY, Y. Two interesting icons of Nirṛti. *JOIB* 24 (3–4), 1975, 313–316.

54. JOSHI, J. R. Nirṛti. (Marathi). *Jñāneśvara* 11 (2), 1979, 9–16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..N. = negation of *ṛta*..

55. LAL, S. K. Nirṛti. *JOIB* 24 (3–4), 1975, 301–312.

..N. = chaos.. traces the development of N. in later lit...

56. MADHUSUDAN SARMA. *Pathyāsvasti*. Chowkhamba, Varanasi.

..with Hindi comm...

57. GIMBUTAS, Marija. Perkūnas/Perun: the thunder god of the Balts and the Slavs. *JIES* 1 (4), 1973, 466–478.

..cognate of Vedic Parjanya (fructifier).. see 47. 46A above.. also see 59 below..

58. IVANOV, V. V.; TOPOROV, V. N. *Studies in the field of Slavonic antiquities*.

..East Slavonic god Perun=Parjanya... see 47. 56 above..

59. NAGY, Gregory. Perkūnas and Perun. *Güntert Comm. Vol.*, 1974, 113–131.

..Parjanya.. see 47. 86A above.. also see 57 above..

60. DAVE, P. T. Pitṛ-worship in Vedic literature compared with that of the other religions. *BCGV* 16–17, 1973, 11–17.

..Vedic *pitṛ*-worship compared with IV civil. worship, Egyptian, Babylonian- Assyrian, Avestan..

61. KESARCODI-WATSON, I. Pitṛs. *Journal Or. Soc. Australia* 11, Sydney, 1976, 108–111.

61A. KAILASH CHANDRA, Vidyalankara. *Pitṛpūjā* (*Ārya pūjāpaddhati men udbhava aura vikāsa*). (Hindi).

..see 49. 35 above..

62. AGRAWALA, Prithivi Kumar. The goddess earth in the Rigveda. *JIH* 55 (3), 1977, 1–8.

..Pṛthivī.. only one hymn in *ṚV* celebrates Earth (*ṚV* V. 84. 1–3).. Dyauḥ and Pṛthivī – the parental pair; their sexual individuality is often merged together, and in several passages both are spoken of as female or 'mothers'; this indicates the tendency acc. to wh. the female deity had already emerged to prominence over her male associate.. the function ascribed to D. and P. has not developed; D. superseded by Indra.. twofold

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

function of P., viz., as the embodiment of eternal motherhood and as quickener of the seasonal growth by means of regular rain.. P. presides over death and keeps away Nirṛti.. connected divinities: Urvarā and Sītā.. (ref. to *Pṛthvīsūkta* in *AV*)..

63. BANERJEE, Santi. Prajāpati in the Brāhmaṇas. *VIJ* 19 (1-2), 1981, 14-19. (Also, *SP*, 29 AIOC, Poona, 1978, 3-4).

..P. attained an imp. position in *Br.*: lord of all beings; *parameṣṭhin*; connection with sacrifice.. P. presented in *Br.* with a twofold char.: (a) father of the gods with several epithets and (b) god of infinite nature beyond our grasp..

64. BHATTACHARJI, Sukumari. The rise of Prajāpati in the Brāhmaṇas. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 13-15.

..(1) P. gained ascendancy thro' being identified with sacrifice; (2) P. as the most significant divinity in charge of creation; (3) on metaphysical plane, P. is identified with Time; (4) the merging of two major trends of hierophany – lunar and solar – in the person of P.; (5) in P., Brahmanical mythology made a final attempt to provide a religio-metaphysical cohesion to society..

65. GONDA, J. Notes on Prajāpati. *Pur.* 23 (2), 1981, 149-160.

..(small and random collection of notes on P.'s presence in the *Purāṇas*).. problems of survival, assimilation, and transformation of Vedic beliefs and doctrines, customs and rel. practices, mythical themes and divine figures.. mythical narratives about P.'s creative activities have, in course of time, changed or have been replaced by other stories; however, some motifs have remained as they were in the Veda: e.g. P.'s *tapas* (meditation, etc.) as cause of creation.. Pur. stories correlated to Vedic narratives.. elaboration of Vedic themes..

66. JOSHI, J. R. Prajāpati in Vedic mythology and ritual. *ABORI* 53, 1972, 101-125.

..P. connected with other major Vedic deities like Indra and Varuṇa in order to glorify him; but he was connected with sacrifice in order to glorify it..

67. KAMBLE, B. R. Gods and Prajāpati in Brāhmaṇas. *Marathwada Univ. Jour.* 1, 1972, 183-192.

..in *Br.*, Indra, Viṣṇu, etc., are degraded; P. raised to a prominent position..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68. SHUKLA, Bina. Ṛgveda tathā anya paravartī vaidika sāhitya men prajāpati kā bhāvātmaka svarūpa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 65.

69. VYAS, R. T. The concept of Prajāpati in Vedic literature. *Bh. Vid.* 38, 1978, 95–101. (Also, *SP*, 29 AIOC, Poona, 1978, 44–45).

..P. was originally a personification of Mind; it is Mind that desires and strives and brings about the objective universe..

70. BALI, Sarasvati. *Bṛhaspati in the Vedas and Purāṇas.* Nag Publishers (N. P. Series 21), Delhi, 1978; xvi+206.

..lord of Gaṇas, lord of speech, god of rain, god of fire, sun-god, protector of sacrifice, presiding over *tiṣya* constellation..

71. BALI, Sarasvati. Bṛhaspati in the Atharvaveda. *Hist. Crit. Stud. in AV*, Nag Publ., 1981, 159–180.

..B. has retained in *AV* some of the features of his char. as found in *ṚV*; has also developed many new ones.. B. – giver of wealth; protector of cattle; leads worshippers to right path; lord of prayers.. B. diff. from Agni; B. and magical incantations; B. as creator or Prajāpati..

72. DANDEKAR, R. N. Bṛhaspati-Brahmaṇaspati. *SP*, 4 WSC, Weimar, 1979, 190–191.

..study of Bṛ-Br. (they are one and the same divinity) in the light of evolutionary mythology.. Bṛ-Br., symbolizing the magical potence of *mantra*, invented to counteract the growing imp. of military prowess (symbolized by Indra).. discusses *Brahmajāyā* (*ṚV* X. 109. 5; *AV* V. 17); *Brahmagavī-sūkta* (*AV* V. 18); *Rājā* and *Brahmā* (*ṚV* IV. 50. 8); *pajras* and Bṛ (I. 190. 5).. Bṛ-Br. deliberately glorified; epithets and exploits of Indra transferred to Bṛ.. the concept and purpose of dual divinities..

73. GONDA, J. Review of Bṛhaspati und Indra. *OLZ* 68, 1973, 177–182.

..(50. 59 above).. theory of B.'s human origin settled once for all; B. – not the original hero of Vala-myth; Vala-myth (like Vṛtra-myth) relates to Indra's cosmological activity; B., even originally, was an independent divinity; fulfils Indra's objective by means of spiritualistic and ritualistic weapons; B. – not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

secondary or late abstract divinity.. *brahman* and *bṛh* (in Bṛhaspati) derived from root *bṛh* (= 'strengthen', 'make firm').. see 77 below..

74. KUIPER, F. B. J. Review of Bṛhaspati und Indra. *IIJ* 13, 279–286.

..(50.59 above).. Ādityas and Aṅgirases often contending in the same way as Devas and Asuras (in *Brāhmaṇas*).. Mātariśvan is not Indian Prometheus; he did not steal fire from the gods.. Varuṇa at the lower end of the world axis; B. connected with the Zenith, i. e. the top of the axis; Viṣṇu *is* the pillar, his natural place wd. be in the middle – as the connecting link bet. underworld and upperworld.. *kavi* was a term particularly used to denote seers who stood in some relation to the gods of the underworld; Indra as *kavi* poses a curious problem in the general context of II rel. .. apparent homology of mountain/underworld and heaven in Indian mythology is the fundamental difficulty.. significance of sleep of Paṇis.. see 77 below..

75. RAMLAL. Bhagavān Brahmaṇaspati. (Hindi). *Kalyāṇa* 48 (1), 1974, 130–133.

76. SALUNKHE, A. H. Bṛhaspati: lokāyatadarśanācā pravartaka. (Marathi). *Navabhārata* 33 (10), 1980, 43–49.

..B., the preceptor of gods, denies the existence of gods – a paradox in Indian thought.. S. regards the preceptor of gods as the preceptor of Aryans.. acc. to Pur. trad., B. taught the *lokāyata* philosophy to mislead the Asuras.. acc. to S., B. taught this philosophy because there occurred in his life a stunning event: Soma kidnapped B.'s wife (Vāk of Juhū; Tārā in *Purāṇas*) from a sacrificial function (*ṚV* X. 109); B. then became an enemy of Aryan culture..

77. SCHMIDT, Hanns-Peter. *Bṛhaspati und Indra.*

..see 50.59 above.. (central theme is origin and nature of B.; discussion of Vala-myth; B. originally used as an epithet of Indra; B. created to personify the sacerdotal obligations of Indra).. see 73 and 74 above..

78. SCHMIDT, Hanns-Peter. The origin of the Vedic god Bṛhaspati. *GSI* II, 1976, 221–234.

..a summary of 77 above.. a brief discussion of recent crit. of the work (by GONDA; Doris SRINIVASAN) is included..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. BAILEY, G. *The Mythology of Brahma*. DK Publishers' Distributors, New Delhi.

80. BAILEY, G. Notes on the worship of Brahmā in ancient India. *AION* 39, 1979, 149–170.

81. KRISHNASWAMI AIYANGAR, V. Sṛṣṭikartā Brahmā. *Samanvaya*, Kendriya Hindi Samsthan, Agra, 1975–76, 1–5.

..a study on the basis of Vedic evidence.. Hiraṇyagarbha..

82. MODHE, S. G. *God Brahmā in Sanskrit Literature*. 1974.

..DD..

83. SARKAR, Amal. The fall of Brahmā. *MR* 120–21, 1972, 241–248; 131 (4), 249–253.

..B. emerged prominently in later Vedic, i. e. *Br.* and *Up.* texts.. then again relegated to oblivion..

84. GONDA, J. The Vedic gods Aṁśa and Bhaga.

..see 1 above..

85. MILLER, Barbara Stoler. Rādhā: consort of Kṛṣṇa's vernal passion. *JAOS* 95 (4), 1975, 655–671.

..Vedic ref. to R.: *AV* XIX. 7. 3cd..

85A. BRAJMOHANDAS 'VIJAY'. Vedon men rāmakathā. (Hindi). Bhujalpur.

..see 53.15 below..

85B. DAS, Ram Kumar. Vedon me rāmakathā. (Hindi).

..see 53.30 below..

85C. RAJESHWAR SIMHA "RAJESH". Rāmakathākā vaidika srota. (Hindi). *Kalyāṇa* 53 (6), 1979, 216–218.

..see 53.128 below..

85D. TIWARI, Gopinath. Vedon men rāmakathā. (Hindi). *Awadh Univ. Res. Journal*, F. A., 1 (1), 1982, 1–7.

..see 53.157 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

86. UPADHYAY, Ram Bihari. Rāma kī aitihāsikatā. (Hindi). *Avadh Univ. Res. Journal*, F. A., 1 (1) 1982, 143-148.

..R. in Vedic lit. .. ref. to *Rāmatāpanīya-Up*. ..

87. ATHAVALE, Pandurang Vaijanath. Vaidika śrīsūktamen bhagavatī śrīlakṣmī. (Hindi). *Kalyāṇa* 47 (1), 1973, 507-508.

88. BHARADVAJ, Dayavati. Bhagavatī lakṣmījīke vibhinna nāma (śrīsūktake ādhārapara). *Kalyāṇa* 47 (1), 1973, 216-219.

89. DHAL, Upendra Nath. *Goddess Lakṣmī: Origin and Development.* Oriental Publishers and Distributors, New Delhi, 1978; xvi + 229.

..study of L. as depicted in Vedic lit., *Purāṇas*, epics, and Pañcarātra texts..

Rev.: M. K. DHAVALIKAR, *ABORI* 62, 284-85; Richard W. LARIVIERE, *JAOS* 99, 540-41.

90. JOSHI, J. R. Śrī āṇi lakṣmī. (Marathi). *Jñāneśvara* 9 (4), 1977, 9-15.

91. PANDEYA, Om Prakash. Vedon men mahālakṣmīkā svarūpa. (Hindi). *Kalyāṇa* 47 (1), 1973, 211-213.

92. PATIL, V. S. Is Lakṣmī the metamorphosis of Uṣas? *Marathwada Univ. Journal* 14 (2), 1975 (1978), 1-5. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 33-34).

..(apropos of K. M. SHEMBAVANEKAR, *ABORI* 17, 351-57).. P. refutes the view of S. .. Śrī can't be mere transformation of Uṣas; she may have shared a few features of Uṣas..

93. REYNA, Ruth. Shri or Lakshmi, the lotus-born. *Hinduism* 40, 1971, 1-3.

94. VARMA, Mahendra. Lakṣmī ke aneka rūpa. (Hindi). *Cintāmaṇi*, Satsahitya Prakashan Trust, Bombay, 6. 1. 1971, 118-121.

..L. in Vedic period: *Śrīsūkta*..

95. BROWN, W. Norman. The creative role of the goddess Vāc in the Ṛgveda. *Mahfil* 7 (3-4), 1971, 19-27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..cf. *VBD* III. 51. 76..

96. JOSHI, J. R. Vāta-Vāyu. *BDCRI* 33 (1–4), 1973–74, 227–248.

97. KRAMRISCH, Stella. Vāstoṣpati, lord of vāstu. *SP*, 30 ICHSANA, Mexico, 1976, p. 27.

..*ṚV* and *Br.* ref. .. *vāstoṣpati*, *vāstavya*, *vāstupa*.. myths of the *vāstu* in text and ritual practice..

98. FUJII, Masato. On *viśve devāḥ* in the *Vaiśvadeva* hymns of the Ṛgveda. (Jap.). *JIBS* 30 (1), 1981, 112–113.

99. BEANE, Wendell C. *The Goddess Durgā-Kālī: the structural unity of myth, cult, and symbols.* DD, Chicago Univ., 1971.

..Sakti..

100. BEANE, Wendell C. The cosmological structure of mythical time: Kālī-Śakti. *Hist Rel* 13 (1), 1973, 54–83.

..Durgā-Kālī is the theistic manifestation of a widespread concept in Indian rel. called *Śakti* or the rel. of power.. (ref. to *Devī-Up.*)..

101. BEANE, Wendell C. *Myth, Cult, and Symbols in Śākta Hinduism. A Study of the Indian Mother Goddess.* E. J. Brill, Leiden. 1977; xiii + 288.

..pp. 42–149: hist. and trad. origins, from ancient to medieval times.. female-divinities of early and late Vedic periods – Pṛthivī, Sarasvatī, Araṇyānī, Uṣas-Rātri-Diti, Nirṛti, Aditi, Vāk..

Rev.: S. LIENHARD, *OLZ* 76, 180–81.

102. CAMPBELL, Lynn B. *Śakti: polarities of asceticism and fertility in the literature and mythology of the Devī.* M. A. Thesis, Columbia Univ., New York, 1971; 2 + 80.

103. GURU DUTT, K. Shakti worship in India. *Rel. and Soc.* 22, Bangalore, 1975, 47–62.

104. HEIMSATH, Charles H. Shakti – 2: conflict of Aryan and non-Aryan cultures. *IWI* 93 (24), 11. 6. 1972, 32–35,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

105. MADTHA, William. Śakti – the feminine aspect of God in Indian tradition. *Journal of Dharma* 5 (2), Bangalore, 1980.

106. PUSHPENDRA KUMAR. Vedantic approaches to Śakti. *Adhyanamālā* 1, 1973, 1–13.

..Vedic evidence..

107. PUSHPENDRA KUMAR. *Śakti Cult in Ancient India.* Bharatiya Publ. House, Varanasi, 1974; 317 + illustr.

Rev.: M.K. DHAVALIKAR, *ABORI* 56, 280.

108. AIRI, Raghunath. Sarasvatī's association with quadrupeds and bipeds in the Yajurveda. *SP*, 28 AIOC, Dharwar, 1976, p. 3.

..attempts to explain why particular animals were associated with S... (tongue of sacrificial horse offered to S.)..

109. AIRI, Raghunath. *Concept of Sarasvatī*: Part I, Vedic. 1977; iv + 138.

110. CHINMAYANANDA, Swami. Saraswati – goddess of learning and knowledge. *Tap. Pras.* 14 (9), 1976, 10–12.

111. KHAN, M. I. Sarasvatī ke katipaya ṛgvaidika viśeṣaṇon kī vivecanā. (Hindi). *NPP* 72, 1968, 470–471.

112. KHAN, M. I. Ṛgveda men sarasvatī kā mānasika rūpa. (Hindi). *Cintāmaṇi* 5 (2), Satsahitya Prakashan Trust, Bombay, 1971, 248–252.

..adjectives such as *dhiyāvasu*, *codayitrī sunṛtānām*, *cetanī sumatīnām*, show S.'s relation with mind and intellect..

113. KHAN, M. I. Physical aspect of Sarasvatī in the Ṛgveda. *MO* 6–7, 1972–75, 31–36.

..*suyamā*, *śubhrā*, *supeśas*..

114. KHAN, M. I. Sarasvatī and her corresponding names in the Greek and Roman mythologies. *SP*, 29 AIOC, Poona, 1978, p. 92.

..S. presented as Muse.. in *ṚV*, Sūryā was at first taken to be the Ṛgvedic goddess of poetry; later on she came to be regarded as poetry personified, and S. came to be regarded as the goddess

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of poetry; it is believed that during the period of *Nighaṇṭu*, Sūryā merged into the personality of S. who still survived with her diversified aspects of char. .. Gk. and Roman parallels of S. ..

115. KHAN, M. I. *Sarasvatī in Sanskrit Literature*. Crescent Publ. House, Ghaziabad, 1978; xxv + 238 + xvi pl.

..as a river; river-goddess; goddess of speech; an anthropomorphic entity in the *Purāṇas*..

Rev.: J. R. JOSHI, *ABORI* 60, 279–80.

116. KHARE, Susheela. *Prācīna bhāratīya saṁskṛti men sarasvatī*. (Hindi). Monographs of the Dept. of AIHC and Arch. 4, BHU, 1966; 4 + 86 + 11 plates.

117. MADAN, Sushri Savitri. Ṛgvedika sarasvatī – eka avalokana. (Hindi). *Viśvabhāratī-Patrikā* 13 (3), 1972.

118. PATHAK, Shobhnath. Bhāratīya saṁskṛti men sarasvatī. (Hindi). *VJ* 27 (12), 1979, 26–27.

119. VANDYOPADHYAYA, Santi. Ṛgvede sarasvatī. *SSPP*, 58 (7–8), Calcutta, 1975, 100–103.

..in *ṚV*, as river; in later Vedic lit., as *vāgdevī*..

120. WAYMAN, Alex. The goddess Sarasvatī – from India to Tibet. *Kailash* 5 (3), Kathmandu, 1977, 245–251.

121. VISHVANATH, Vidyalamkar. Savitā kā ādhyātmika svarūpa. (Hindi). *VJ* 23 (9), 1974, 19–22.

..*AV* XIII. 4..

122. CHAPEKAR, N. G. Sūrya. *Bh. Vid.* 38 (1–4), 1978, 14–26.

..(acceptance of TILAK's theory of the arctic home is essential for satisfactory interpretation of several *ṚV*-stanzas like VIII. 6. 20)..

123. CHATURVEDI, Giridhar Sharma. Vedon men sūrya-vijñāna. (Hindi). *Kalyāṇa* 53 (1), 1979, 67–76.

124. CHAUDHARI, Nirajakantadeva. Vaidika dharma men sūryopāsanā. (Hindi). *Kalyāṇa* 53 (1), 1979, 296–301.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

125. COMPTON, G. B. *The Cult of Sun Worship in the Rigveda*. Hons. Thesis, Univ. of Queensland, 1977.

126. DASS, A. C. Sūrya : prāgvaidika āryon kī mūladevatā. (Hindi). *Saptasindhu* 22 (12), Patiala, 1976, 41–49.

..prior to his acquaintance with fire, early Aryan had worshipped the sun as the saviour of life.. attributes of the sun-god abundantly noticed in other divinities..

127. DASS, A. C. Sun-worship : the source of the sanātana system of worship. *JOIB* 30 (1–2), 1980, 8–12.

..despite the rivalry with him of Agni and Indra (*ṚV*), of Prajāpati (*AV* and *Br*,), of Ātman-Brahman (*Up*.), and of Siva or Kāla-Mahākāla (*Purāṇas*), the greatness of the sun-god never faded in the Indian mind..

128. DINANATH SARMA. Vedon men śrīsūryadevakī upāsanā. (Hindi). *Kalyāṇa* 53 (1), 1979, 54–56.

129. ED. Ṛgveda men sūrya sandarbha. (Hindi). *Kalyāṇa* 53 (1), 1979, 94–96.

130. GAIL, Adalbert J. Der Sonnenkult im alten Indien–Eigenwächs oder Import. *ZDMG* 128 (2), 1978, 333–348.

..ref. to Sūrya (and Savitṛ) in *ṚV* and other Vedic texts.. *sandhyopāsanā*..

131. GANGADHAR GURU. Śrīsūryatattvam. *Saṁvid* 15 (3), 1979, 25–29.

..Sūrya in Vedic lit. ..

132. GOPINATH KAVIRAJ. Vaidika sūryavijñānakā rahasya. (Hindi). *Kalyāṇa* 53 (1), 1979, 77–87.

133. GOSAVI, R. R. Prācīna bhāratīya sūryopāsanā. (Marathi). *Prasāda* 30 (1), 1976, 17 ff.

..Vedic period : Sūrya, Savitṛ, Pūṣan, Viṣṇu..

134. GUPTA, Shakti M. Surya : the sun god. *BJ* 24 (1), 14. 8. 1977, 132–144.

..Vedic sun-god..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

135. GUPTA, Shakti M. *Sūrya – the Sun God.* Somaiya Publ., Bombay, 1977 ; xvi + 72 + 36 plates.

..(foreword by C. SIVARAMAMURTI)..

136. JAGANNATH, Vedalamkar. Carācarake ātmā sūryadeva. (Hindi). *Kalyāṇa* 53 (1), 1979, 265–270.

137. JOSHI, S. B. Ṛgvedātīla 'sarparājñī sūryo vā' he daivata kaśāce pratīka? (Mṛtyutattvāce kī cirantana jīvana tattvāce) (Marathi). *Navabhārata* 26 (11), 1973, 70–102.

138. KARAPATRI, Swami. Bhagavān sūrya – hamāre pratyakṣa devatā. (Hindi). *Kalyāṇa* 53 (1), 1979, 16–17.

139. KULKARNI, S. R. Sun-worship in ancient India. *Marathwada Univ. Journal* 11 (1), 1972, 39–52.

..evolution of sun-worship from Veda to *Purāṇas*.. lit. and arch. sources.. considers Savitṛ, Viṣṇu, Pūṣan, Mitra, Varuṇa, etc., as aspects of sun-god..

140. MANOHAR. Vedon men bhagavān sūrya. (Hindi). *Kalyāṇa* 53 (1), 1979, 88–91.

141. MARAL, Bhagaban. Linguistic approach to the sun, the supreme god. *SP*, 27 AIOC, Kurukshetra, 1974, 225–226.

142. MILLER, Jeanine. Sun as enlightenment in the Ṛgveda. *Yoga: Quarterly Review* 4, London, 1971, 37–64.

143. NARAYANASHRAM, Swami. Bhagavān sūryakī sarvavyāpakatā. (Hindi). *Kalyāṇa* 53 (2), 1979, 3. 5.

..(contd. from p. 49 of the previous issue).. *madhuvidyā*, *devayāna*..

144. OMKARANANDA, Swami. Ādityo vai prāṇaḥ. (Hindi). *Kalyāṇa* 53 (1), 1979, 50–52.

145. PANDEY, L. P. *Sun-Worship in Ancient India.* Mot. Ban., Delhi, 1971 ; xxxii + 368 + 31 tables.

..ch. 1: sun-worship in pre-Vedic age (rock-paintings); ch. 2: sun-worship in Vedic age; Vedic solar divinities – Viṣṇu, Mitra, Varuṇa, Sūrya; sun-god in Vedic ritual; ch. 3: evidence of *Nirukta*, *Aṣṭādhyāyī*; ch. 4: evidence of *Kalpasūtras*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Ajay Mitra SASTRI, *IHR* 1 (2), 349–352; Gauri Shankar TIWARI, *Kosal* 3 (1–2), 206–208.

146. PATHAK, Sarvananda. Bhagavān sūryadeva aura unakī pūjāparamparāen. (Hindi). *Kalyāṇa* 53 (1), 1979, 312–316.

..Vedic lit. and *sūryopāsanā*..

147. RAGHAVAN, V. Worship of the sun. *Hindutva* 8 (5), 1977, 1–21.

..Vedic sun-worship.. (to be contd.)..

148. RAMASWARUP SASTRI. Vedon men bhagavān sūrya kī mahattā aura stutiyān. (Hindi). *Kalyāṇa* 53 (1), 1979, 91–93.

148A. RANADE, H. G. Ṛgvedātīla sauradevatā. (Marathi). *Navabhārata* 27 (4), 1974, 40–47.

..see 149 below..also see 52, 43 below..

149. RANADE, H. G. Sun-god and his associates in the Ṛgveda. *BDCRI* 34, 1974, 143–146. (Also, *JOIB* 26, 1976, 1-5).

..Sūrya, Uṣas, and to a certain extent Pūṣan form the class of solar deities in *ṚV*.. Savitṛ, Viṣṇu, Aśvins, Āditya, Mitra are not solar in char. .. see 148A above..

150. R. G. K. Sun-worship. *IWI* 97 (43), 24. 10. 1976, 6-19.

151. SANKARACHARYA OF SRINGERI. Anādi vedon men bhagavān sūryakī mahimā. (Hindi). *Kalyāṇa* 53 (1), 1979, 7–8.

152. SANKARANANDA SARASVATI, Swami. Sūrya-tattva. (Hindi). *Kalyāṇa* 53 (1), 1979, 9–11.

153. SHARMA, Jagadish. Vaidika sāhitya evaṁ bhāratīya sthāpatya kiṁvā mūrtikalāon men sūrya. (Hindi). *Kalyāṇa* 53 (2), 1979, 26–29.

154. SHARMAH, Narayan. Vedic and scientific thought on sun. *The Vedic Path* 45 (3), 1982, 49–58.

155. SIVAKUMAR SASTRI. Sūrya ātmā jagatas tasthuṣaś ca, *Kalyāṇa* 53 (1), 1979, 261–262.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

156. SRIVASTAVA, Soma Chaitanya. Upaniṣadon men bhagavān sūrya kī upāsanā. (Hindi). *Kalyāṇa* 53 (2), 1979, 5-8.

157. SRIVASTAVA, V. C. *Sun-worship in Ancient India*. Indological Publications, Allahabad, 1972; xxxvi + 463 + 30 pl.

..(with special ref. to northern India up to 12th-13th cent. A. D.).. traces the successive stages in the development of the basic ideals and conceptions of sun-worship right from its faint beginning in the prehist. period.. ch. 3: the Vedic trad.: Sūrya, Savitṛ, Mitra, Viṣṇu, Pūṣan, Vivasvat..

Rev.: Asim Kumar CHATTERJEE, *JAIH* 6, 321-22; Joseph M. KITAGAWA, *JOSA* 11, 125-26; L. P. PANDEY, *IHR* 3 (2), 407-09; G. TUCCI, *EW* 24 (1-2), 219.

158. TRIPATHI, Avadhavihari. Asmākaṁ sūryaḥ. *SS* 33 (3-4), 1980.

159. TRIPATHI, Ramakant. Sūryopāsanākī paramparā, (Hindi). *Kalyāṇa* 53 (1), 1979, 317 ff.

..Vedic and Gk. legends about Sūrya..

160. UMAKANTA "KAPIDHVAJA". Sūryopāsanākā mahattva. (Hindi). *Kalyāṇa* 53 (1), 1979, 291-296.

161. UPADHYAYA, Baladeva. Bhagavān sūrya tathā gomātā. (Hindi). *Kalyāṇa* 53 (2), 1979, 18-19.

..I. 154. 6..

162. UPADHYAYA, Vishnu Deva. Vaidika vāṅmaya men sūrya aura unakā mahattva. (Hindi). *Kalyāṇa* 53 (1), 1979, 57-64; 53 (2), 1979, 9-14; 53 (3), 1979, 73-75.

..serially..

163. VAIDYANATH AGNIHOTRI. Sarvasvarūpa bhagavān sūryanārāyaṇa. (Hindi). *Kalyāṇa* 53 (1), 1979, 273-274.

164. VARMA, Paripurnananda. Vaidika sūrya tathā vijñāna. (Hindi). *Kalyāṇa* 53 (1), 1979, 380-382.

165. VENIRAMA SHARMA. Gāyatrī aura sūrya. (Hindi). *Kalyāṇa* 50 (10), 1976, 452-453.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

166. VENIRAMA SHARMA. Sūryakī mahimā aura upāsanā. *Kalyāṇa* 53 (1), 1979, 288–291.

167. VISHVANATH SASTRI. Sūrya-tattvakī mīmāṁsā. (Hindi). *Kalyāṇa* 53 (1), 1979, 254–258.

168. VITTHALESA MAHARAJ. Vedon men sūrya. (Hindi). *Kalyāṇa* 53 (1), 1979, 26–29.

169. ALBEDIL, M. To the Sanskrit-Dravidian mythological parallels (illustrated by the mythology of Skanda). *SP*, USSR scholars, 5 WSC, 1981, p. 200.

..proto-Indian (proto-Dravidian) cultural substratum.. analysis of the name "young" (*kumāra*)..

170. BEDEKAR, V. M. Kārttikeya (Skanda) in Sanskrit literature, with special reference to the Mahābhārata: from a folk-spirit to the chief war-god. *ABORI* 56, 1975, 141–177.

..K. or S., originally a non-Vedic non-Aryan godling of the indigenous village populace.. associated with Mother-Goddess cult and Śiva cult.. later assimilated into Vedic-cum-Hinduistic pantheon..

171. CHATTERJEE, Asim Kumar. *The Cult of Skanda-Kārttikeya in Ancient India.*

..*VBD* III. 51. 113..

Rev,: Kalyan Kumar DASGUPTA, *JASBen* 17, 122–25.

172. CHAUHAN, D. V. Rohītaka, Skanda va Khaṇḍobā. (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 14, No. 55, 1977, 5–27.

173. NAGARKAR, R. S. Skanda: devatāvijñānātīla eka camatkāra. (Marathi). *Jñāneśvara* 9 (4), 1977, 45–61.

174. NAVARATNAM, Ratna. *Kārttikeya – the Divine Child.* Bh. Vid. Bh., Bombay, 1973; xxiii + 271.

..from *ṚV* downwards.. K. in *Up*...

175. PLAESCHKE, H. Skanda Kārttikeya. *EAZ* 18 (2), 1977, 233–253.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

176. RAO, Radhakanta. Skanda Kārttikeya. *Purākalpa* 13 (3), 1975, 11–13.

..traces S. in *ChUp* and *Aṣṭādhyāyī* among other Sk. texts..

177. SINHA, Kanchan. *Kārttikeya in Indian Art and Literature*. Sandeep Prakashan, Delhi, 1979; xxiv + 175 + 46 pl.

178. THAKUR, Upendra. Kārttikeya in literature, art and coins. *EW* 24 (3–4), 1974, 297–310 (with pl.).

179. THAKUR, Upendra. *On Kārttikeya*. Chowkhamba Oriental Research Studies 21, Varanasi, 1981; 114 + 43 fig.

..K. not known directly to Veda; he is, however, included among the Vedic divinities represented in the form of Vedic symbols..

180. GANGESHWARANANDA, Swami. Ṛgveda men śrīrāma-dūta śrīhanumāna. (Hindi). *Kalyāṇa* 49 (1), 1975, 37–41.

..(ref. *Vedopadeśacandrikā*, 1969).. *ṚV* I. 12. 1; IV. 18. 9; I. 33. 11; etc. ..

181. RAMAKUMARADAS "RAMAYANI". Vedon men śrī-hanumāna. (Hindi). *Kalyāṇa* 49 (1), 1975, 71–73.

..*ṚV* X. 28. 8–10 (Rāvaṇa-Hanumāna-*saṁvāda*); X. 53. 7; 87. 1 (*AV* VIII· 3. 1; *TS* 1. 2. 14. 6); *ṚV* X. 87. 2, 6, 22; IX. 72. 1..

182. RAMLAL. Vedamantron men śrīhanumānakā caritra-citraṇa. (Hindi). *Kalyāṇa* 49 (1), 1975, 374–378.

..*ṚV* X. 64. 2; IX. 73. 7; etc. ..

52. VEDIC DIVINITIES IN GENERAL.

1. Agni indra ādi vaidika devatā cetana athavā acetana. (Hindi). *Vedavāṇī* 25 (4), 1973, 23–24.

..report of a symposium..

2. BHATNAGAR, Shyam. Vedic kathā pātra. (Hindi). *IHSR* 1, 1972, 1–6.

..has classified different deities and other characters ref. to in *ṚV* and other Vedic texts into 3 categories on the basis of their forms and acts.. tendency towards monotheism is perceptible..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. BHATTACHARJI, Sukumari. Gods and demons in the Vedas. *JASBen* 21 (1–2), 1979–80, 1–8. (Also, *SP*, 29 AIOC, Poona, 1978, 7–8).

..see 49.7 above.. concept of gods and demons in later Veda is a product of the projection of victorious Aryans themselves as gods and of the indigenous inhabitants of India as demons.. change from hist. to myth is a reflection of the changed material conditions..

4. BHATTACHARYA, Hamsanarayana. *Hindudera debadebī: udbhava o kramabikāsa*. Prathama Parba. (Bengali). Firma KLM, Calcutta, 1977; xvi + 562 + 10 + illustr.

..this vol. deals mainly with Vedic gods.. acc. to author, Vedic rel. is essentially monotheistic; diff. gods are but manifestations of the One – and this One is Agni..

5. CHATTERJEE, K. N. Deities in Mīmāṁsā – verbal or physical. *Bh. Vid.* 39 (3), 1979, 26–30.

6. CREVOSHAV, George. Some traces of Vedic divinities in the Laṅkāvatāra Sūtra. *GJV*, VSM, Poona, 1982, 39–45.

..Indra (14 references) – as king of gods, disciple of Buddha, *dharma*-protector.. Buddha valorized and identified with Varuṇa; Brahmā mentioned almost as frequently as Indra; Puruṣa is referred to 10 times.. ref. to various minor divinities – but not philosophically or cosmographically prominent..

7. DESHPANDE, V. N. Studies in Vedic divinity symbolism: some methodological considerations. *SP*, 28 AIOC, Dharwar, 1976, 227–228.

8. GENEVIEVE, Sr. The theology of darkness: mythology and art. *The India Cultures Quarterly* 35 (3–4), 1980, 37–56.

..ref. to Varuṇa, Yama, Kṛṣṇa..

9. GHOSH, Ekendranath. *Studies in Rigvedic Deities: Astronomical and Meteorological*. DK Publishers' Distributors, New Delhi, 1983; 122.

..reprint..

10. GONDA, J. *The Dual Deities in the Religion of the Veda*. VKNAW-Lett., N. R. 81, North-Holland Publishing Co., Amsterdam, 1974; 416.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..tho' the ultimate origin of dual deities may be traced back to primitive I-Ir. times, the main development has taken place in the Vedic and pre-Vedic stage.. various easily distinguishable classes: (a) pairs of deified physical phenomena (Dyāvāpṛthivī, Sūryā-candramasau, Ahorātre); (b) Aśvinau (twins, never separated); (c) Mitrāvaruṇau (most commonly and predominantly as a pair); (d) those with Indra as the first member; (e) Agnī-ṣomau.. 'twofold char. of fundamental ideas".. dual deities in *ṚV* and in later ritual..

Rev.: T. BURROW, *BSOAS* 38 (1), 171–73; Mario PIANTELLI, *EW* 25 (1–2), 240–41.

11. GONDA, J. *Triads in the Veda.* VKNAW-Lett., N. R. 91, North-Holland Publ. Co., Amsterdam, 1976; 246.

..I. Introduction; II. Vedic Triads; III. three social classes; IV. the tripartic ideology; V. triguṇa; VI. triadic combinations.. use of three as the number of perfection; ancient tendency of adding an extra element to an already existing imp. no. (e. g. 2) in order to enhance the latter's utility and value.. DUMÉZIL's theory controverted.. various triadic combinations in Veda without being mentioned as such.. numerical symbolism in Vedic lit. ..

Rev.: G. B., *ZDMG* 128, 423; Dipak BHATTACHARYA, *VIJ* 15 (1), 149–52; Oscar BOTTO, *Ind. Taur.* 5, 310–11; J. L. BROCKINGTON, *JRAS* 1978 (2), 186; T. Y. ELIZARENKOVA, *IIJ* 22 (1), 47–53; W. W. MALENDRA, *Kratylos* 21, 68–72; K. MYLIUS, *OLZ* 75 (2), 175–76; K. K. RAJA, *ALB* 40, 270–71; N. TSUJI, *AORS* 14, 114.

12. GONDA, J. The association of divinities in pairs. *Ṛtam* 2–4 (K. A. S. Iyer Fel. Vol.), Lucknow, 1976, 29–32.

..idea underlying dual divinities is complementary and cooperative union.. (e. g. Indra and Varuṇa respectively represent dynamic and static aspects of sovereignty.. two divine figures, wh., tho' perhaps unlike in power and influence, are essentially each other's equals, combine to constitute a closely associated pair.. composite gods of the Hindu period differ from Vedic doubles in that they express identity or one single manifestation of the Divine Being (Viṣṇu-Śiva; Śiva-Sūrya)..

13. GOSWAMI, R. P. Gaṇadevatā. (Marathi). *Jñāneśvara* 14 (1), 1982, 31–44.

..*Nighaṇṭu* does not mention *gaṇadevatā* separately; but *devatās* mentioned in plural may be regarded as *gaṇadevatā*; e. g. Maruts, Rudras, Ṛbhus, etc., are Vedic *gaṇadevatā*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14. HEGDE, K. Gurupad. Nayana's insight in recognizing the characters of the Mahābhārata. *Jayanti: Ganapati Muni Cent. Comm. Vol.*, Anakapalle, 1978, 14–15.

..(based on G. M.'s *Bhāratacaritraparīkṣā*, 1933).. Ṛgvedic divine personalities found in the characters of *MBh*.. Kṛṣṇa is avatāra of Indra; Vyaṁsa = Kaṁsa; Ahirbudhnya reappears as Balarāma who represents the *vijñāna* aspect of the sun; Uṣas= Revatī; Arjuna = Kutsa who is helped by Indra in killing Śuṣṇa; Draupadī (single power of the five aspects of breath) = Rodasī; Śuṣṇa = Duryodhana..

15. HUMBACH, Helmut. Vayu, Śiva und der Spiritus Vivens im ostiranischen Synkretismus. *Ac Ir* (Mon. Nyberg I), 1975, 397–408.

16. JOSHI, J. R. Vedic divine concepts. *BDCRI* 31–32, 1970–72, 48–56.

..(A) Urvarā, Sītā, Bhūmi; (B) Dhiṣaṇā; (C) Medhā; (D) Rātri; (E) Śraddhā..

17. JOSHI, J. R. Rākā, Sinīvālī, Anumati, Kuhū. *JOIB* 22 (3), 1973, 245–249.

..R. originally presided over the fully developed feminine aspect; S. presided over fecundity and easy birth; A. is the divinity of assent; K. is mythological representation of the first cry of the child; all the four are connected with the diff. phases of the moon..

18. JOSHI, J. R. A note on minor Vedic deities. *BDCRI* 34 (1–4), 1974, 52–54.

..considers Bṛhaspati; complex strands in Kṛṣṇa's char. are identified and related to the major divinity with whom he is connected..

19. JOSHI, J. R. Goddesses relating to Rudra.

..see 50.141 above..

20. JOSHI, J. R. An introduction to minor divinities in Vedic mythology and ritual. *CASS Stud* 3, 1976, 139–152.

21. JOSHI, J. R. *Some Minor Divinities in Vedic Mythology and Ritual*. DCPRI, Poona, 1977; xiii + 156.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Gandharva; Apsarasaḥ; Iḍā; Ṛbhus; Skanda; Nārāyaṇa; Kṛṣṇa; Srī-Lakṣmī; Pṛthvī-Dyāvāpṛthivī; Sūrya; Nirṛti..

Rev.: Dipak BHATTACHARYA, *VIJ* 15 (2), 292–94; T. N. DHARMADHIKARI, *IL* 38 (4), 253–55; J. GONDA, *Kratylos* 22, 168–69; S. K. LAL, *CASS Stud* 4, 125–27; *ABORI* 60, 308–10; K. V. SARMA, *IHR* 3 (2), 412–13.

22. JOSHI, J. R. *Minor Vedic Deities*. Univ. of Poona, 1978; viii + 220.

Rev.: S. K. LAL, *CASS Stud* 5, 213–15; *ABORI* 60, 308–10; H. C. PATYAL, *BDCRI* 38, 181–88.

23. JOSHI, Lakshman Sastri. The cosmic state and the collective kingship of Vedic gods. *Marathwada Samshodhan Mandal Varshika* 1975, 1976, 105–114. (Also, *SP*, 29 ICO, Sect. 7, 1973, p. 97).

..see 49.32 above.. ref. *ṚV* II. 27.. *samrāj* means 'good lord' or 'shining excellently' (and not 'imperial lord' or 'sovereign'); there was no real hierarchy among the great gods; common functions and close relationship among them..

24. KAPIL DEV SASTRI. Vaidika devatāon ke ṛṣitva kī samasyā. (Hindi). *SP*, 27 AIOC, Kurukshetra, 1974, p. 3.

..*YV* 32.12: *tad apaśyat, tad abhavat, tad āsīt*..

25. KARMALKAR, B. G. Kecid vaidikadevāḥ nisargaś ca (kucha vaidika devatā evaṁ nisarga). *Paper: Vedic section typescript*), 30 AIOC, Santiniketan, 1980; 1–8.

..*nakṣatra*, time, Vedic divinities, Vedic *mantras*, and sacrifice – all closely related (*ṚV* I. 164).. *pitaraḥ* = lords of Maghā *nakṣatra* in Śrāvaṇa; Indra = Jyeṣṭhā; Nirṛti = Mūla; Yama = lord of Bharaṇī; Rudra = lord of Ārdrā..

26. KHAN, M. I. Triad of the Ṛgvedic goddesses. *Indian Museum Bulletin* 7 (2), Calcutta, 1972, 53–56.

..Sarasvatī-Iḷā-Bhāratī.. (considers earlier interpret.; Sāyaṇa: three varieties of speech; AUROBINDO: *dṛṣṭi*, *śruti*, and the largeness of truth-consciousness; the trinity is identical with Agni-*tejas*).. Iḷā, Sarasvatī, Bhāratī = representative deities of *bhūḥ*, *bhuvaḥ*, *svaḥ* (= terrestrial, atmospheric, and celestial speeches)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

27. KRISHNAMOORTHY, K. Female deities in the Ṛgveda. *Journal of Dharma* 5 (2), Bangalore, 1980.

28. KULKARNI, Prabhakar. Vaidika daivataśāstra va yajñavidhiśāstrāntargata kāhī kaniṣṭha devatā : eka adhyayana. (Marathi). *Jñāneśvara* 9 (4), 1977, 85–88.

..rev. article on 21 above..

29. LAL, S. K. Lunar deities.

..see 51.46 above..

30. LAL, S. K. Female divinities vis-á-vis matrimonial rites. *CASS Stud* 5, 1980, 75–80.

..following divinities are associated with diff. marriage rites: Sarasvatī, Rākā, Sinīvālī, Ākūti, Aditi, Iḍā, Kṛtyā..

31. LAL, S. K. *Female Divinities in Hindu Mythology and Ritual.* Publ. of CASS, B. 7, 1980; xiii + 254.

..Aditi, Asunīti, Ākūti, Iḷā, Kṛtyā, Gāyatrī-Sāvitrī, *Gnāḥ*, Jyeṣṭhā-Alakṣmī, Dhiṣaṇā, Nadī, Nirṛti, Rātri-Kālarātri-Yoganidrā, Vāk-Sarasvatī, Śraddhā, Sinīvālī-Kuhū-Anumati-Rākā, Sūryā..

Rev.: G. V. DEVASTHALI, *ABORI* 63, 272–73.

32. MADAN, Savitri. Evolution of Aditi and other abstract goddesses in the Vedic religion.

..see 50.25 above..

33. MAINKAR, T. G. The Vedic gods and the later Sanskrit literature. *URSSH* 6, Jaipur, 1973–74, 67–71.

..*Purāṇas*, epics, and later lit. can with some justification be regarded as a continuity of Vedic trad. re Vedic gods and ritualism..

34. MUKHOPADHYAY, Biswanath. Weapons of the Ṛgvedic gods. *SP*, 29 AIOC, Poona, 1978, p. 26.

..seers of *ṚV* wanted to lead a peaceful life and desired their gods to be the carriers of weapons only for the welfare of man..

35. NAGARKAR, R. S. Kṣudra-devatā. (Marathi). *Jñaneśvara* 11 (3), 1979, 14–21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*kṣudratva* to be determined on the basis of char., habitat, physical form..

36. PATTABHIRAMA SASTRI, P. N. Devatā aura paurusa. (Hindi). *Cintāmaṇi* 5 (2), 1971, 253–261.

37. PATTANAYAK, Duhkhishyam. Vaidikāḥ devatāḥ. *Utkalodayaḥ*, Rourkela, 1979, 2–5.

..serially..

38. PRABHAKAR, C. L. Gesture of Vedic saṁhitās on Vedic deities. *QJMS* 65 (3), 1974, 9–16.

39. PRAJNA DEVI. Siṇīvālī-Rākā-Kuhū Devapatnī ād nāriyān. (Hindi). *Vedavāṇī* 26 (8), 1974, 4–7.

..*AV* VII. 46–49..

40. PUSHPENDRA KUMAR. Female deities in the Atharvaveda. *Hist. Crit. Stud. AV.*, Nag Publ., Delhi, 1981, 153–158.

..benevolent and ferocious..

41. PUSHPENDRA KUMAR. Ṛgveda men strī-devatā. (Hindi). *Comp. An. Stud. Vedas*, Nag Publ., Delhi.

42. RAM GOPAL, Sastri. Kyā vaidika devatā cetana hain yā acetana? (Hindi). *Vedavāṇī* 25 (4), 1973, 24–25.

..see 1 above..

43. RANADE, H. G. Ṛgvedātīla sauradevatā. (Marathi). *Navabhārata* 27 (4), 1974, 40–47.

..see 51, 148A and 149 above..

44. SHARMA, Radhe Shyam. *Treatment of Vedic Deities in the Nirukta of Yāska.*

..see 26, 60 above..

45. SHARMA, Shambhu Dutt. Brahmanical gods mentioned in the early Buddhist literature. *VIJ* 16 (1), 1978, 35–41.

46. SINHA, Rekha. Treatment of gods and significance of yājña in the Vedas.

..see 49, 70 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

47. THAPLYAL, K. K. Therienthropic representations of Ṛgveda. *Bull. Mus. and Arch.* 7, Lucknow, 1971.

48. THITE, Ganesh. Āyurvedīya devatā: vaidika va paurāṇika. (Marathi). *BISMQ* 58 (1–4), 1979, 141–149.

..Agni, Varuṇa, Aśvinau, Indra, Rudra, Sūrya, Viṣṇu, Soma, Maruts, etc. ..

49. TRIPATHI, Gaya Charan. Die Vorstellung der Dämonen im indischen Glauben. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 989–1002.

..see 48. 332 above.. considers (1) Asuras: Vṛtra, Vala, Viśvarūpa, Namuci, etc.; (2) Dasyus-Dāsas; (3) Rakṣases..

50. TRIPATHI, Gaya Charan. *Vaidika Devatā: Udbhava aura Vikāsa.* (Hindi). Bharatiya Vidya Prakashan, Delhi, 1981; Part I: 9+409; Part II: 3+411–729.

..Part I: (1) divinities of IE period; (2) *Avesta* and its Vedic divinities; (3) Vedic and post-Vedic mythology; (4–5) celestial divinities.. Part II: (6–7) atmospheric divinities; (8) terrestrial divinities; (9) abstract divinities; (10) Appendix: Yakṣa, Asura, Gandharva, etc. ..

51. UPADHYAYA, Vacaspati. Mīmāṁsā kā devatāviṣayaka dṛṣṭikoṇa. (Hindi). *Comp. An. Stud. Vedas*, Nag Publ., Delhi.

52. VIRENDRA SASTRI. Vedon ke devatā. (Hindi). *Veda-Jyoti*, 1981, 3–9. (Also, *Comp. An. Stud. Vedas*, Nag Publ., Delhi).

..paper read at 30 AIOC, Santiniketan, 1980.. Vedic deities: terrestrial 52; atmospheric 61; celestial 31.. 4 classes of deities.. *bhakti*.. western view..

53. VISHVA BANDHU. Vaidika devatāon kā rahasya. (Hindi). *VJ* 25 (6), 1976, 5–7.

54. WERNER, Karel. Men, gods and powers in the Vedic outlook. *JRAS* (1), 1982, 14–24.

..[Vedic gods: (a) personifications of natural phenomena (or compound epithets and abstract nouns); (b) OTTO: Vedic gods not the products of the impact wh. mere natural phenomena made on human minds; rather natural phenomena and mental

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

forces bring about the opportunity for man to apprehend the presence of the hidden power, the numinous, wh. may then be personalized into a divine figure; (c) GONDA: Vedic myth represents an eternal truth wh. is repeatedly re-enacted in ritual and nature; Vedic gods (and demons) = archetypes or proto-types (urbilder), hypostases, or representations of forces, phenomena, and influences with wh. man is confronted on diff. levels of experience; they are numinous feelings and life-experiences wh. took on the shape of figures.. very often it is the activity rather than the personality of the gods wh. comes to the forefront; (d) DANDEKAR: gods were subservient to cosmic potence *asu*.. *asu*, *manas*, *dhī*].. W. attempts a reinterpretation of Vedic gods on three levels – *ādhyātmika*, *ādhibhautika*, *ādhidaivika*.. acc. to him, some Vedic hymns contain the vision or experience of the essential unity of man and the world, in the inner, spiritual dimension of reality – Upaniṣadic *brahman-ātman* doctrine is just a rediscovery of Ṛgvedic view.. considers Indra-Vṛtra-myth from this pt. of view.. cosmogonic myth represented by Aditi.. concludes: (a) *ādhyātmika* level: from the earliest times there was in the Vedas a dynamic notion of a reality pulsating bet. the unmanifest and manifest in cosmogonic cycles; likewise bet. numinous and phenomenal; notion of reality was so comprehensive that it combined in itself characteristics normally appearing as mutually exclusive – person (*puruṣa*), dual person (*dyāvāpṛthivī*), two opposing forces (Indra-Vṛtra), etc... (b) *ādhibhautika* level: world was conceived as composed of an array of cosmic elements or intelligences (*devatās*) wh. also constituted man, sacrificial animals, all other things.. (c) *ādhidaivika* level: what the seer perceived as essential unity, and the philosopher understood as the cosmic (moral) law, the multitudes accepted as the will of gods, expressed in their legendary actions, and reflected in the phenomena of nature..

53. LEGENDS, MYTHS, SYMBOLS.

1. ABHAYADEVA. 'Suparṇa' kā pratīkatva. (Hindi). *Savitā* 26 (2), 1973, 105–114.

2. AGRAWALA, V. S. Suparṇa. (Hindi). *Savitā* 26 (2), 1973, 5–9.

3. ÁRORA, U. P. *Motifs in Indian Mythology. Their Greek and Other Parallels.* Indika Publishing House, New Delhi, 1981; xxiv + 249,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(Foreword by R. N. DANDEKAR).. considers, among others, Vedic legends re creation, great flood, birth of Vasiṣṭha and Agastya, Urvaśī and Purūravas.. make-up of Indian legends: (1) IE origin; (2) Greek impact; (3) Indian impact on Gk. fables; (4) Near Eastern impact; (5) aboriginal customs in Indian legends.. (similar response of human mind everywhere as also foreign-mutual-influences)..

4. ARYA, Indra Deva Simha. Aitareya-Brāhmaṇa kī eka sadācāra-kathā. (Hindi). *Kalyāṇa* 52 (1), 1978, 96–98.

..*cara eva iti*..

5. ASOPA, Jai Narayana. History of the myth of the fire origin. *JOIB* 21 (4), 1972, 336–343.

6. AUROBINDO, Sri. Veda men pakṣi-pratīka. (Hindi). *Savitā* 26 (2), 1973, p. 27.

7. BANERJEE, Santi. Śunaḥśepopākhyānam. *SSPP* 55 (11), 1973, 241–245.

8. BANERJEE, Santi. Legends in the Brāhmaṇas with special reference to the Śunaḥśepa-legend in the Aitareya-Brāhmaṇa. *JOIB* 26 (2), 1976, 127–130.

..many *Br*. legends have Ṛgvedic origin; many are simple inventions from the priestly brains; they appeal to classes of people.. Śunaḥśepa legend does not prove existence of human sacrifice..

9. BANERJI, N. R. The moon in legends, literature, and records of the Hindus and Buddhists. *Ind. Mus. Bull.* 7 (2), Calcutta, 1972, 7–13.

10. BEDEKAR, V. M. The legend of Trita in the Vedas, the Mahābhārata, and the Purāṇas: a comparative study. *Pur*. 17 (1), 1975, 6–14.

11. BHAGAVADDATTA. Suparṇadvārā soma kā āharaṇa: ādhyātmika pakṣa. (Hindi). *Savitā* 26 (2), 1973, 14–23.

12. BHARGAVA, P. L. The haṁsa as a symbol of Indian culture. *MO* 4 (2), Mysore, 1971 (1973), 105–108.

..ref. (among others) to *BAU* 4.3.12; *Śvetāśvatara*. 1.6; 6.15–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. BIEZAIS, Haralds (ed.). *Religious Symbols and their Functions.* Almqvist and Wiksell, Stockholm, 1979; xxix+177.

..A. PARPOLA, in his paper (see 156 below and 54.201 below), deals with Vedic material.. [*rūpa* is fairly close to symbol]..

14. BODEWITZ, H. W. The 'marriage' of heaven and earth (JB. 1, 145–146; PB. 7, 10, 1–9; AB. 4, 27, 5–10). *WZKSA* 26, 1982, 23–36.

..(ref. DANGE, "The marriage of heaven and earth in the Vedic ritual", 28 *PAIOC*, 1978, 213–18: see 54.52 below).. Heaven and Earth do not marry each other; they are males who change partners. This change involves an exchange of goods, i.e. the change is permanent and in fact an exchange. There is, however, no room for ceremonies and *vahatus*. The *vivāha* is rather a *vyūha*..

15. BRAJMOHANDAS 'VIJAY' Vedon men rāmakathā, (Hindi). Bhujalpur.

..see 51.85 above..

16. BUTTERWORTH, E. A. S. *The Tree at the Navel of the Earth.* Walter de Gruyter and Co., Berlin, 1970; xii+239+31 plates.

..see *VBD* III. 80.47.. [inner nature of the Tree and its symbols of the centre of the earth and the light in the zenith wh. made it a figure of the source of life and the heart of the universe]..

Rev.: F. B. J. KUIPER, *IIJ* 14, 85–88.

17. CHANDEL, Umapati Rai. *Paurāṇika ākhyānon kā vikāsātmaka adhyayana.* (Hindi). Konark Prakashan, Delhi, 1975; xii+219.

18. CHANDRA, Rai Govind. Problems of Yakṣas. *JGJKSV* 28 (1–2), 1972–73, 499–521.

..Vedic evidence..

19. CHATTERJEE, Bandana. The story of Soma and Tārā as occurring in the Vedic and the post-Vedic literature. *JGJKSV* 33 (4), 1977, 1–12.

20. CHEMBURKAR, Jaya. Umā Haimavatī myth in the Devī Bhāgavata: a study. *Pur.* 18 (1), 1976, 93–100.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

. original myth in *Kena-Up* is given *śākta* garb and is made to serve the purpose of *śākta* school..

21. CHOUDHURI, Usha. Vedic mythical symbol and the science of etymology. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 17-18.

..mature and rich derivations (*nirukti*) of the words given in the *Brāhmaṇas* help us to go to the origin of the mythical idiom of the Veda.. mythical and verbal thought intermingled, and the intellectual link bet. lg. and myth is metaphor; but mythical metaphor needs to be distinguished from the rhetorical metaphor.. technique of etymology helps to reveal the metaphoric and mythical aspect of the word – the poetic word.. a continuous indefinable symbolism pervades the whole of Vedic poetry; thro' *nirukti*, *Br.* and Yāska are working at that symbolism...

22. COOMARASWAMY, Ananda K. Symplegades. *Studies in Comparative Religion* 7 (1), 1972, 35-56.

..distribution of the motif of "clashing rocks".. Vedic evidence studied..

23. DANGE, S. A. Field and the ritual-husband. *NUJ (H)* 19, 1969, 1-28.

24. DANGE, S. A. Rain and sex-pairing (*mithuna*). *JAS Bom* 49-51, 1974-76, 61-71.

25. DANGE, S. A. Vedavāṅmayaṁ kiñca janaviśvāsaḥ. *Saṁ. Bh.*, 8.4.1978, 3-4.

26. DANGE, S. A. Purūravas: a research for identity. *Gaurinath Fel. Vol.*, Sk. Pustak Bhandar, Calcutta, 1980, 52-60.

..Purāṇic accounts of P. show a curious mixture of the Vedic legend and certain later-recorded details.. common motif: mixture of brāhmaṇahood and royalty in P. .. P. invented a new method of churning fire, using *aśvattha* rod and slab; the sexual motif as a charm for the easy birth of fire is retained..

27. DANGE, S. A. *Vedic Myths in Social Perspective*. Panjab Univ. Indolog. Series – 29, Hoshiarpur, 1982; xiii+72.

..(VB Mem. Lectures).. I. Study of myths and Vedic record; II. Myths in Vedic ritual setting; III. The Vedic *dīkṣā* – ritual and myth..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. DARIAN, Steven. Gaṅgā and Sarasvatī: an incidence of mythological projection. *EW* 26 (1–2), 1976, 153–165.

..image and sanctity of G. have grown directly from those of Vedic S. – as a mythological projection of the ancient Aryan river.. (association of G. and S. with the numbers 'three' and 'seven').. from the period cf *ṚV*, thro' the *Pur.*, as S.'s image fades from the Indian consciousness, more and more of her qualities are transferred to G., until a new S. is born, a new river..

29. DARIAN, Steven. *The Ganges in Myth and History*. Hawaii Univ. Press, Honolulu, 1978; xvii + 219 + illustr.

..the origins of the Ganges cult attributed to I. V. civil. and early Aryan culture – mainly I. V. civil. and only secondarily the Aryan.. I. V. 'tree-goddess' as antecedent of Gaṅgā'..

Rev.: Richard SOLOMON, *JAS* 38 (1), 198–99.

30. DAS, Ram Kumar. Vedon men rāmakathā. (Hindi).

..see 51.85B above.. (continues the work of Pandit NILAKANTA SASTRI)..

31. DAVANE, G. V. The Rāhu-Ketu myth. *VIJ* 13 (1–2), 1975, 88–95.

..Vedic antecedents: Svarbhānu Asura..

32. DEFOURNY, Michel. *Le mythe de Yayāti dans la littérature épique et purāṇique*. DD, Univ. of Liège, 1973.

..author delineates the "cosmic function" of Y.'s royal role as mediator bet. *dharma* and *adharma*, Kṣatriyas and Brāhmaṇas, Devas and Asuras, and the three worlds..

33. DE MENASCE, P. J. Une légende indo-iranienne dans l'angélogie judéo-musulmane: à propos de Hārūt et Mārūt. *As Stud* 1, 1947, 10–18.

..see *VBD* II. 53, 58..

34. DEVARAJ. Gāḍīvāna Raikva kī kathā. (Hindi). *VJ* 22 (3–4), 1973, 259–260; 263.

35. DHARMADEVA. Gautama aura ahalyā kī kathā kā viśleṣaṇa. (Hindi). *Vedavāṇī* 31 (1), 1978, 32–43.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers Vedic ref. (*ŚPBr.* 3.3.1.18; *Ṣaḍviṁśa-Br.* 1.1; *JBr.* 2.7).. no hist. represented.. G. = moon; A. = night..

36. DHERE, R. C. 'Punarapi jananījaṭhare śayanam'. (Marathi). *Navabhārata* 29 (9), 1976, 24–35.

..*kumbha* = symbol of mother's womb; considers *VS* 19.87; *AV* 19.30.3; *ṚV* I.164.32; etc. ..

37. DUCHESNE-GUILLEMIN, J. On the complaint of the ox-soul. *JIES* 1 (1), 1973, 101–104.

..the speaker in *Yasna* 29.8 is not the Wise Lord (as suggested by LOMMEL, 47.79 above) but Good Mind (Mithra's substitute) ..vindicates DUMÉZIL's analysis (47.37 and 50.72 above)..

38. DUMÉZIL, G. Quaestiunculae Indo-Italicae 1–3. *REL* 36, 1958, 112–131.

..(also, *REL* 37, 1959, 94–101; *Collection Latomus* 44, 1960, 315–329; *Latomus* 20, 1961, 253–265; *REL* 39, 1961, 242–274; *REL* 41, 1963, 87–91)..

39. DUMÉZIL, G. Carna (Déesses latines et mythes védiques, 5). *REL* 38, 1960, 87–98.

..also, "Les deux Palès (Déesses romaines et mythes védiques, 6)", *REL* 40, 1962, 109–117..

40. DUMÉZIL, G. [Mudgala].

..*VBD* II, 53, 20.. D. is concerned with the Roman and Vedic preoccupation with the excrement of yoked animals as a divinatory device.. *ṚV* X. 102..

41. DUMÉZIL, G. *The Destiny of the Warrior.* Univ. of Chicago Press, 1970; xvi + 168.

..(transl. into English by Alf HILTEBEITEL).. Romulus of Rome and Vedic Varuṇa – representatives of justice implicit in heaven; Numa and Mitra as enforcers of that law over men.. [sums up the Vedic data re Nahuṣa and Yayāti who were regarded as a stable father-son pair among the primal kings; emphasizes Y.'s role as a "first king" partitioning the earth among his five sons with one at the center, differentiating the three functions and articulating a full complement of royal virtues].. see 47.35 above..

Rev.: ED., *AP* 41 (9–10), 378; M. J. DRESDEN, *JAOS* 93, 370–71.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. DUMÉZIL, G. *Mythe et epopee* II. Gallimard, Paris, 1971; 406.

..see 47.34 above..

Rev.: M. J. DRESDEN. *JAOS* 93, 370–71.

43. DUMÉZIL, G. *Deesses latines et mythes védiques*. 1978.

..reprint of 1956 ed. .. see 39 above..

44. ELIZARENKOVA, T. Y.; TOPOROV, V. N. Trita in a well – a Vedic variant of an archaic scheme. (Russ.). *Semeiotike*, Tartu, 1973, 65–70. (Also, transl. in Serbo-Croatian, 1982, 115–119).

45. ENSINK, J. The man-eater converted. *K. A. S. Iyer Fel. Vol.*, 1976, 33–53.

..*puruṣāda-śānta* stories have no roots in Veda..

46. FAILLA, Donatella. *Garuḍa e i Nāga. Immagini, forme, e simboli di alcune storie di ratto*. Scuola Orientale dell' Univ. di Roma, 1981.

47. FALK, Nancy E. Wilderness and kingship in ancient South Asia. *Hist Rel* 13 (1), 1973, 1–15.

..a complex relationship bet. wilderness and kingship.. ref. to *AV* X. 7. 38: gods arise out of the body of Yakṣa who sleeps on waters; these gods found the cosmos..

48. FERRO-LUZZI, Gabriella Eichinger. The female *lingam*: interchangeable symbols and paradoxical associations of Hindu gods and goddesses.

..see 48.110 above..

49. GAIL, A. *Paraśurāma, Brahmane und Krieger*. Untersuchung über ursprung und Entwicklung eines Avatāra Viṣṇus und Bhakta Śivas in der indischen Literatur. 1977; xvi+252+1pl.

50. GAIL, A. Viṣṇu als Eber in Mythos und Bild. *Waldschmidt Fel. Vol.*, Mus. für ind. Kunst, Berlin, 1977, 127–168.

..traces the develop. of *Varāha-avatāra* in lit. and art.. see 50.207 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

51. GAUR, R. C. The legend of Purūravas and Urvaśī: an interpretation. *JRAS* (2), 1974, 142–152.

..[earlier interpretations: Sun-dawn myth (WEBER, MAX MÜLLER); a variation of the popular story depicting alliances of nymphs and men (KEITH); just a Purāṇic legend (GELDNER); allegorical expression of man's unbounded ambition – Urvaśī = 'ardour', 'fervour' (ROTH); intended for some liturgical function: reminiscent of some kind of primitive sacred marriage related to a fertility rite bet. two tribes: part of a ritual act – substitute for an earlier, actual sacrifice of the male (KOSAMBI)].. acc. to author, the hymn appears to be a romantic version of an actual love episode bet. P. (an Āryan leader, much earlier than Sudās) and U. (a beautiful girl of a non-Aryan tribe); in the prevailing social order (Aryans – patriarchal; non-Aryans – matriarchal) no honourable place in the family possible for U... Vasiṣṭha was probably a non-Āryan sage (born of Apsaras), but was given a high place in Aryan society; V., probably, was author of X. 95.. Gandharva people of the Vedic period lived in the Rawalpindi-Peshawar region; Gandharvas were matriarchal; U. and V. belonged to these people.. some obscure passages in X. 95 explained..

52. GEIB, Ruprecht. Mythos und Gemeinschaft im alten Indien, dargestellt am Beispiel des Rauschdämon Mada. *Saeculum* 32 (2), 1981, 209–220.

..[Vedic period since 14th cent. B. C.; *Brāhmaṇa* period since 9th cent. B. C.; *MBh.* period since 7th cent. B. C.].. *ṚV* consists of liturgy; Soma-hymns; Mada in *ṚV*-hymns; legend of Śaryāta and Cyavana; *Āśvina graha*.. (priests are nobler than gods; gods have originated from priests).. (1) in *ṚV*: Mada as a god-impressed power, wh. dominates man; authority of gods uncontested; myth dictates the functioning of the community; (2) in *Br.*: priests become more self-conscious; gods and demons treated as equal partners by priests; Mada belongs to priests; tke energy wh. gods lose is acquired by priests; priests make myth subservient to their working; (3) in epics: the ascetic dominates Mada and gods..

53. GENEVIEVE, Sr. The symbol of the golden colour in Hinduism. *India Cultures Quarterly* 31 (1–2), 1976, 1–64.

54. GERSCHEL, Lucien. Georges Dumézil's comparative studies in tales and traditions. *Midwest Folklore* 7, 1957, 141–147.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

55. GONDA, J. *De indische zondvloed-mythe.* MKNAW-Lett., N. R. 41 (2), Amsterdam, 1978; 22.

..the Indian myth of the deluge..

56. GUPTA, Shakti M. *Plant Myths and Traditions in India.* Brill, Leiden, 1971; xii + 117 + 33 tables.

Rev.: F. L. ÁSZLO, *OLZ* 71 (2), 187–91; A. PARPOLA, *AO* 38, 415–18.

57. GUPTA, Shakti M. *Legends around Shiva.* Somaiya Publ., Bombay, 1979; 137.

..see 50. 134A above..

Rev.: Swami SOMESWARANANDA, *Pr Bh* (April '81), 195–96.

58. HILTEBEITEL, A. Nahuṣa in the skies: a human king in heaven. *Hist Rel* 16 (4), 1977, 329–350.

..[acc. to author, in India there is no counterpart to the widespread IE pattern in wh. the primal kings represent, in seqenoe, the emergence of the three functions].. studies the "cosmic" role of Nahuṣa mainly on the basis of the *MBh*. .. Vedic references to confirm..

59. INSLER, S. A new interpretation of the bull-slaying motif. *M. J. Vermaseren Fel. Vol.*, Brill, Leiden, 1978.

..re daēvic nature of winter in *Avesta* and re Zoroastrian calendar ..see 99 below.. also see *VBD* II. 54. 53..

60. IVANOV, V. V.; TOPOROV, V. N. Le mythe indoeuropéen du dieu de l'orage poursuivant le serpent: reconstruction du schéma. *Mélanges Claude Lévi-Strauss*, 1968, 1180–1206 + a chart.

61. JAGANNATH. Suparṇa: eka guhya pratīka. (Hindi). *Savitā* 26 (2), 1973, 24–26.

..acc. to Sri Aurobindo..

62. JANAKI, S. S. Purūravas and Urvaśī. *V. R. Fel. Vol.*, Mot. Ban., Delhi, 1975, 163–173.

..derivation of the names, P. and U.; occurrence of the words in Vedic lit. and their implication; ref. to P. and U. in other lit. works..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63. JANI, A. N. The syamantakamaṇi episode – a comparative and critical study. *SP*, 4 WSC, 1979, p. 49.

..the episode is ref. to for the first time – tho' without the name *syamantaka* – in Yāska's *Nirukta*..

64. JENA, Siddheswar. A study of the myth of Marudutpattiḥ (the birth of the Maruts) in the epics and Purāṇa texts. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 176.

..the development of the myth traced stage by stage, from *ṚV* onwards..

65. JENA, Siddheswar. The birth story of Urvaśī – a study. *SP*, 31 AIOC, Jaipur, 1982, 325–326.

..Vedic texts are generally silent about U.'s birth-story; the *Purāṇas* concocted legends about U.'s birth..

66. JEŽIĆ, M. Some thoughts comparing Ṛgvedic and Hellenic myths.

..see 38.21 and 49.29 above.. discusses 'myth' and 'mythology'.. *ṚV* II, 12 and *Theogony* by Hesiod..

67. JHALA, G. C. Cyavanākhyāyikā. (Guj.). (in) *Nirājanā*, CGVB, Surat, 1974, 31–39.

68. JOHN, P. M. The joke and the punchline: on interpreting myths in Indian culture. *Religion and Society* 22, Bangalore, 1975. 63–76.

69. KAELBER, Walter G. *Tapas and initiation symbolism in the Veda and with particular attention to their mutual interrelation and co-ordination with the sacrifice.* DD, Univ. of Chicago, 1971.

70. KANTAWALA, S. G. The flaming pillar in the Purāṇas. *VIJ* 12 (1–2), 1974, 152–161.

..the Vedic antiquity of the theme..

71. KANTAWALA, S. G. Purūravas-Urvaśī episode: a study in Vedico-Purāṇic correlates. *ABORI* 57, 1976, 49–58. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 122).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72. KANTAWALA, S. G. Some observations on the Bhāgavata-Purāṇa: a study in Vedico-Purāṇic correlates. *JMSUH* 24 (1), Baroda, 1975, 41–48.

..*Govardhanalīlā* episode (10.23–27) and Varuṇa-episode (10.28) in *Bh. Pur.*.. tries to discover Vedic traces..

73. KANTAWALA, S. G. Paṇi-Saramā legend: a study in Vedico-Purāṇic correlates. *Indica* 16 (1), 1979, 111–119. (Also, *SP*, 29 AIOC, Poona, 1978, p. 18).

..Vedic lit. (*ṚV*, *ABr.*, *JBr.*) and *Vārāha-Pur.* (16).. Purāṇic *upabṛṁhaṇa*..

74. KANTAWALA, S. G. Some remarks on the Naciketas-legend. *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 293–302.

..legend traceable in *ṚV* X. 135; narrated in *TBr.* and *Kaṭha-Up.*; developed in *Vārāha-Pur.*.

75. KANTAWALA, S. G. Two legends from the Purāṇas: a study in *upabṛṁhaṇa*. *Ind. Taur.* 8–9, 1980–81, 215–22. (Also, "Two legends from the Purāṇas: a fresh appraisal", *SP*, Winter Inst., Vedic Interpret., CASS, 1980, 35–36).

..Brahmā (Prajāpati)-Sarasvatī legend; (2) Soma-Tārā legend.. *upabṛṁhaṇa* as aid to Vedic interpret..

76. KAPADIA, B. H. *Viśvāmitra in the Vedic, Epic, and Purāṇic Literature.* Amin, Vallabh Vidyanagar, 1971; vi+110.

77. KAPADIA, B. H. Atri, ṛbīsa, and saptavadhri. *Charudeva Shastri Fel. Vol.*, 1974, 82–89.

78. KARAMBELKAR, Usha. Purāṇātīla suparicita paṇa gūḍha vyakti 2: Ahalyā. (Marathi). *Navabhārata* 27 (8), 1974, 30–40.

..A. in Vedic lit.. A. = unploughable land; Gautama = sun; Indra = rain-shower..

79. KARAMBELKAR, Usha. Satī Sāvitrī. (Marathi). *Navabhārata* 29 (6), 1976, 21–29.

..(a familiar but *gūḍha* char. in *Purāṇas*).. original legend from the border of Medea and Iran; main characters were originally human-historical – later mythologised..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80. KARNIK, H. R. Derivative legends from the Kauṣītaki Brāhmaṇa. *Bh. Vid.* 32 (1-4), 1972 (1975), 22-26.

..see 13, 12 above..

81. KARNIK, H. R. Derivative legends from the Ṣaḍviṁśa-Brāhmaṇa.

..see 15. 13 above..

82. KAUSHIK, M. The symbolic representation of death. *CIS* 10 (2), Delhi, 1976, 265-292.

83. KAWTHEKAR, P. N. The reconstruction of Vedic legends. *SP*, 3 WSC, Paris, 1977, 24-25.

..thro' comparison of folk-tales and myths in Europe and India; thro' the study of later versions in *Sarvānukramaṇī*, *Nirukta*, *Bṛhaddevatā*, etc. ..

84. KAWTHEKAR, P. N. The reconstruction of Vedic legends. *SP*, 4 WSC, 1979, 199-200.

..ref. to *saṁvāda-sūktas* and theories about them; acc. to K., the dialogues were *ākhyānas*, but their full versions with prose portions are not available..

85. KHAIRE, Vishvanath. Tamil-Sanskrit interaction in the Agastya myth. *SP*, 29 AIOC, Poona, 1978, 258-260.

..[the imagery leads us to a hypothesis that Soma was a preparation of the leaves and/or flowers of the Mahua tree]..

86. KHAN, M. I. Some Ṛgvedic objects and their symbols. *Meerut Univ. Sk. Res. Journal* 7 (1-2), 1982, 35-44. (Also, *SP*, 31 AIOC, Jaipur, 1982, 32-33).

..(1) use and purpose of symbols (symbols reveal the mystery clothing the objects; they give form to the formless); (2) sun and its symbols; (3) Sarasvatī and her symbols; (4) Uṣas and her symbols; (5) cloud and its symbols..

87. KODANDARAMAIAH, T. Ahalyā's episode – its different versions. *SVUOJ* 17 (1-2), 1974, 1-13.

..earliest ref. in *TA*..

88. KUIPER, F. B. J. An austro-asiatic myth.

..*VBD* II, 53, 52..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: M. MAYRHOFER, *DLZ* 71, 489–90.

89. KUSHVAH, Sivapujan Simha. Indra-ahalyā upākhyāna: vāstavika svarūpa aura maharṣi Dayānanda. *VJ* 32 (1–2), 1983, 73–84.

90. KWELLA, Peter. *Flussüberschreitung in Rigveda.*

..see 3. 128 above..

91. LALYE, P. G. Some thoughts on the growth of Purāṇa legends. *Souvenir*, Sura Bharati Samiti, 19. 5. 1974, 5–10.

..Vedic sources..

92. LARSON, G. (ed.). *Myth in Indo-European Antiquity.* Los Angeles, 1974.

93. LELE, Vimal. Umā legends. *SP*, 29 AIOC, Poona, 1978, 101–102.

..U. can be traced back to pre-Vedic period.. Umā Haimavatī in *Kena-Up.* .. see 51. 10..

94. LINCOLN, Bruce. The myth of the 'bovine's lament'. *JIES* 3 (4), 1975, 337–362.

..the myth reflects a status struggle bet. the Iranian priests and warriors of the time of Zarathustra, with the priests claiming to be the rightful owners of cattle.. furor (*iṣmin*), raiding (*sahas*), audacity (*dhṛṣ*), intoxicated strength (*taviṣī*) – words used in *Yasna* 29, all denote virtues when directed against a non-IE; but when turned against IE herdsmen, they are regarded as offences.. the "Plaint of the Ox" is a hymn born of caste conflict in wh. Zarathustra gives voice to the sufferings of the pastoralists and their herds.. priests are to maintain the cattle, and the purpose of the cattle is to provide materials for sacrifice..

95. LINCOLN, Bruce. The Indo-European cattle-raiding myth. *Hist Rel* 16 (1), 1976, 42–65.

96. LINCOLN, Bruce. The hellhound. *JIES* 7 (3–4), 1979, 273–285.

..re-examines the old comparison of Gk. *kerberos* to Sk. *śabala* (Yama's dog: X. 14. 10).. rejects a posited proto-meaning of 'spotted, varicolored', but accepts the phonological possibility of the comparison.. the IE hellhound had a name wh. was drawn

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

from the sound of his snarl or growl.. the essence of the hellhound is his intermediary position – at the border of this earth and the next, bet. life and death, hope and fear, good and evil; in the last analysis, the hellhound is the moment of death, the great crossing over, the ultimate turning pt. ..

97. LOCCHI, G. Le mythe cosmogonique indo-européen: reconstruction et actualité. *Nouvelle École* 19, 1972, 87–95.

98. LODRICK, Deryck O. Man and mongoose in Indian culture. *Anthropos* 77, 1982, 191–214.

..the mongoose in I. V. civil.; figurines and bones of m. found in archaeological sites; m. included among the creatures to be sacrificed before *aśvamedha*; m. dedicated to Pūṣan; m. mentioned in *Dharmasūtras* (penance for killing m.).. m. appears in various contexts in Veda: *ṚV* I. 191. 15: *kuṣumbhaka* (= m.?)..

99. LOMMEL, H. Mithra und das stieropfer. *Paideuma* 3, 1949, 207–218.

..see 47. 79 above.. M. as a bull-slayer.. Vedic Mitra slew god Soma in the sacrifice; Soma and bull symbolically identified.. see 47. 44 and 50. 89 above; also see 59 above.. also see *VBD* II 54. 53..

100. LOMMEL, H. Baumsymbolik beim altindischen Opfer. *Paideuma* 6, 1958.

..see 54. 157 below..

101. LONG, J. Bruce. Life out of death: a structural analysis of the myth of the churning of the ocean of milk. (in) 48. 315 above.

..[a general consensus among the Vedic sages and Hindu mythographers that in precosmic times all things existed in a state of perfect unity and absolute stasis.. the various Vedic cosmogonies seem to agree on one matter: the world as we live in and know it emerged from a powerfully disruptive partition of a precosmogonic unity in accordance with the dictates of the law of necessity (*ṛta*).. in India, as in ancient Greece, the world was envisioned as existing in a state of relatively stable but precarious balance, established in the midst of the eternal conflict bet. the opposing (but interrelated) forces of creation and destruction, light and darkness, good and evil.. murder of the primordial serpent (Vṛtra) was both the unavoidable prelude to world evolution and a lamentable crime on a cosmic scale].. "Indian Mind" (as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

exemplified in this legend) falls into an area that is betwixt and bet. the Savage or Mythological Mind and the Scientific Mind..

102. LURKER, Manfred. Hund und Wolf in ihrer Beziehung zum Tode. *Antaios* 10, 1969, 199–216.

103. MACKENZIE, D. A. *Indian Myth and Legend.* 1971; xlviii + 463.

..reprint..

104. MAGGI, D. Contributi all'interpretazione di Urvaśī e Purūravas (RV X. 95) : una raffigurazione di donne poetesse nella sesta stanza. *SSL* 19, 1979, 62–108.

105. MALAMOUD, Charles. Les mythes d'origines des rites, *Annuaire* 84, Éphé : sect. 5, sc. rel., 1977, 202–203.

..see 54. 161 below..

106. MATSUNAMI, Yoshihiro. Significance of the Śunaḥśepa legend. *Memoirs of Taisho Univ.* 67, Tokyo, 1982, 1–18.

107. MCCLAIN, Ernest G. *Myth of Invariance.*

..see 4. 33 and 49. 45 above.. musical symbolism and mathematics were recognized spiritual lgg. in antiquity... musical analysis of imagery in *ṚV*..

108. MEHTA, R. P. Gautama aura ahalyā kī kathā kā viśleṣaṇa. (Hindi). *Vedavāṇī* 31 (1), 1978, 68–70.

..Indra = *jīva*; Ahalyā = beauty; Gautama = best word..

109. MENSCHING, G. Weltentstehungs-und Weltuntergangsmythen. *Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte* 5 (1), 1977, 11–19.

110. MISRA, Gayatri. The legend of Uṣā and Aniruddha, *SP*, 29 AIOC, Poona, 1978, p. 103.

..origin traced to *ṚV*..

111. MITCHINER, John E. Rishihood and the Soma cult: the interiorisation of Rishi-symbolism in Vedic literature. 29 *PAIOC*, 1980, 211–219. (Also, *SP*, 29 AIOC, Poona, 1978, p. 23).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..development of "ritual interiorisation", wherein "exterior" sacrifice gradually became assimilated to the "interior" production of heat thro' asceticism and *tapas* – predominently associated with *Br.* and *Up.* texts; but this development also to be seen in *Saṁhitās*, particularly in connection with the Soma cult and with associated speculations on Ṛṣis.. status of Ṛṣi might be attained by drinking Soma.. concept of seven Ṛṣis..

112. MODHE, Ramgangadhar. Yakṣopākhyāna : eka adhyayana. (Hindi). *VJ* 22 (1-2), 1973, 93-96.

..*Kena-Up* 3-4 : story of *yakṣa*-Umā Haimavatī.. these chh. of the *Up.* are old and contemporaneous with *ChUp*..

113. MOELLER, Volker. *Symbolik des Hinduismus und des Jainismus.* Symbolik der Religionen 19, Anton Hiersemann, Stuttgart, 1974; 172+120 illustr.

..vedische Kultsymbolik.. pictures of Vedic sacrificial utensils and of Hindu *pūjā* utensils..

Rev.: K. BRUHN, *OLZ* 75 (3), 273-75; O. v. H., *ZDMG* 127 (1), 220.

114. NITYABODHANANDA, Swami. *The Myths and Symbols in Indian Civilization.* Sri Ramakrishna Math, Madras, 1980; 220.

..[rel. and myth are sisters; rel. becomes dry and lifeless without mythology.. myth is 'divine love *lived* by man].. discusses Siva and Gaṇeśa.. compares Indian thought with western thought..

Rev.: Prabodha Chandra GHOSH, *BRMIC* 35(4), 94.

115. O'FLAHERTY, Wendy Doniger. The Indian variants of the tale of the horned ascetic. *Albert E. Lord Comm. Vol.* (ed. David E. BYNUM), Cambridge, Mass., 1973.

116. O'FLAHERTY, Wendy Doniger. The Hindu symbolism of cows, bulls, stallions and mares. *AARP* 8, 1975, 1-7.

117. O'FLAHERTY, Wendy Doniger. *Hindu Myths: A Sourcebook translated from the Sanskrit.* Penguin Classics, 1975 (also 1978); 358.

Rev.: J. L. BROCKINGTON, *JRAS* 1978 (1), 90-91.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

118. O'FLAHERTY, Wendy Doniger. The mare in Hindu myth and art. *SP*, South Asia Seminar 1977-78, Univ. of Penn., 1979, 70-71.

..ancient IE myth and ritual of the sacred mare who mates with a king presented an image of the goddess as dangerous but desired, fertile and erotic.. the androcentrism of Vedic culture greatly diluted and demoted this myth, tho' it still survives in the story of the sun-god Vivasvat and his mare-consort Saraṇyū. The stallion has now become the prime cultural symbol, representative of the aggressive, culture-creating qualities of the Vedic cattle-raiders, whose object (= the cow) appears in a symbolically positive form as well: woman as cow.. this tendency was exaggerated by *Up*. misogyny, the image of woman as temptress luring the would-be salvation-seekers to tarry too long in the evil or unreal world of *saṁsāra*.. stallion and cow have a positive role, mare and bull a negative role.. (but, positive role of bull in I. V. civil.; powerful, seed-giving bull in early Veda differs from the meek servant bull of I. V. civil.)..

119. O'FLAHERTY, Wendy Doniger. *Women, Androgynes, and Other Mystical Beasts*. Univ. of Chicago Press, 1980; xviii + 382.

..[Introduction: a defence of eclecticism in analysis against methodological monism].. about the use of sexual metaphors and animal symbols to express rel. concepts of the relationships bet. men and women, gods and goddesses, humans and deities.. androgynes are interpreted as symbols of fusion; the author has tried to show how they function as symbols of conflict.. ch. 2: discussion of the sexuality of body fluids; ch. 3: discussion of the sexual dimension of Hindu divinity; ch. 4: animal symbolism of this dimension; ch. 5: tensions in these conceptions of divinity.. (acc. to author, myths have many meanings and operate in various contexts for different purposes; a pluralistic mythology is most appropriate to do justice to the multivocality of myths)..

Rev.: Paul B. COURTRIGHT, *Hist Rel* 20, 365-68; Gabriella Eichinger FERRO-LUZZI, *Anthropos* 77, 620-22; D. F. POCOCK, *JRAS* 1981 (2), 223-24; John D. SMITH, *BSOAS* 44 (2), 395-96.

120. O'FLAHERTY, Wendy Doniger. *Sexual Metaphors and Animal Symbols in Indian Mythology*. Mot. Ban., Delhi, 1981; xviii + 382 + 10 plates.

..Indian ed. of 119 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

121. OGIBENIN, B. L. Myth message in metasemiotic research. *Social Science Information* 7 (5), 1968, 87–93.

122. OGIBENIN, B. L. *Structure d'un mythe védique. Le mythe cosmogonique dans le Ṛgveda.*

..(French transl. of Russian original).. see 4.41 and 49.51 above.. world-creation expressed in the following forms: (1) raising up of the pillar *yūpa*, *svaru*, *sthūṇā*, *vanaspati*; (2) ascending of the sun; (3) widening of *antarikṣa*; (4) holding asunder the two worlds; (5) the way of Aśvins and Maruts in heaven; (6) measuring of Dyāvāpṛthivī; (7) looking at the worlds.. world-creation and *ṛta*, *vrata*, *tapas*, *yajña*.. sovereignty over the world.. microcosmos of Vedic man.. criticism of DUMÉZIL.. concepts represented by *uru*, *loka*, *antarikṣa*, *aṁhas*, *gātu*, winning of cows, honey, milk, rain, clarified butter.. [the cosmogonic myth can be analysed in a threefold division: the transition from the first opposition (orderless universe vs. ordered universe) to the third opposition (microcosm of the non-Vedic man vs. microcosm of the Vedic man) thro' the second opposition (non-Vedic universe vs. Vedic universe)]..

Rev.: H.-P. SCHMIDT, *ZDMG* 130 (1), 132–41; *ZDMG* (1979), 275–83; SCHLERATH, *Die Sprache* 21, 51–52.

123. OGIBENIN, B. L. Les Sṛñjaya du Mahābhārata et leurs ancêtres védiques: essai de reconstruction d'une histoire mythique. *ABORI*, DJ Vol., 1978, 235–241.

124. PARPOLA, A. On the symbol concept of the Vedic ritualists. (in) 13 above, 139–153.

..see 54.201 below..

125. POTDAR, Mrinalini K. Relationship between the Gandharvas and the Apsarases. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 477–482.

..G. as husbands of A. (*AV*); this relationship not generally ref. to..

126. POWELL, James Newton. *Mandalas. The Dynamics of Vedic Symbolism.* Sterling Publishers, New Delhi, 1979; viii+127.

..1. The logic of myth: exploration of myth in the PIE period; in its Vedic form (1350–900 B. C.); as expressed in *MBh.*; 2. The Vedic period: the Indra-myth (an obstructing–concealed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

state; an ascending – fiery state; a descending – divine state; an abundant-open-revealed state); myth of the Paṇis; *ṚV* X. 71.. The logic of *mantra*.. [for the Vedic man, the Word, the Speech in wh. a myth is chanted is not a mere messenger or medium – it is the message as well; Speech was for them something hiding within itself; it was something wh. had to be brought to light. But since, when meditated upon, speech *is* light, the means of bringing speech to light lies within speech itself.. two methods of exploring a myth – as myth and as *mantra*, with the intellect and with the heart.. the highest Vedic research – research into the subject of knowing, the knower]..

127. PUHVEL, Jaan. Remus et Frater. *Hist Rel* 15 (2), 1975, 146–157.

..foundation of Rome: Remus and Romulus – closely similar to Aśvinau; also Yama-Yamī; Yama-Manu.. *Remus* derived from the mythical name **Iemos*, ved. *Yama*, av. *Yima*..

128. RAJESHWAR SIMHA "RAJESH". Rāmakathākā vaidika srota. (Hindi). *Kalyāṇa* 53 (6), 1979, 216–218.

..ref. to *ikṣvāku* (*ṚV* X. 60. 4; I. 126. 4; *AV* XIX. 39. 9).. occurrence of the name *rāma* (*TA* 5. 8. 13; *ṚV* X. 93. 14); Bhārgaveya Rāma (*ABr* 7. 27. 34); Aupatasvini Rāma (*SPBr* 4. 6. 17); Krānujāteya Rāma (*JUBr* 3. 7. 32; 4. 9. 11); ref. to Janaka Vaideha and Sītā.. (see 51. 85C above)..

129. RAU, Wilhelm. Twenty Indra legends. *GSI* I, 1973, 199–223.

..see *VBD* III. 53. 98: 13 of the 50 legends from that paper repeated here in English transl. .. see 50. 57 above..

130. ROZHANSKY, Lev. Myths of ancient India. *Soviet Land* 22, Nov. 1982, p. 35.

..introduces the book by this name by V. ERMAN and E. TYOMKIN (2nd ed., Nauka, 1982; 1st ed. 1975)..

131. SADHURAM. Indra-kauśika kā ākhyāna. (Hindi). *Vedavāṇī* 26 (1), 1973, 5–7.

..*ṚV* I. 10. 11..

132. SADHURAM; RAM GOPAL SASTRI. Eka vaidika ākhyāna kī samīkṣā. (Hindi). *Vedavāṇī* 25 (2), 1972, 24 and 29.

..*ṚV* I. 97..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

133. SADHURAM; RAM GOPAL SASTRI. Indra dvārā namuci ke śirascheda kā ākhyāna. (Hindi). *Vedavāṇī* 25 (5), 1973, p. 26.

..ref. to a natural phenomenon : evening time, rain..

134. SADHURAM; RAM GOPAL SASTRI. Bṛbukā ākhyāna: Ṛgveda 6.54.31-33. (Hindi). *Vedavāṇī* 25 (6), 1973, 14-16.

135. SADHURAM; RAM GOPAL SASTRI. Śunaḥśepa kā ākhyāna. (Hindi). *Vedavāṇī* 25 (10), 1973, 4-9.

..*ṚV* I, 24.. the legend is entirely imaginary; no 'real' basis..

136. SAMBHUNATH. Bhāṣā aura mithaka. (Hindi). *Bhāṣā* 21 (3), 1982, 21-25, 27.

..myth in Vedic lit. ..

137. SARASWATI RATNA. The legend of Agastya and Lopāmudrā. *SP*, 27 AIOC, Kurukshetra, 1974, p. 378.

..*ṚV* I, 179; allegorical description of the agrarian phenomenon of digging the hard rocky soil with spades, etc., to make it fertile by husbandmen; the clue to its interpretation is furnished by the last *mantra*..

138. SASTRI, Dharmedranath. Ṛgvede cyavanākhyānam uttaravaidikasāhitye 'sya vikāsaś ca. *GKP* 21 (7-8), 319-338.

139. SCHLINGLOFF, Dieter. The unicorn. Origin and migrations of an Indian legend. *GSI* I, 1973, 294-307 + 7fig.

140. SCHNEIDER, U. *Der Somaraub des Manu: Mythus and Ritual.*

..*VBD* III, 53, 106.. interpret. of *ṚV* IV, 26-27.. Manu sets in motion the act of liberation, sends off the falcon, receives Soma, sees to it that Indra gets the drink.. [the myth must only be considered in its connexion with a ritual.. in all magical practices and conjurations there is the narration of a legendary event of the past ritually re-enacted to produce the same beneficial effect as in the mythical past.. or performance of the mythical action in a small cult drama (S. seems to favour the second alternative)] .. see 54, 251 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Gustav GLAESSER, *EW* 25 (1–2), 223–27; J. GONDA, *ZDMG* 127 (2), 432–34; H. KRICK, *WZKSA* 17, 205–206; F. B. J. KUIPER, *IIJ* 18, 117–20; K. MYLIUS, *OLZ* 71 (5), 501–03; A. PARPOLA, *AO* 36, 496–502.

141. SCHNEIDERMAN, Leo. *The Psychology of Myth, Folklore and Religion.* Nelson-Hall Inc., Chicago, 1981.

..1. The birth of demons; 2. The mythical quest; 3. The cult of fertility; etc... rel. symbols, rituals, and myths reflect the terrifying and inspiring contents of the unconscious.. [two kinds of assessment of rel. belief: assessing rel. belief itself and assessing the holders of rel. belief; assessment of rel. belief is the task of philosophy and natural science; these latter assess the truth of rel. belief; social sciences assess the origin and function of rel. belief – they assess the truth of rel. explanations of rel. belief]..

142. SEMEKA-PANKRATOV, Elena. A semiotic approach to the polysemy of the symbol *nāga* in Indian mythology. *Semiotica* 27, 1979, 237–290.

143. SEMEKA-PANKRATOV, Elena. The structure of the twin-myth and V. V. Ivanov's theory of "even" and "odd". *Wiener slawistischer Almanach* 4, 1979, 439–454.

144. SENGUPTA, R. The Osirian myth. *Hindutva* 10 (7–8), 1979, 29–33.

..(from *Hindustan Times* of 8.10.'78).. *AV* X.2.26 compared with the Osirian myth., also cf. *ṚV* X.164, *AV* XVIII.2.8, *SPBr* 12.5.27, and *Āśv*GS 4.2 where a cow or a she-goat is enjoined to be sacrificed and its skin used for wrapping up the dead body..

145. SHARMA, B. R. *Chakra: The Symbol of Dharma.* Ind. Inst. of World Culture, Transaction No. 51, Bangalore, 1980; 30.

..symbolism of *cakra* as the most mystical and well-known factor in Aryan trad.; its employment in Vedic trad... *cakra* = symbol of eternity, perfection, *śūnyatā*..

Rev.: N. C. RAMANUJACHARY, *ALB* 44–45 (suppl.), 38–39.

146. SHARMA, Munshi Ram. Vaidika suparṇa. (Hindi). *Savitā* 26 (2), 1973, 10–14.

..*ṚV* I.164.46..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

147. SHARMA, U. C. The legend of Kakṣīvān. *SP*, 29 AIOC, Poona, 1978, p. 36.

..K.'s *mantras* occur in the first and the ninth maṇḍalas.. K.– son of Dīrghatamas and Uśij; his wife was Vṛcayā; K. is known also as Pajriya; he was a contemporary of Svanaya Bhāvayavya..

148. SHARMA, U. C. Legend of Dīrghatamas. *VIJ* 18 (1-2), 1980, 26-35.

..in Vedic and post-Vedic lit.. D. was a hist. personality; his blindness was natural (from birth).. author tries to fix D.'s place in the genealogy of Aṅgirases..

149. SHARMA, U. C. Legend of Kutsa. *SP*, 5 WSC, 1981, 95-96.

..K.– seer of several hymns in *ṚV* and *AV*; variously called as Ārjuneya and Āṅgirasa in *ṚV*.. Indra-Kutsa legends analysed..

150. SHETE, V. T. Niranirāḷyā deśātīla prācīna vāṅmayāta gacalita asalelyā pralayakathāṁcā vicāra. (Marathi). *Jñāneśvara* 5 (3), 1973, 9-15.

..among others, Manu and the fish (*ŚPB* I. 8. 1. 1-6)..

151. SHUKLA, Vimal Chandra. Vena-Pṛthu-mithaka – aitihāsika viśleṣaṇa. (Hindi). *JGJKSV* 33 (4), 1977, 49-53.

..Vedic ref. to Vena not imp. from the mythological pt. of view..

152. SHULMAN, David. The serpent and the sacrifice: an anthill myth from Tiruvārūr. *Hist Rel* 18 (2), 1978, 107-137.

..(Vedic sources of the myth).. the source of this myth is a series of ancient myths wh. describe the removal and subsequent restoration of the "head of the sacrifice" (*ŚPB* 14. 1. 1. 11-15; *TA* 5. 1. 1-7; *ṚV* X. 171. 2; etc.).. Dadhyaṅ Ātharvaṇa..

153. SIEG, E. Die Sagenstoffe des Ṛgveda und die indische Itihāsatradition. 1969; 156.

..reprint of 1902 Stuttgart ed..

154. SIVAPUJANA SIMHA. Ṛgvaidika aitihāsika sthala; rājā bhāvayavya aura romaśā kī kathā kā vāstavika tātparya. (Hindi). *Paropakārī* 12 (5), 1970.

..serially.. considers *ṚV* I. 125. 1-3.. no *anitya itihāsa* in Veda..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

155. SRINIVASAN, Doris. The myth of the Paṇis in the Rig Veda. *JAOS* 93 (1), 1973, 44–57.

..(based on a section of ch. IV in the author's DD, *Concept of Cow in the Rig Veda*, Univ. of Pa., 1967).. Paṇis, as anti-sacerdotal forces, withold a treasure mainly from mythical priests – items essential to the performance of the sacrifice (dawn, oblation, *dakṣiṇā*); priests, thro' their *brahman*, triumph over the Paṇis.. *ṚV* X.108 translated and explained.. *conclusion*: the *brahman*, activated by Vedic chants, safeguards the sacrifice against forces trying to undermine it.. the myth of Paṇis is concerned not so much with the mystery of creation as with the problem of maintaining that wh. has been already created.. [Paṇi in sing. refers to Vala, who is personification of 'enclosure' in wh. Paṇis keep the treasure hidden; Indra is not of primary imp. in this myth]..

156. VON STIETENCRON, H. *Gaṅgā und Yamunā. Zur symbolischen Bedeutung der Flussgöttinnen an indischen Tempeln.* Freiburger Beiträge zum Indologie 5, OH, Wiesbaden, 1972; 162+1 map.

157. TIWARI, Gopinath. Vedon men rāmakathā. (Hindi). *Awadh Univ. Res. Journal*, F. A., 1 (1), 1982, 1–7.

..Tulsi frequently mentions that Rāmakathā has been derived from the Veda.. possible Vedic ref. to Rāmakathā collected.. see 51, 85D above..

158. TOPOROV, V. N. On the reconstruction of the myth of the cosmic egg, on the basis of Russian fairy tales. (Russ.). *UZTGU*, Tartu, 1967, 81–99.

..*VBD* III, 53, 125.. the egg is interpreted as the first cultural hero..

159. TOPOROV, V. N. The world tree: universal image of the mythopoeic consciousness. (Ukranian). *Vsesvit* 6, 1977, 176–193. (Also, in the Japanese collection of articles on semiotics of culture, Iwanami Publ. House, Tokyo, 1983).

.."world-tree" in the Vedas.. analysis of *aśvattha*..

160. TOPOROV, V. N. About numerical models in archaic texts. *Struktura teksta*, Moscow, 1980. 3–58.

..considers numerical symbols in Vedic texts.. (the numerical principle of organization of texts)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

161. TRIPATHI, G. C. *Der Ursprung und die Entwicklung der Vāmana-Legende in der indischen Literatur.*

..*VBD* III. 53. 127..

Rev.: V. M. BEDEKAR, *ABORI* 53, 302–03; Asoke CHATTERJI, *JASBen* 12, 180.

162. TRIPATHI, Vishvambhara Nath. Ṛgvedīya bandhumithaka. (Hindi). *Prācya-Prajñā* 7, 1975, 21–24.

163. TRIVEDI, Asha. Prācīna bhārata men apsarāon kī sthiti. (Hindi). *Kosala* 3 (1–2), 1980–81, 105–108.

..Apsaras in Veda.. Urvaśī in *ṚV*.. 2 Apsarases as Ṛṣikās — *VS*: 5 Apsarases described.. *ŚPB* 11. 1..

164. UPADHYAY, G. P. Reappraisal of the myth of Tripuradahana. *JIH* 54 (3), 1976, 539–546.

..certain rain-charm developed in *ṚV* as Indra-Vṛtra myth or even the older story of Trita Āptya; in the later Vedic period of ceremonialism it was restructured and developed into a ritual technique to control and regulate the seasons; finally, in the *MBh*. it was again transformed into a magnificent myth of *tripuradahana* duly asserting Śiva's greatness.. (in *MBh*., the symbolic phenomena of the death of the old year marked by the destruction of the three cities by Śiva and the start of the new agricultural year signalised by rain are conspicuous)..

165. UPADHYE, P. M. Urvaśī's character – a new approach of study. *Ind. Taur*. 8–9, 1980–81, 487–494.

..U. in *ṚV*; *Nirukta* explanation of the word *urvaśī*.. views of earlier scholars.. brief survey of U.'s char. in Veda.. (1) U. is beauty symbol; (2) she has capacity to seduce any male; (3) she is born of waters; (4) she is looked upon as a divine prostitute.. gradual development of U.'s char. – poetic (divine damsel, water nymph in *ṚV*); ritual (in *Br*.)..

166. VAIDYA, S. M. A naturalistic interpretation of the legend "Śunaḥśepa". *SP*, 29 AIOC, Poona, 1978, p. 41.

..Ś. representing the wind wh. strikes the cloud and makes it pour down; *jalodara* stands for the cloud full of water but not pouring down; *lohita* (*rohita*) = red coloured lightning..

167. VAVROUSEK, P. Einige Bemerkungen zum Purūravas-Urvaśī Mythus. *Arch Or* 42 (2), 1974, 157–160.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ritual background of the myth.. the word *ghṛta* and its role in the ritual production of fire by friction as well as in Vedic versions of P.-U. myth..

168. VIDYANANDA "VIDEHA", Swami. Suparṇa kā vaidika svarūpa. (Hindi). *Savitā* 26 (2), 1973, p. 4.

169. VISHVANATH VIDYALAMKAR. Devāpi aura śantanu kā kathānaka. (Hindi). *Vedavāṇī* 35 (2), 1982, 7–8.

170. VITSAXIS, Vassilis G. *Hindu Epics, Myths and Legends in Popular Illustrations.* OUP, Delhi, 1977; xii+98+plates.

...[Rev.: there is no more direct access to the heart of Hinduism than its mythology]..

Rev.: John Stratton HAWLEY, *JAS* 39 (1), 189–90.

171. VOGEL, J. Ph. *Indian Serpentlore or the Nāgas in Hindu Legend and Art.* Bharatiya Publ. House, Varanasi, 1972; xiv+318.

..reprint..

172. YUDHISTHIRA, Mimamsaka. Mīmāṁsakon ke mata men śaunaḥśepa ākhyāna kā svarūpa. (Hindi). *Vedavāṇī* 25 (10), 1973, 9–14.

..considers the words *itihāsa*, *ākhyāna*, *arthavāda*.. *Śunaḥśepa-ākhyāna* is an afterthought – to elucidate *ṚV* I. 24–25; offering of Ś, is imaginary..

173. ZIMMER, Heinrich. *Indische Mythen und Symbole. Schlüssel zur Formenwelt des Göttlichen.* Diederichs Gelbe Reihe 33, Düsseldorf-Köln, 1981; 256. (Also, 1972; 290+70 photos+32 illustr.).

..new ed.. (1946: English ed., Bollinger Press, New York; 1951: German ed., Rascher Verlag)..

Rev.: E. M, *Arch Or* 43, 372.

54. RITUAL AND RITES.

1. ABHAYADEVA. Yajña aura usake jñāna ke sādhana. (Hindi). *VJ* 22 (9), 1973, 15–21; 25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

2. ABHAYADEVA. Yajña kī phalavattā. (Hindi). *Veda-Savitā* 2 (7), 1982, p. 149.

..*RV* I. 1. 4..

3. Agnihotrādi aśvamedhānta śrautayajña. (Hindi). *Veda-vāṇī* 32 (1), Nov. 1979, to 36 (2), Dec. 1983; 1–164.

..serially as appendix.. brief introduction to Śrauta sacrifices..

4. AGRAWALA, V. S. Suvarṇaciti-vidyā. (Hindi). *Savitā* 26 (2), 1973, 27–28.

5. AGUILAR, H. *The Sacrifice in the Ṛgveda: doctrinal aspects.* Bharatiya Vidya Prakashan, Delhi, 1976; vii + 222.

..see 4.4 above.. [reaction against naturalistic interpret. of Agni]..

6. AL-GEORGE, S.; ROȘU, A. Indriya et le sacrifice des prāṇa (contribution à la préhistoire d'un terme philosophique indien). *MIO* 5, 1957, 346–397.

..see *VBD* II. 58. 3.. see sect. 79 below..

7. ARNOLD, Harold F. The hinduisation of Vedic ritual. *SP*, 5 WSC, 1981, p. 120.

..*subrahmaṇya* invocation, *bahiṣpavamāna stotra*, worship of *mahāvedi*, concluding bath in Somayāga – the imp. of these rites has become inflated under the influence of later non-Vedic Hindu practices; the development may be regarded as an attempt to provide a means for non-Vedic Hindus to relate to rites whose significance they no longer understood..

8. ARNOLD, Harold F. The Āvasathya fire in the Śrauta ritual. *SP*, 5 WSC, 1981, 120–121.

..Āvasathya (and Sabhya) fires nearly superfluous in *śrauta* ritual; addition of firesticks to them on the *upavasatha* of Darśa-pūrṇa. .. tho' these fires are prescribed by nearly all Sūtrakāras, they were eventually dropped in practice by all except the followers of *KātŚS*; tho' not prescribed by *KātŚS*, they are prescribed by *PāraskaraGS*.. discusses the debate re the Āvasathya in *Dvaidha* section of *BaudhŚS*; also discusses the word *avasatha/āvasathya* in the pre-*ŚS* texts and the suffix *-atha* in Vedic..

9. ARYA, Kusum Lata. Gomedha – eka vivecana. *SP*, 31 AIOC, Jaipur, 1982, 4–5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..determines the meaning of *medha* and *go* (e.g. *go* = *vāṇī*); various senses of *gomedha*..

10. ATULKUMARA NANDA SHARMA. Yāgahomayor bhedaḥ. *Śrīdevayānaḥ*, 1978-79, 28-29.

11. AYACHIT, S. M. The *Cāturmāsya-vrata-samaya-nirṇaya* of Pṛthvīcandra. *JGJKSV* 29 (1-4), 1973, 67-84.

..based on a fragmentary piece of an unpublished work.. Vedic *Cāturmāsya vratas*..

12. BAHULKAR, S. S. Gṛhya-rituals vis-á-vis Atharvanic tradition. 27 *PAIOC*, 1976, 191-208.

..see 7.3 above.. tho' *AV* is regarded as a treasure of *gṛhya-mantras*, the *GS* can't be said to have borrowed the practices or *mantras* from the *AV*-trad.; *GS*-trad. of the 3 Vedas can be seen thro' their *Sam.* and *Br.*; these two traditions may have approached each other at times.. no wholesale influence of *AV* on *GS*..

13. BAHULKAR, S. S. Outline of the Darśa-pūrṇamāsa sacrifices. *Tōkai Bukkyo* 24, Nagoya, 1979, 101-90.

14. BAPAT, P. V. Ṣammā-pāsa and other sacrifices in Pali literature. *Prajñāloka*, Special Inaugural No., 1979, 20-24.

..*sammāpāsa* = *śamyāprāśa*.. also *assamedha*, *purisamedha*, *vājapeyya*, *niraggala*.. (*niraggala* = a variety of Horse-sacrifice called by the name *sabbamedha*, acc. to Pali texts).. see *VBD* III. 54.167..

15. BHANDARI, V. S. Kāhī aśvamedha mantrāṁce tātparya. (Marathi). *VSMV* 1973, 1974, 106-110.

..these *mantras* are not vulgar or sexual in purport; they are symbolic; *aśva* = symbol of royal power; that power passes on to the *rāṣṭra* and *prajā*.. see 17 below..

16. BHANDARI, V. S. Rājasūya āṇi jānarājya. (Marathi). *VSMV* 1975, 1976, 40-46.

..*VS* 9.40; 10.18 used in Rājasūya.. *jānarājya* = people's kingdom (seed of later republics)..

17. BHANDARI, V. S. A symbolic interpretation of the Aśvamedha and its Mantras. *JSU* 10, No. 16, Kolhapur, 1977, 117-121. (Also, *SP*, 28 AIOC, Dharwar, 1976, 13-14).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..discusses *mantras* in *upasaṁveśanavidhi*.. *aśva* – symbolic of Prajāpati and virile king and royal power.. identity of *rāṣṭra* with Aśvamedha.. *śakuntikā*, *yava*, *gabha* stand for *prajā*; *hariṇa* and *muṣṭi* are symbolic of *rāṣṭra*.. see 15 above..

18. BHANDARI, V. S. Puruṣamedha āṇi narabaḷī. (Marathi). *VSMV* 1976, 1977, 30–35.

..reference to Puruṣamedha in *VS* 30–31; also in *TBr*, *ŚPB*, *Mahākauṣītaki-Br*... P. developed out of Aśvamedha; no 'human sacrifice' in actual practice; the purpose of P. was attainment of *śakti* and *vīrya*.. *narabali* was symbolic..

19. BHANDARI, V. S. Darśapūrṇamāsa āṇi candrakalaṅka. (Marathi). *VSMV* 1977, 1978, 40–44.

..sacrificial altar in DP. related to the moon.. *VS* 1.28; *ŚPB* 1.2.5.16.. essential portion of the altar placed on the moon; this is suggestive of the future idea of *candrakalaṅka* (spots on the moon)..

20. BHANDARI, V. S. Yajurvedātīla agnihotrāce vaiśiṣṭya. (Marathi). *VSMV* 1979, 1980, 23–32.

21. BHANDARI, V. S. Pravargya – Mahāvīra and idols. *JASBom* 52–53, 1977–78 (1982), 25–31. (Also, *SP*, 30 AIOC, Part I, Santiniketan, p. 26).

..the main purpose of manufacture and worship of *pravargya mahāvīra* (*VS* 36–39) is the regeneration of the sacrificer and the provision of heavenly body with wh. he is permitted to enter the residence of gods.. from the details re the *mahāvīra*, we can say that, during the *YV* period, the idol-worship was not only well established, but the art of manufacturing idols also was known to people.. *mahāvīra* may have been the basis of the *śivaliṅga*..

22. BHANDARI, V. S. Cāturmāsyayāga āṇi avabhṛtha. (Marathi). *VSMV* 1980, 1981, 1–10.

..see 23 below..

23. BHANDARI, V. S. Avabhṛtha and the people. *SP*, 31 AIOC, Jaipur, 1982, 420–421.

..see 22 above.. *avabhṛtha-mantra* (*VS* 20.18): *martyaiḥ martyakṛtam* – these words indicate full participation of the people in general in the performance of the sacrificial rites; they join the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

procession and participate in the *avabhṛtha* bath.. sacrifice was not individualistic in char. but was intended for the welfare of the entire society..

24. BHATNAGAR, K. N. (ed.). *Nidāna-sūtra of Patañjali*. Meh. Lachh., Delhi, 1971; xii+318.

..crit. ed. text, introd., a fragmentary comm., indices.. imp. for the study of Vedic ritual lit...

25. BHATTACHARYA, Dipak. The Hotṛ-formulae in the Agnyādheya and the model myth of the Vedic sacrifice. *VIJ* 16 (1), 1978, 10–17.

..*hotṛ*-formulas are particularly significant for the Vedic idea or ideas about ritual representation of myths.. *daśahotṛ*, e.g., concisely formulates the ascent of the sacrificer to superior existence; acc. to *saptahotṛ*, sacrifice is the re-enactment on earth of a model act performed by the fathers; acc. to *caturhotṛ*, *pañca-hotṛ*, *ṣaḍḍhotṛ*, sacrifice is the re-enactment of one performed by gods.. *or* the present sacrifice is either symbolic of the body going back to its corresponding parts in the macrocosmic *puruṣa* (*ṣaḍḍhotṛ*) or of the material life being offered into the fire of higher will and *brahman* (*daśahotṛ*)..

26. BHATTACHARYA, Narendra Nath. *Ancient Indian Rituals and Their Social Contents*. Manohar Book Service, New Delhi, 1975; xvi+184. (Also, publ. Curzon Press, London; Rowman and Littlefield, Totowa).

..(Marxist approach).. Aśvamedha, Rājasūya, Vājapeya.. Upanayana, menstrual taboos, fertility rituals, Divali, Holi.. emphasis on fertility (procurement of food as the basic purpose of each ritual..

Rev.: J. L. BROCKINGTON, *JRAS* 1977 (1), 129–30; B. D. CHATTOPADHYAYA, *IHR* 3 (2), 405–07; B. G. GOKHALE, *AHR* 81 (5), 1206; Devendra HANDA, *VIJ* 14, 322–23.

27. BHATTACHARYA, R. K. Origin of religious rites in India. *JAIH* 3, 1969–70, 265–266.

28. BHIDE, V. V. Āvasathyādhānam. *Saṁvid* 14 (1), 1977, 32–37. (Also, *SP*, 28 AIOC, PP, Dharwar, 1976, 2–3).

29. BHIDE, V. V. *The Cāturmāsya Sacrifice* (*with special reference to the Hiraṇyakeśi-Śrautasūtra*). Publ. CASS: Class B, No. 5, 1979; viii+268.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(Ph. D. Thesis).. Ch. 1 : Crit. ed. text of ch. 5 of *HirŚS*; Ch. 2 : Cāturmāsyas in *Br.*-lit. ; Ch. 3 : C. in *ŚS*; Ch. 4 : *ŚS* and *Prayoga*; Ch. 5 : Types of C.; Ch. 6: *Śunāsīrīya-parvan*; Ch. 7 : Miscellaneous; C.-*vihāras*, appendix, etc. ..

30. BHIDE, V. V. On the praiṣa "prokṣaṇīr āsādaya..." at the Darśapūrṇamāsa sacrifices. *VIJ*, Jagannath Fel. Vol., 1982, 43-49. (Also, *SP*, Winter Inst., Vedic Interpret., CASS, 1980, p. 9).

..*praiṣa* uttered by the Adhvaryu; he himself performs the rites mentioned in the formula.. (*ŚS* interpret the *Br.*-injunctions at their own choice)..

31. BIARDEAU, M.; MALAMOUD, Charles. *Le sacrifice dans l'Inde ancienne*. Bibl. de l'É. H. É : sc. rel., Vol. 79, P. U. F., Paris, 1976; 204.

..M. B., "Le sacrifice dans l'Hindouism (pp. 7-154)": demonstrates the continuity bet. Vedism and Hindouxisme; concept and lg. of sacrifice employed in non-ritual texts; explanation of 'battle' as sacrifice; sacrifice viewed as the model of Hindu society.. C M., "Terminer le sacrifice. Remarques sur les honoraires rituels dans le brahmanisme (155-204)": objects to the too exclusive stress placed by previous writers (specially GONDA and HEESTERMAN) on the symbolic value of *dakṣiṇā* as expressing the cosmic circulation of the 'goods of life' put in motion by the sacrificer; makes a detailed study of the Mīmāṁsā-view of *dakṣiṇā*; concludes that *dakṣiṇā* was a contractual payment for services rendered; *dakṣiṇā* is at the same time remuneration for liturgical services and the price by wh. the sacrificer, who has given over himself by his *dīkṣā*, buys himself back.. [Rev.: It can be shown that Vedic sacrifice was originally fiercely agonistic and violent; sacrifice purported to forcing access to the transcendental world thro' a controlled but always dangerous manipulation of death and destruction. The outcome of development (or rather reform), however, was a diametrically opposed version of sacrifice ruling out death and destruction; the originally dangerous and dualistic sacrifice was transformed into a failsafe 'monistic' one, characterized by the single, unopposed, sacrificer, who, like his prototype Prajāpati (especially in *ŚPB*), is at the same time patron, priest, and victim.. the ambiguity of sacrifice, mediating, as it shd., bet. world and transcendence, has been replaced by an unbridgeable gap bet. sacrifice and world]..

Rev.: J. C. HEESTERMAN, *IIJ* 21 (1), 47-49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. BIARDEAU, M. L'arbre *śamī* et le buffle sacrificiel. *Puruṣārtha* 5, 1981.

33. BIHARILAL, Sastri. Aśvamedha-mīmāṁsā. (Hindi). *Vedavāṇī* 25 (5), 1973, 11–15.

..serially..

34. BODEWITZ, H. W. *Jaiminīya Brāhmaṇa I, 1–65.* Translation and commentary with a study of Agnihotra and Prāṇāgnihotra.

..see 15.3 above..

35. BODEWITZ, H. W. *The Daily Evening and Morning Offering (Agnihotra) according to the Brāhmaṇas.*

..see 18.5 above.. contains annotated transl. of all Agnihotra passages in the *Brāhmaṇas*, including the prose-portions in *Saṁhitās* and the *Br.*-like *Vādhūlasūtra*; thematical re-arrangement; introd. deals with the interpret. of this rite; appendix re Agnihotra in *gṛhya*-ritual.. the basic purpose of Agnihotra: it is primarily a solar charm to assist the sun in its transition from night to day and vice versa; it is the evening-(and not the morning-) Agnihotra wh. is primary; Agnihotra is not a daily homage to Agni but transference of the sun (heated milk) into Agni..

Rev.: A. AKLUJKAR, *Pacific Affairs*; B. BÄUMER, *WZKSA* 22, 186; T. BURROW, *BSOAS* 40 (2), 447–48; C. G. KASHIKAR, *ABORI* 60, 295–98; Dieter MAUE, *ZDMG* 130 (1), 142–43; K. MYLIUS, *AALA* 4 (6), 818; K. K. RAJA, *ALB* 40, 273; J. SCH., *Nouvelle Revue Théologique*; Ludwik STERNBACH, *JAOS* 99, 532; N. TSUJI, *AORS* 14, 114; *IIJ* 20, 292–94; Glenn E. YOCUM, *Rel. Stud. Rev.*

36. BODEWITZ, H. W. The raising of the central pillar (made of udumbara wood) of the sadas hut by the Udgātṛ according to Jaiminīya Brāhmaṇa I. 70–72.

..see 15.11 above.. (cf. *AV* III.12: imp. of central pillar of the house; *udumbara* pillar is identical with *sthūṇā*).. transl. with comm. of the *JB* passage..

37. BURKERT, W. Killing in sacrifice: a reply. *Numen* 25 (1), 1978, 77–79.

..see 85 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

38. CHAKRAVARTI, Samiran Chandra. On the transition of Vedic sacrificial lore. *IIJ* 21, 1979, 181–188.

39. CHATTERJEE, C. K. *Studies in the Rites and Rituals of Hindu Marriage in Ancient India*. Sanskrit Pustak Bhandar, Calcutta, 1978, vii + 372.

40. CHATTOPADHYAYA, Amar Kumar. Vaidikayajñaḥ (Śrautayāgāḥ). *SSPP* 60 (9–12), 1978, 12–29; 61 (1–12), 1978–79, 17–49.

..serially.. brief description in Sk. .. many technical terms explained..

41. CHATTOPADHYAYA, Basant Kumar. Upaniṣaden aura vaidika yajña. (Hindi). *VJ* 22 (3–4), 1973, 197–203.

..see *VBD* III. 22. 26; also 22. 35 above.. no conflict bet. *Up.* and sacrifice..

42. CHAUBEY, B. B. A critical appraisal of the Agnyādhāna with special reference to the Vādhūla Śrauta Sūtra. *SP*, 5 WSC, 1981, 133–134.

..treatment of A. in *VādhūlaŚS* is more detailed and informative..

43. COGNI, Giulio. From Prāṇāgnihotra to Eucharist. *Ludwik Sternbach Fel. Vol.*, Lucknow, 1979, 523–529. (Also, *SP*, 4 WSC, 1979, p. 7; "Du sacrifice du Feu Vital – Prāṇāgnihotra - au sacrifice eucharistique – nastro-cassetta", Zinal, Paris, 1980).

..the beatitude is realised thro' spending ourselves for others, becoming food of others (*TU*: *aham annam*), and finds its expression in the sacrifice of the Eucharist of the Last Supper ("I am the living bread" – Gospel of John)..

44. CONVERSE, Hyla Stuntz. The Agnicayana rite: indigenous origin? *Hist Rel* 14 (2), 1974, 81–95.

..existence of two distinct, parallel cultures in Northern India bet. about 1100 B. C. and 500 B. C.: Painted Gray Ware (in the ancient Vedic heartland; Panjab and Doab areas and lower Chambal valley); Black-and-Red Ware pottery (from Kathiawar eastward in an arc along the Narmada and up into the eastern Gangetic plain). The two cultures lived side by side but notably

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

isolated from each other. It is against this background that Agnicayana is studied.. A. is found most fully developed in *ŚPB* vi-ix; the immediate practical purpose of A. is to build up for the sacrificer an immortal body that is permanently beyond the reach of transitoriness, suffering, and death wh. characterize man's mortal existence. This purpose is achieved by ritual analogy in the rebuilding of the 'unstrung' body of Prajāpati; 10,800 kiln-fired bricks used.. Harappa civil. was a brick-using culture; in *ṚV* there is no word for or description of bricks, nor even in *ṚV-Br.*; only in *YV*-trad. is A. with bricks mentioned; the lack of any bricks in the early Vedic trad. and the presence of bricks in large no. and of the same size in the adjacent indigenous Black-and-Red Ware territory suggest that Black-and-Red Ware culture is the source of Agnicayana brick-making skills.. probable non-Aryan origin of the word for brick (an early form of Tamil *suṭakal* was the foreign phonetic basis of Sk. *iṣṭakā*; the word *iṣṭakā* shows that in Vedic trad. bricks were used primarily for ritual purpose).. inverted firing technique mentioned in connection with Mahāvīra and Agnicayana is typical of B.-R. Ware.. A. indicated as not being necessary (because it is not original Vedic); Śāṇḍilya-form of A. superior to Asura-form.. Śāṇḍilya trad. centering around A. had many indigenous characteristics and a probable indigenous source, tho' it had been adapted to Vedic use; Śāṇḍilya section perhaps represents indigenous rel. influences and different theology from normal Vedic (Ṛgvedic).. A. contains conceptions wh. are close to early dualistic philosophical or rel. outlook, such as Jainism and later Sāṁkhya.. see 142 below..

45. COOMARASWAMY, Anand K. *La docrine du sacrifice.* Dervy-Livres, Paris, 1978; 247.

..textes réunis et traduits par Gérard LECONTE..

46. DANDAGE, G. B. Vaidika samājācā yajñadharma. (Marathi). *Navabhārata* 32 (7), 1979, 17–28.

47. DANGE, Sadashiv A. The ritual of Soma and the theory of kāvya-rasa. *VSMV* 1965, 1966, 93–108.

48. DANGE, Sadashiv A. Indrāṇī-karma. *JGJKSV* 29 (1–4), 1973, 221–228.

..I. mentioned in *Śāṁkh GS* I. 11 (wedding ceremony); its parallel found in many Indian tribes of Bengal and South; it was a rite of fructification related to agriculture.. also gaining potent womanhood.. its trace might be found in *Apālā-sūkta* (*ṚV* III, 91).. see 66 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49. DANGE, Sadashiv A. Cosmo-sexualism in the Vedic ritual. *Charudeva Shastri Fel. Vol.*, 1974, 23–44.

..Dyāvāpṛthivī as the most natural cosmic couple.. normal as well as abnormal sex-relationship.. concept of *jāra*.. sex-symbolism closely associated with the gain of rain..

50. DANGE, Sadashiv A. The Mithuna and the Vedic ritual. *JBomU* 44–45 (NS), No. 80–81, 1975–76, 1–6. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 34).

..in ritual context, *mithuna* signifies sex-partners; charm for progeny and general affluence of sacrificer; various things used for sacrifice coupled up as *mithuna*, and sacrificer's wife plays a symbolic part in the scheme.. concept of *jāmi* and *ajāmi* types of *mithuna*..

51. DANGE, Sadashiv A. 'Patnīsaṁyāja' āṇi mithuna-saṁketa. (Marathi). *VSMV* 1975, 1976, 18–24.

52. DANGE, Sadashiv A. The marriage of heaven and earth in the Vedic ritual. 28 *PAIOC*, 1978, 213–218. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 14; *Meerut Univ. Sk. Res. Journal*, 1977).

..myth of separation and ritual marriage of h. and e. .. symbolism of marriage in rituals.. riddle of Menā of Vṛṣaṇaśva.. see 53.14 above..

53. DANGE, Sadashiv A. Sex in stone and the Vedic mithuna. *ABORI*, DJ Vol., 1978, 543–560.

..erotic sculptures innovated many things; but their main source seems to be Vedic rituals wh. were themselves influenced by folk-customs of sexy songs and rituals..

54. DANGE, Sadashiv A. *Sexual Symbolism from the Vedic Ritual*. Ajanta Publications, Delhi, 1979; xxii + 2 + 251.

..11 chapters: (1) ritual, myth, and the Vedic seer's vision of cosmos; (2) cosmo-sexualism; (3) sex-coupling in sacrifice; (4) the 'wife' and her divine mates; (5) the marriage of heaven and earth; (6) sex-coupling and speech-symbolism; (7) the incestuous twin-sister; (8) the lusty father; (9) dog's entrails and the 'unrespected wife'; (10) the fleeting nymph and the 'cane-rod'; (11) sex in stone and the Vedic mithuna..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(at the bottom of the cosmos subsume two prime forces, the male and the female, the union of wh. two causes evolution and creation ..Vedic idea of symbolic coitus)..

Rev.: S. G. KANTAWALA, *JMSUB* 29 (1), 120–122; K. K. RAJA, *ALB* 43, 10–11.

55. DANGE, Sadashiv A. Kṛṣṇamṛga – yajñīya paśu! *VŚMV* 1981, 1982, 14–22.

..in the Vedic ritual trad., black antelope was the earliest sacrificial victim; it was the symbol of sacrifice, of Agni himself, and of Prajāpati..

56. DANGE, Sadashiv A. Ritual coupling and speech-symbolism in the Veda. *JOIB* 31 (3), 1982, 225–237.

..motif of sex-pairing is used in Vedic ritual trad. with a view to prosperity and weal (*rathantara* and *bṛhat*; *śyena* and *naudhasa*).. letters also employed for the formation of couples; considers *prayājas* from this pt. of view; *vaṣaṭ* copulates with *anuvākyā* and *yājyā*; lauds believed to be organs of generation..

57. DANGE, Sindhu S. Paśucarmāṁce vidhisaṁketa. (Marathi). *VSMV* 1973, 1974, 43–52.

..Vedic ritual : hide of cow and bull as *adhiṣavaṇacarma*.. skins of other animals like tiger and ass (but not of horse)..

58. DANGE, Sindhu S. The caitya-yajña. *JASBom* 49–51, 1974–76 (1979), 72–74.

..an obscure ritual mentioned in *ĀśvGS* I. 12. 1–4 (also *PārGS* III. 11. 10–11).. *caitya* as a 'mound' upon the burial-spot.. the place of c.-y. gradually taken by libations offered at *śrāddha* performed in the house itself..

59. DANGE, Sindhu S. Symbolism in the rite of Sīmantonnayana. *JASBom* 52–53, 1977–78 (1982), 83–87.

60. DANGE, Sindhu S. The garment of the bride. *VIJ* 16 (1), 1978, 29–34.

..rite of giving away the bride's garment after marriage-ritual, as described in *GS*..

61. DANGE, Sindhu S. Gold in domestic ritual. *Pr Bh* 83, 1978, 421–423.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62. DANGE, Sindhu S. Sarpabalī – prācīna paraṁparā. (Marathi). *VSMV* 1977, 1978, 56–64.

..mainly on the basis of *GS*..

63. DANGE, Sindhu S. The ritual of the breath. *JGJKSV* 35 (3–4), 1979, 211–216. (Also, *SP*, 29 AIOC, Poona, 1978, 13–14).

..*GS* rite of smelling the head of the son by the father, etc.; implies breathing in life-breath into the son.. also implied by *hiṁkāra* and *huṁkāra*..

64. DANGE, Sindhu S. Amantraka vidhītīla saṁketa. (Marathi). *VSMV* 1979, 1980, 33–40.

..with special ref. to *GS*: (1) *amantraka vidhi* in respect of Śūdra women; (2) in respect of daughters; (3) in respect of Prajāpati; (4) when *vidhi* is to be repeated three times..

65. DANGE, Sindhu S. Prāyaścittavidhītīla gardabhācā saṁketa. (Marathi). *VSMV* 1980, 1981, 28–31.

..*ĀpDS* 1. 10. 28. 19: *prāyaścittas* for a married *vyabhicārin* and *avakīrṇin brahmacārin* – in these ass plays an imp. role.. ass is symbol of over-sexuality..

66. DANGE, Sindhu S. Wine and female-ancestors. 30 *PAIOC*, 1982, 189–196.

..among the rites for Pitars, the *anvaṣṭakā* is of unique imp. because it is marked by the use of *surā* (offered to female-ancestors) ..*surā* ritually sprinkled upon the bride in the *Indrāṇī-karma* (see 48 above), served to the unwidowed women in the same rite, and associated with the worship of the Mother-Goddess.. custom goes back to pre-Sautrāmaṇī period.. intended for the pacification of the mother (and probably of grand-mother and great grand-mother)..fructification of the *puraṁdhi*..

67. DANGE, Sindhu S. Ritual significance of dice (The Vedic tradition). *SP*, 31 AIOC, Jaipur, 1982, p. 19.

..game of dice was censured in the Veda and *Dharmaśāstra* lit. and yet had its own imp. in ritual trad... what is forbidden in society gains ritual imp. in certain cases (cf. wine and ritual sex), depending on the belief of the people.. the colour of the dice, brownish tawny, symbolised an aspect of fire for the Vedic people..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68. DAS, R. Yajna: its meaning and value. *Hindutva* 8 (7), 1977, 10–20.

69. DAS, Veena. On the categorization of space in Hindu ritual. (in) *Text and Context: The Social Anthropology of Tradition* (ed. Ravindra K. JAIN), Philadelphia ISHI Publ., 1975.

70. DAS GUPTA, Aparna. *The Ṛgvedic Brāhmaṇa and Sūtra text pertaining to Agniṣṭomadīkṣā*. DD, London Univ., 1969.

71. DAVE, J. H. Shraddha. *BJ*, 27.10.1974, 51–60.

..Vedic *piṇḍapitṛyajña*..

72. DAYANANDA. Devayajña. (Hindi). *Veda-Savitā* 1 (8), 1981, 175–176; 185.

..serially..

73. DAYANANDA. Yajña ke adhikārī. (Hindi). *Veda-Savitā* 3 (2), 1982, 39–40.

74. DESHPANDE, Indu C. Sacrifice in the Āraṇyakas. *Bh. Vid.* 39 (3), 1979, 15–21.

..abstract non-ritualistic turn given to *Br.* ideas..

75. DEV, Shri Krishna. Kāśīsthā śrautayajñaparamparā. *Sāgarikā* 16 (4), 1978.

76. DEV, Shri Krishna. Gomedhaḥ. *Sāgarikā* 16 (4), 1978. (Also, *Sūr.* 56.7, 1979, 17–18).

..*medha* does not mean immolation, but union..

77. DEVANATHACHARYA, N. S. Vidhivicāraḥ. *JTMSML* 34 (1–3), 1970–1971, 1–82.

..serially..

78. DEVANATHACHARYA, N. S. Guṇavidhiḥ. *JTMSML* 34 (3), 1971, Sk. 1–6.

..in *somena yajeta*, *soma* connotes the material *soma* offered as oblation in the sacrifice and not the name of the sacrifice..

79. DHARMADEVA. Upaniṣaden aura vaidika yajña. (Hindi).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 22.48 above..

80. DHARMADHIKARI, T. N. Atyagniṣṭoma. *SP*, 27 AIOC, Kurukshetra, 1974, 7–8.

..Atyagniṣṭoma does not possess any individual characteristic of its own; it is only a *ṣoḍaśin* offered in a Rājanya's Agniṣṭoma; actually it can't be counted as a separate *somasaṁsthā*; it is invention of later *Br.* and *ŚS*..

81. DHARMADHIKARI, T. N. The origin of the Āsurigavya. *SP*, 5 WSC, 1981, 135–136.

..Ā. is a rite of *gṛhya* and *abhicāra* type prescribed only by *MānŚS* 4.6; one addresses the cows of a person, whom one hates, with the names *vijre*, *vikṣipe*, *vidhame*, etc.; the origin of this detail to be traced to *gonāmika* wh. again is exclusively peculiar to *MS* 4.2 and further to *MānŚS* 9.5.5 and *Vārāhapariśiṣṭa*.. *vijye*, *vivye*, *vikṣipe* (*MS* 4.9.17) are the possible source of *MānŚS* vocatives..

82. DHARMANANDA SARASVATI. Vaidikayajñānām ahiṁsātmakatvam. *SP*, 29 AIOC, Poona, 1978, p. 15.

..evidence from Vedic texts and MBh. ..

83. DHARMAPAL, G. Linguistic atom : a key to the secret of the Vedas and the Vedic ritual. *Bharat Bharati*, 3–75.

..see 30.41 and 34.56 above..

84. DIKSHIT, Somasundar. *Yāgaparicayaḥ*. Ramayana Mudranalaya.

..*tatra vājapeyayāgaḥ*..

85. DOMBROWSKI, B. W. W. Killing in sacrifice : the most profound experience of God ? *Numen* 23 (2), 1976, 136–144.

..see 37 above..

86. DRAGONETTI, C.; TOLA, F. *Sacrificios humanos en la India*. Centre de Investigaciones filósoficas, Buenos Aires, 1973.

87. DRURY, Naama. *Sacrificial Ritual in the Śatapatha-Brāhmaṇa*.

..see 17.14 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88. DUBUISSON, Daniel. L'équipement de l'inauguration royale dans l'Inde védique et en Irlande. *RHR* 193 (2), Paris, 153–164.

89. ED. Vaidika karmakāṇḍa. (Hindi). *Prakāmya* 2 (8), 1979.

90. EINOO, Shingo. Studien zum Śrautaritual I. *IIJ* 25 (1), 1983, 3–16.

..explains certain words : (1) *phalīkaraṇa*, "turning something into a fruit", designates a no. of actions, i. e. *avahanana*, *parōpavana*, and *vivecana* by wh. corns of cereals are separated from their husks and thus made eatable (*taṇḍula*); (2) *tantrahara* used as an adjective in connection with an independent sacrifice means "possessing all actions (*tantra*) necessary for the paradigm of a basic ritual"; (3) *prathamaja vatsa* = first-born calf of a *particular* cow; (4) *anuvaṣaṭkaraṇa* does not mean 'the second *vaṣaṭ* call" but a short ritual formula like *agne vīhi* or *somasyōgne vīhi*, etc.; (5) *audumbara* used as an adj. in connection with copper, in some passages of ritual lit., means 'of reddish colour like an *udumbara* fruit..

91. ELIADE, M. *Rites and Symbols of Initiation*. Harper and Row, New York, 1958.

..two types of initiation symbolism : "easy" indicating a new birth for the initiate without implying that he must first die (womb and gestation symbolism); "dramatic" wh. stresses the presence or threat of death prior to spiritual birth and / or employs symbols of difficult passage or danger indicating that the rebirth is not "easy".. all Brahmanic initiations are "easy"; e. g. *upanāyana* at wh. womb and gestation symbolism is conspicuous.. virtually all initiation symbolism falls either into the category of "embryo / womb" imagery or "passage" imagery.. see 129 below..

92. ENSINK, J. Hindu pilgrimage and Vedic sacrifice. *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 105–117.

..Vedic sacrifice not essential to Hindu pilgrimage; pilgrimage not in evidence in Veda; the association of the two was inspired by the wish to harmonize pilgrimage with Vedic rel. : (1) a Vedic sacrifice (e.g. *Śrāddha*) to be performed in the holy place is prescribed for the pilgrim; (2) quantity of merit gained by pilgrimage (*tīrthaphala*) measured by the standard of Vedic sacrifice; (3) a god is said to have performed a sacrifice at the holy place..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

93. GADGIL, S. R. *Vaidika yajña, madhyayugīna tantra-sādhanā āṇi jñāneśvarapraṇīta bhaktiyoga.* (Marathi). Dastane Ramchandra and Co., Poona, 1979; 19+467.

..(*bhakti* in Vedic lit.).. (origin and development of *bhakti*-cult)..

Rev.: C. G. KASHIKAR, *ABORI* 62, 312–16.

94. GANDHE, Vasudha. Mahāvrata: a rite of reversal of status. *BDCRI* 37 (1–4), 1977–78, 29–33.

..M. affords a glimpse into an ancient calendrical ritual incorporating a very imp. social phenomenon – that of status reversal..

95. GANESH BHATT, B. Kapāleṣu śrapayati. *Śāradā* 19 (1–2), 1977, 19–22.

96. GARDNER, Robert; STAAL, Frits. Altar of Fire. *SP*, 30 ICHSANA, Mexico, 1976, p. 62.

..re Agnicit Atirātra performed at Panjal, April 12–24, 1975..

97. GAUR, Veniram Sharma. *Yajñamīmāṁsā.* Varanasi, 1970; 330.

..Part I.. reprint..

98. *Gāyatrīpuraścaraṇapaddhati.* Anandashram Sk. Granthavali 75, Poona, 1980; 172.

99. VAN GENNEP, A. *The Rites of Passage.* Chicago Univ. Press, 1960.

..rites of separation, transition, and reintegration..

100. GONDA, J. Some notes on the use of Vedic mantras in the ritual texts of the Vaikhānasas. *IIJ* 14 (1–2), 1972, 1–31.

..(Vaikhānasa, in the beginning of the Christian era, gradually developed from a Vedic 'school' into a Viṣṇuite denomination).. adaptation and viṣṇuisation of Vedic *mantras* by Vaikhānasas.. in many cases, the sole reason for the selection of a Vedic *mantra*, for a special viṣṇuite purpose seems to have been that one of the terms contained in it has some affinity with a definite ritual act, tho' the hymn in its entirety is irrelevant.. in many cases, Vedic *mantras* were a superimposition upon a ritual with wh. they originally had nothing to do.. however, the connection bet. a Vedic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mantra and a viṣṇuite rite can't be qualified as "arbitrary".. signification of an uncomplicated ritual is perfectly expressed by a non-Vedic formula..

101. GONDA, J. The Āghāra in the Vaikhānasa ritual.

102. GONDA, J. The significance of the right hand and the right side in Vedic ritual. *Religion* 2 (1), Newcastle upon Tyne, 1972, 1–23.

103. GONDA, J. *Hymns of the Ṛgveda not employed in the Solemn Ritual.*

..see 3.82 above..

104. GONDA, J. Difference in the rituals of the Ṛgvedic families.

..see 4.26 above..

105. GONDA, J. Mantras of the Agnyupasthāna and the Sautrāmaṇī. VKNAW–Lett., N. R. 104, North-Holland Publishing Co., Amsterdam, 1980; 202.

..acc. to G., contrary to current opinions (e.g. WINTERNITZ, RENOU) almost all *mantras* prescribed by the ritualists in various rites are appropriately used and are in perfect agreement with the basic myths and 'philosophy' of the rituals.. (translates most of the quoted passages; new interpret. in some cases)..

Rev.: T. BURROW, *BSOAS* 44 (2), 392–93; R. E. EMMERICK, *JAOS* 1982 (1), 64; C. K., *ZDMG* 132 (1), 227; K. MYLIUS, *IIJ* 24, 53–54; K. K. RAJA, *ALB* 44–45 (Suppl.), 15; M. WITZEL, *Kratylos* 26, 80–85.

106. GONDA, J. *Vedic Ritual. The Non-Solemn Rites.* Handbuch der Orientalistik, 2 Abt., 4 Bd., 1 Abs., Brill, 1980; xiv + 516.

..deals with the domestic (*gṛhya*) ritual of Vedic Indians, from the functional and hist. pts. of view, also from the angle of comp. study of religions.. functionaries, material used, time, place, taboo, purity, atonement, etc.; significance of *mantras* employed.. relationship of all rituals performed with one fire (rel. or magic) ..topical arrangement (e.g. "harmony; symbolism of numbers, colours, etc.; continuity"; "orientation, postures, gestures"; "contact; transmission of power", etc.)..

Rev.: T. BURROW, *BSOAS* 45 (1), 187–88; Steven COLLINS, *JAOS* 1982 (1), 63–64; Frits STALL, *JAS* 41, 269–291.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

107. GONDA, J. *The Praügaśastra.* MKNAW – Lett., N. R. 44 (3), North-Holland Publ. Co., Amsterdam, 1981; 81.

..a detailed study of the second laud recited by Hotṛ at the morning libation of Soma.. basic paradigm : *ṚV* I. 2 and 3.. (acc. to G., they appear to have been composed for this purpose)..

Rev.: T. BURROW, *BSOAS* 46 (1), 163; K. MYLIUS, *IIJ* 24 (4), 307.

108. GONDA, J. *The Vedic Morning Litany* (*Prātaranuvāka*). Orientalia Rheno-Traiectina 16, Brill, 1981; viii + 135.

..*Pr.* recited by Hotṛ in the night preceding the pressing-day of a Soma-sacrifice, for the gods Agni, Uṣas, Aśvinau; text made up of hymns from *ṚV*; handed down in the schools of Ait. and Kauṣ.. author discusses the relations bet. the various forms of the litany, its genesis, structure, composition, metres and mode of recitation, time for its performance, the relation bet. the three gods, the preliminary and subsequent rites, special rules to be observed in particular cases..

Rev.: H. F., *ZDMG* 133, 217.

109. GONDA, J. Some notes on optional rites. *VIJ* (Jagannath Fel. Vol.), 1982, 23–41.

..ref. *Altindische Zauberti* (Vedic *Kāmyeṣṭis*) by CALAND.. significance of magic in Vedic ritual..

110. GUPTA, Rani. Agnihotra yāga – eka vivecana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 27–28.

111. GURU DUTT, K. The significance of ritual. *Brahmavādin* 10 (2), 1975, 60–75.

112. HEESTERMAN, J. C. Vedisches Opfer und Transzendenz. (in) *Transzendenzerfahrung, Vollzugshorizont des Heils* (ed. G. OBERHAMMER), Brill, Leiden, 1978; 29–44.

..the idea that sacrifice was a medium bet. the human and the transcendent worlds was replaced by the understanding that it was knowledge that pointed the way to transcendence..

113. HEESTERMAN, J. C. Veda and society. Some remarks a propos of the film "Altar of Fire". *Studia Orientalia* 50, Helsinki, 1980, 51–64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..sacrificial ritual deals with the intractable problem of life and death.. the essential feature of Vedic ritual is the all but obsessive precision in the execution of the standardized liturgical acts and their filling together into an unbroken concatenation.. all possibilities for a richly variegated complex of deeply layered meaning have been willfully reduced in favour of an utterly regulated world of the mind, a sovereign universe, and therefore divorced from the confusing realities of the mundane world and its contingencies.. Vedic *śrauta* ritual is simply separate, unrelated to anything outside itself.. unlike other rituals, *śrauta* ritual will survive because it is independent of and untouched by the vagaries and changes in Indian society and culture.. author emphasizes the significance of sacrificial food.. distribution of food and gifts is the central part of the sacrificial ritual; this is the creative, cosmogonic moment of sacrifice, when the food of life, won out of death and destruction, is distributed and consumed by the community of worshippers.. Vedic ritualists broke up the old sacrificial complex (wh. tied together the ultramundane and the mundane) and restructured its disassembled elements into the classical system of ritual; the pre-classical complex of sacrifice was replete with conflict and violence; in classical system, the link bet. the social and the transcendent worlds was snapped..

114. HEESTERMAN, J. C. Opferwildnis und Ritualordnung. (in) *Epiphanie des Heils* (ed. G. OBERHAMMER), Wien, 1982, 13–25.

..the ritual (sacrifice) stands bet. world and transcendence; bears the ambivalence of order and chaos.. the ritual is a full, compact, perfect order; the life must not flow out of it, but shd. remain concentrated in its wholeness..

115. HEESTERMAN, J. C. Other folk's fire. (in) *Agni II*, 283 below.

116. HILLEBRANDT, A. *Das altindische Neu-und Vollmondsopfer in seiner einfachsten Form.* Mit Benutzung handschriftlicher Quellen dargestellt. Akad. Druck und Verlagsanstalt, Graz, 1977; xvii+199.

..photomechanic reprint.. (first publ. Jena 1879)..

117. HILLEBRANDT, A. *Ritual-Litteratur. Vedische Opfer und Zauber.* Grundriss der indo-ar. Philologie und Altertumskunde, 1981; 199.

..reprint of 1897..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

118. HILTEBEITEL, Alf. The waterbuffalo, the sacrifice, and the goddess. *SP*, South Asia Seminar 1977–78, Univ. of Penn., 1979, 44–46.

..ref. *ŚPB* 7.5.2.28–37 : immolation of five standard victims – Agnicayana..

119. HOOYKAAS, C. Pañca-yajñas in India and Bali. *ALB* 39, 1975, 240–259.

..*ŚPB* 11.5.6.1 : *pañcaiva mahāyajñāḥ*.. differences bet. Hinduism of India and that of Bali shd. be fully realised; technical terms, tho' similar, have diff. meanings..

120. IHARA, Shoren. [Outline of Vedic ritualism]. (Jap.). *Journal of the Naritasan Inst. for Buddhist Studies* 2, 1977, 191–211.

121. IKARI, Yasuke. A study of Agnicayana (I) – *ukhā* and *mahāvīra*. (Jap.). *JIBS* 23 (2), No. 46, 1975, 1057–1046.

122. INDUCHUDAN, V. T. Kerala yajna with foreign participation. *IWI* 96 (21), 1975, 12–15.

123. IVANOV, V. V. Tentative interpretation of ritual and mythological terms derived from *aśva* – 'horse'. (Russ.). *V. S. Vorobev-Desjatovski Comm. Vol.*, Moscow, 1974, 75–138.

..(*aśvamedha; aśvattha*)..

124. JAGATKUMAR. Yajñavidhāna. (Hindi). *Paropakārī* 11 (12), 1970, 2; 9.

..*ṚV* X. 7,6..

125. JAMASPASA, K. The ritual of hair-trimming and nail-paring in Zoroastrianism. *Monumentum Georg Morgenstierne*, 1981.

126. JAMES, E. O. *Origins of Sacrifice*. Kennikat Press, Port Washington, N. Y., 1971 ; 314.

..reprint of 1933..

127. JHALA, G. C. Yajñabhāvanā. (Guj.). (in) *Nīrājanā*, CGVB, Surat, 1974, 54–58.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

128. JOSHI, Kunjavihari. Vedon men yajña kā svarūpa. (Hindi). *VJ* 28 (7), 1979, 25–27.

129. KAELBER, Walter O. The "dramatic" element in Brāhmaṇic initiation: symbols of death, danger, and difficult passage. *Hist Rel* 18 (1), 1978, 54–76.

..[ELIADE: two types of initiation symbolism – "easy" and "dramatic" (see 91 above); acc. to E., Br. initiation falls into the "easy" category; this view challenged by HELFER (*VBD* III. 20. 55) acc. to whom the initiation of Adhvaryu as presented in *Kaṭha-Up.* is obviously predicated upon the necessity of initiatory death].. I a. symbols of death in early Br. initiation: Naciketas' initiatory ordeal is a ritual death (*Kaṭha-Up*); presence of death symbolism at *dīkṣā* can't be easily dismissed; ascetic practices of *dīkṣita* may be interpreted as a ritual ordeal representing death; Puruṣa of the *Puruṣasūkta* put to death and dismembered.. I b. difficult passage and danger in early Br. initiation: a hut for *dīkṣita* = a womb as well as a place of separation from men.. II. the doctrine of transmigration and its consequences for initiation symbolism in later Br. thought; "passage" symbolism becomes progressively more conspicuous in *Up.* and subsequent lit.; a transition from 'womb' imagery to 'antiwomb' imagery..

129A. KAILASH CHANDRA, Vidyalamkar. Śrāddha. (Hindi). *KURJ* 8 (1–2), 1974.

130. KALE, Nana. Yajña va vijñāna. (Marathi). *Santakṛpā* 7 (11), 1983, 34–36; *Prasāda* 36 (7), 1983, 24–27.

131. KAPUR, Karmanarayana. Mṛtaka śrāddha mīmāṁsā. (Hindi). *Vedavāṇī* 35 (1), 1982, 5–8.

132. KARAMBELKAR, V. V. Mahāvrata. *VSMV* 1960, 1961, 34ff.; *VSMV* 1961, 1962, 56–69.

..see *VBD* III. 54. 88.. origin, downfall and degradation of M..

133. KARANDIKAR, Ranjana. The development of domestic rites: the jātakarma rite of the Satyāṣāḍha school. *CASS Stud* 3, 1976, 113–120. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 3).

134. KARANDIKAR, Ranjana. Mātṛdatta's treatment of Satyāṣāḍha gṛhya ritual of upanayana. *SP*, 28 AIOC, Dharwar, 1976, p. 8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

135. KASHIKAR, C. G. Apropos of Pravargya. 26-*PAIOC*, 1974, 137-147.

..crit. exam. of the views of VAN BUITENEN (*VBD* III. 54. 29).. (1) Mahāvīra can't be looked upon as an anthropomorphus; (2) Pravargya is not a coalescence of two distinct rites – worship of M. and offering of *gharma* therefrom to Aśvins; (3) Pr. can hardly be understood as a rite to intensify the sun before rainy season; *gharma* may be taken, following LÜDERS, as the hot celestial fluid bringing rains; (4) Pr. rite did involve the chanting of *sāmans* to a smaller or a larger extent..

136. KASHIKAR, C. G. The obscure in the Vedic sacrificial rituals. *Sam. Vim.* 3 (1-2), 1975, 125-130. (Also, *V. G. Paranjpe Comm. Vol.*, 1977, 89-94; *Altorientalische Forschungen* 6, Berlin, 1979, 135-139; summary in *WZHUB* 25. 3, Berlin, 1976, p. 413).

..(1) a *Br.* does not give full details of the relevant aspect of any ritual; one cannot, therefore, have a *complete* picture of any ritual as performed in *Br.*-period; (2) a *ŚS* belonging to a *Br.* does not give the exact ritual intended by that *Br.*; (3) even the ritual intended by the Sūtrakāra can't be *fully* comprehended; (4) for that purpose, one has to resort to comm. or comms.; (5) even comm. does not provide a *complete* idea of any ritual as performed in the *Sūtra*-period; (6) yet, comm. can't be ignored; (7) there has been a gradual evolution in the sacrificial rel. from the period of *Br* to that of *Prayoga*..

137. KASHIKAR, C. G. The Avāntaradīkṣā of Pravargya. *BDCRI* 35 (3-4), 1976, 66-72.

..(1) A. of P. is so called because it is a *vrata* within another *vrata* already undertaken in connection with the study of a wider text (= *Saumyakāṇḍa* in the case of Taittirīya); (2) A. is really a *gṛhya* rite; it occurs in most of the *ŚS* of *KYV* because the *mantras* concerning it have been recorded in the Vedic text along with those for P.; (3) in *pūrvavad upākṛtya*, *pūrva* does not mean an earlier Vedic text but an earlier performed rite; (4) when A. is described in both *ŚS* and *GS*, its position in the latter is spurious..

138. KASHIKAR, C. G. *Śrautadharmācī svarūpacikitsā*. (Marathi). Univ. of Poona, 1978; 12+328.

..(Bhaushastri Ashtekar Lectures).. 12 chh. + 2 appendices.. (1) Vedic lit.; (2) sacrifice in *ṚV*; (3) developed sacrificial

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

procedure; (4) sacrifice and *YV*-lit.; (5) sacrifice and *ṚV*-lit.; (6) sacrifice and *SV*-lit.; (7) sacrifice and *AV*-lit.; (8) Vedic schools and their mutual relations; (9) sacrifice and everyday (*laukika*) life; (10) sacrifice and *paramārtha*; (11) sacrifice and magic; (12) philosophy of Vedic ritual; App. I: technical terms; App. II: *vihāras*..

Rev.: V. V. BHIDE, *ABORI* 60, 262–64; *VIJ* 16 (1), 151–53; S. A. D., *JASBom* 49–51, 247–50; P. D. NAWATHE, *Navabhārata* (Nov. '81), 42–46.

139. KASHIKAR, C. G. Agnicayana: the piling up of svayamātṛṇṇā. *ABORI* 60, 1979, 215–224.

..apropos of 278 below.. Agnicayana rite involving the piling up of *svayamātṛṇṇā* was introduced on the Indian soil in the post-*ṚV* period; it was an extension of the Vedic ritual earlier formulated by the Vedic people; it is needless and inappropriate to trace in the Agnicayana any pre-Vedic element..

140. KASHIKAR, C. G. Báudhāyana Śyenaciti: a study in the piling up of bricks. 29 *PAIOC*, 1980, 191–199. (Also, *SP*, 29 AIOC, Poona, 1978, 18–19).

..*Br.*- and *ŚS*- texts do not present a full picture of the rite; *Śulbasūtras* mention some details re the bricks and the order in wh. they are to be piled up; we have to depend on the comm. on *ŚulbaS*.. crit. exam. of THIBAUT's sketch of the first layer of the five-feathered *vakrapakṣa vyastapuccha śyenacit* (given in his ed. of *Baudh-ŚulbaS* with a Sk. comm. and English transl., reprint 1961)..

141. KASHIKAR, C. G. Area of śyenaciti in the Āpastamba tradition. *SP*, K. S. Birth-Centenary Seminar, Madras, 1981.

..(typescript).. *śyenaciti* to be piled up for the first time must have an area of 7½ *puruṣas* (*saptavidha*); in actual practice of Āpastamba, it has an area of 1½ (*ekavidha*).. *ĀpŚS* 16.18. 16–17 first refers to *ekavidha* Agni and then mentions *saptavidha* Agni as the *vājasaneyaka* view.. the trad. of *ekavidha* Agni with wings and tail is without a sound footing..

142. KASHIKAR, C. G. Agnicayana: extension of Vedic Aryan rituals. *ABORI* 62, 1981, 121–133. (Also, *SP*, Winter Inst., Vedic Interpret., CASS, 1980, 6–7).

..apropos of 44 above.. controverts the view of Hyla Stunz CONVERSE.. (1) the use of burnt bricks and the technique of Black-and-Red pottery were taken by the Vedic Aryans from the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

earlier inhabitants of the regions occupied by chalcolithic cultures; (2) C. has interpreted *ŚPB* passages wrongly; those passages do not suggest indigenous char. of Agnicayana; (3) Jaina doctrines can't be said to have formed the basis of mystic sacramental meaning of Agnicayana; (4) Agnicayana was an extension of Vedic Aryan rituals..

143. KASHIKAR, C. G. The concept of Mahāvīra in the Pravargya. *GJV*, VSM, Poona, 1982, 136–139.

..acc. to *ŚPB*, P. as the head of the sacrifice when it became customary to perform a Soma-sacrifice with P.; M. wh. has a flat surface and a vacuum to be filled in with oblation is aptly comparable to a headless human body wh. had become void of sap..

144. KOLHATKAR, Madhurī. The Punarabhiṣeka – a precursor of Sautrāmaṇī. *SP*, 31 AIOC, Jaipur, 1982, 33–34.

..*P.* (*Ait Br* 8. 8. 5–11) can't be identified with *S.* (as suggested by GONDA and HOENS); it is the precursor of *S.*; popular practice of *surāpāna* was adopted by *Ait Br*, and *P.* is based on it..

145. KOLHATKAR, V. V. Yajñasaṁsthecyā ujjvala paraṁpare māgīla śāstrīya bhūmikā. (Marathi). *Phatak Guruji Smaranika*, Poona, 1979, 23–24.

146. KÖLVER, Bernhard. Kashmirian traces of ancient oath ceremonies. *GSI* II, 1976, 131–145.

..(mainly based on *Rājataraṅgiṇī*).. to seal a convent, *R.* mentions a custom wh. is ref. to by a phrase containing the noun *kośa*; author derives from the discussion the connection bet. ordeals and Soma and *kośa*; *soma* and *kośà* appear in the same contexts in many Vedic passages.. Soma mentioned as guardian of Right and protector from evil in Vedic passages not mentioning Varuṇa; in *ṚV* VII. 104. 12, an oath is mentioned, Soma fighting against the Untrue.. *kośa*, the vessel holding Soma, has come to be included in the sphere of oaths and ordeals.. [SCHLERATH interprets an oath invoking Soma as a relic of an old ordeal or oath to plants; it may as well be explained by ref. to the place where Soma is found, viz. *kośa*]..

147. KRAMRISCH, Stella. The Mahāvīra vessel and the plant Pūtika. *JAOS* 95 (2). 1975, 222–235.

..Pravargya sacrifice is centered in the making and the worship of a non-iconic earthern pot, Mahāvīra; the ritual enacts an initiation thro' a craft, the craft of the potter; M. is the sun; M. is the head

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of *makha*; *makha* is the cosmic giant; the myth of the decapitulation of *makha* and the restoration of its head to the sacrifice rests on a secret magic knowledge, the mystery of Soma.. in P., the mantle of king Soma has fallen on the shoulders of samrāj Mahāvīra and the myth of Soma plant has been substituted by that of *pūtika*; the odour of this plant, an ingredient of M., is of great significance in myth and ritual.. [the name *pūtika* survives in the name "putka" wh. is that of a mushroom sacred to the Santal; the mushroom *pūtika* is mythically and ritually authenticated substitute of Soma; this makes it more than likely that Soma itself was a mushroom]..

148. KRICK, H. Der Vaniṣṭhusava und Indras Offenbarung. *WZKSA* 19, 1975, 25–74.

..see 50, 51 above..

149. KRICK, H. Nārāyaṇabali und Opfertod. *WZKSA* 21, 1977, 71–142.

..oldest ref. in *BaudhGS* III. 20–21.. new interpretation of old *mokṣa*-conceptions in Nārayaṇabali; Nārāyaṇa sacrificed himself as the ur-sacrifice..

150. KRICK, H. *Das Ritual der Feuergründung* (*Agnyādheya*). Osterreich. Akademie der Wiss., Wien, 1982; xvii+682.

..(ed.: G. OBERHAMMER).. I. Time; II. Preliminary preparations; selection of priests and place of ritual; III. *Upavasatha*; IV. *Saṁbhārāḥ*; V. From *Brahmaudana*-ritual to churning out of Agni; VI. the setting up of the sacrificial fire; VII. *Iṣṭis* connected with Agnyādheya; VIII. *Punarādheya*.. Indexes..

Rev.: G. U. THITE, *ABORI* 64, 326–27.

151. KRISHAN, Y. The astronomical revolution in India about A. D. 400 and its implications. *VIJ* 15 (2), 1977, 265–284.

..worship of planets was revival of Agnihotra in another form..

152. KRISHNA SWARUP, Vaidya. Karmakāṇḍa-samīkṣā. *Prakāmya* 2 (12), Itawah (U. P.), 1979, 3–23.

..detailed description of the five *mahāyajñas*..

153. KSHIRSAGAR, D. B. A concept of Puruṣamedha in Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, 20–21..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..symbolic interpretation of *Puruṣasūkta* (and Sunaḥśepa legend) ..*puruṣa* = prāṇa, the creative principle; *virāj* = his expressive form.. (no actual human sacrifice)..

154. KUMAR HOOJA, G. B. The role of Agnihotra (fire ceremony) to combat the menace of environmental pollution. *The Vedic Path* 45 (2), 1982, 16–21.

155. LA FONTAINE, J. S. (ed.). *The Interpretation of Ritual*. Tevistock Publications, London, 1974 ; xviii + 296.

..essays in honour of A. I. RICHARDS.. 2nd ed. ..

156. LAL, R. B. Streamlining our religion – 16 : meaning of yajña. *BJ* 25 (3), 1978, 37–51.

157. LOMMEL, H. Baumsymbolic beim altindischen Opfer.

..see 53. 100 above..

158. LONDHE, Veena A. Vedic and Iranian fire-cults. *JBomU* (Arts) 46, No. 82, 1977, 27–30.

..(author is inclined to accept BURROW's theory re. the original home of the Indo-Iranians being Central Asia)..

159. LONDHE, Veena A. The evolution of the three sacrificial fires. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 35.

..only the word *gārhapatya* occurs in *ṚV* (three times) but it does not anywhere denote the sacrificial fire; it rather means *gṛhya* fire; *ṚV* does not know the three fires.. *AV* mentions all the three fires; so does *TBr*.. *AV* states that the *gārhapatya* is the fire in the house.. in Vedic lit., this hearth-fire was at the basis of the evolution of the fires; this is further proved by the fact that *āhavanīya* and *dakṣiṇa* are derived from *gārhapatya*..

160. MALAMOUD, C. La brique percée : sur le jeu du vide et du plein dans l'Inde brâhmanique. *Figures du vide* (Nouvelle Revue de Psychanalyse) 11, 1975, 205–22.

..evidence of Vedic ritual..

161. MALAMOUD, C. Les mythes d'origines des rites.

..see 53. 105 above..

162. MALAMOUD, C. Le rite du tānūnaptra. *Annuaire*, E. P. H. É., sect. V : sc. rel., Vol. 89, 1980–81, 251–253.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

163. MANDAN MISHRA (gen. ed.). *Adhvaramīmāṁsākutūhalavṛttiḥ*. LBSKSV, Delhi, 1969, 12+6+609+27.

..see 206 below..

164. MCMULLEN, Clarence O. (ed.). *Rituals and Sacraments in Indian Religions*. The Christian Inst. of Sikh Studies, Batala, 1979; 144.

..(papers presented at a Seminar on "The Meaning and Significance of Rituals and Sacraments")..

165. MISHRA, Kishor. Prācyabhāratīyaṁ madhuparkārhaṇam. *SP*, 31 AIOC, Jaipur, 1982, 38–39.

..*madhuparka* rite as prescribed in *GS*.. special ref. to Eastern Indian trad...

166. MITTAL, Chedalal. Bali aura balidāna kyā hai? (Hindi). *Paropakārī* 12 (1–2), 1970, 33–35.

..no immolation of animal in any sacrifice or worship..

167. MODAK, B. R. The nīrājanā ceremony. *VIJ* 12 (1–2), 1974, 210–212.

..*AVP*.. N. = a rel. ceremony performed by kings in order to get success in military expedition..

168. MONE, Neelima. Vināyaka-śānti. *SP*, 5 WSC, 1981, 155–156.

..V. = an Ātharvaṇic rite for the propitiation of Vināyakas; this rite, introduced for the first time in *Gṛhya*-lit.; *AV-Śāntikalpa* describes it in detail..

169. MULLIK, B. P. Vedic ritual vocabularies and their impact on the current social dialects. *SP*, 4 WSC, 1979, p. 71.

..a major portion of ritual vocabularies was adopted from the everyday language stock; a large section of these vocabularies are found in the common man's lg. (folk-lg.) in West Bengal and Bihar..

170. MUNI DEVARAJ. *Vaidika bhārata men yajña aura usakā ādhyātmika svarūpa*. (Hindi). Chowkhamba, Varanasi.

171. MUNISHVARANANDA SARASVATI, Swami. Punaḥ svāhākāra kā prayoga anucita. (Hindi). *Vedavāṇī* 33 (6), 1981, 8–13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

172. MYLIUS, Klaus. Sadyaskrī, sādyaskra. Eine Studie zur vedischen Opfermagie. *MIO* 17 (4), 1972, 578–600.

..Sadyaskrī (Sādyaskra) is a Soma-sacrifice of Agniṣṭoma-type, in wh. *dīkṣā*, *upasad*, and *sutyā* occur on one single day; it represents abbreviation of long-drawn Soma-ritual; original simplification transformed, thro' priestly speculation, into a complex ritual; nature of Sādyaskra as *kāmya* rite; S. made parallel to Viśvajit and Sarvamedha.. fertility-magic and sun-magic..

173. MYLIUS, Klaus. Das altindische Ernteopfer, das āgrayaṇa. *Asien in Vergangenheit und Gegenwart*, Akad.-Verlag, Berlin, 1974, 433–442.

..(paper presented at 29 IOC, Paris, 1973).. the problem; *dravya*, *devatā*, *yajñakāla*; the ritual; purpose..

174. MYLIUS, Klaus. Die Rolle des vedischen Rituals in sozialen Konflikten. *AALA* 2 (1), 1974, 123–134.

..(a representative collection of quotations about class relations from the entire post-*ṚV* lit.).. (1) introd.; (2) social positions and ritualistik of Brāhmaṇas; (3) relationship of Brāhmaṇas to Kṣatriyas; (4) role of Kṣatra; (5) Vaiśyas and Śūdras; (6) the exploited Vaiśyas and the Vedic ritual.. Conclusion: (1) variety of influences working in Vedic ritual (wish-, defence-, injury-magic; sun-magic and other nature-mythological cults; matriarchal fertility-magic; world-renunciatory ideas as precursors of *Up.*, Buddhism, and Āśrama-theory; tendency towards systematization; struggle for a maximum possible share in surplus-product); the ancient Indian ritual as part of the social superstructure had to justify and conserve the newly arisen exploitation-relations; (2) the transition from the disintegrating Ur-society of the *ṚV*-era to the primary class-society of middle- and late-Vedic periods is reflected in the development of the ancient Indian ritual; (3) the magic world-view constituted the ideological, and the 'identifications' the methodical, basis for the part played by ritual in the coflict of classes; (4) the part of ritual in social confiict is not accessory, nor limited and incidental, but thorough-going and comprehensive; this can be seen in all middle-Vedic lit., in all categories of sacrifices, and in the duties of all *mahā-ṛtvijs*..

175. MYLIUS, Klaus. Durchführung eines grossen vedischen Somaopfers, Kerala 1975. *EAZ* 17, 1975, 111–126.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

176. MYLIUS, Klaus. Das Schlussbad im altindischen Somakult, der Avabhṛta. *EAZ* 17 (4), 1976, 589–630.

..preparatory rites; the *naiṣṭyayana* rite; march to bathing place; *avabhṛtheṣṭi*; immersion of utensils, etc., used for Soma; *kṛṣṇājina*-rite; bath of Yajamāna and his wife; etc. ..

177. MYLIUS, Klaus. Der Gosava. *Arch Or* 44 (1), 1976, 43–53.

..*G.* is an *ekāha* of *ukthya* type – an *audgātra* rtual; later established in all Vedic schools; a long and significant trad. even in post-Vedic times; *Bṛhaspatisava* is most closely related to *G.*; pouring out of milk on the Yajamāna sitting directly upon the earth; incest-rites not permanently established; *G.* as *paśuṣṭoma*-intended for securing *svārājya* and derived from this *puraskāra*.. original purpose of *G.* consists in economic and political interests, the acquisition of cattle and the conquest of unlimited power..

178. MYLIUS, Klaus. Potṛ, potra. Charakteristik eines vedischen Opferpriesteramtes. *EAZ* 18 (2), 1977, 219–232.

..Vedic ritual priesthood has interest over and above that from the religion-science pt. of view.. Potṛ is little mentioned in *ṚV*-times, but oftener in connection with classical *śrauta* ritual.. continuity in *potra* (from *ṚV*-period to *ŚS*-period).. Potṛ in *ṚV*: acc. to OLDENBERG and KEITH, Potṛ was imp. in *ṚV* on account of his connexion with Soma Pavamāna, but in later ritual he became a mere shadow.. M. does not agree with this view.. see 180 below..

179. MYLIUS, Klaus. Der Upahavya, ein vedischer Opferritus. *ABORI*, DJ Vol., 1978, 203–220.

..*U.* is an *ekāha* accompanied by Agniṣṭoma; its origin among Chandogas (and not among Atharvavedins); mythical background of *U.*; *U.* is *anirukta*; a horse as *dakṣiṇā* for the Brahman priest..

180. MYLIUS, Klaus. Acchāvākīya and Potra – a comparison. *SP*, 4 WSC, 1979, 202–203.

..Acchāvāka ranks bet. Maitrāvaruṇa and Grāvastut (in enumerations and series); the identifications of A. connect him with the Vaiśya – with strength, earth, and *triṣṭubh* metre; A. and Praśāstṛ-Maitrāvaruṇa have developed out of Upavaktṛ; A. is definitely early post-*ṚV*.. Potṛ has a general connection with *ṛtuyājas* and the Maruts; occurs already in *ṚV* but as an insignificant, craftsmanlike priest; in later ritual, P. did not suffer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

degradation; he is present in all *Agniṣṭomasavanas* in not unimp. positions; objects of relations of P. were more uniform, his functions more continuous than those of A... Acchāvākīya appeared a little later than Potra.. social position of Acchāvāka and Potṛ was not very different.. see 178 above.. see 182 below..

181. MYLIUS, Klaus. Vedische Ritualistik – Forschungsprobleme und neue Lösungen. (in) *Kolloquium zu Ehren von Walter Ruben*, Berlin, 1980.

..see 34, 143 above..

182. MYLIUS, Klaus. Acchāvāka, acchāvākīya. Skizze eines vedischen Opferpriesteramtes. *GJV*, VSM, Poona, 1982, 177–184.

..Acchāvāka can't be traced to Ṛgvedic times; no primary role assigned to him; at the same time, he is not quite a late comer (like Grāvastut, e. g.).. see 180 above..

183. *Mystical Rites and Rituals*. Octopus Press, London, 1975; 124.

..initiation and fertility rites; sacrifice and burial customs; incantation and ritual magic..

184. NAGENDRA, S. P. *The Concept of Ritual in Modern Sociological Theory*. Acad. Journals of India, New Delhi, 1971; xiv+199.

185. NARASIMHAN, R. *Śrījaiminisāmaveda – amāvāsyādi – tarpaṇavidhi*. Srirangam, 1970.

186. NARAYANA. Praiṣārthavivṛtiḥ (Dīpaprabhā). *JKUOR IML* 18 (4), 1972, 69–78.

..exposition (in 85 Sk. stanzas) of the *praiṣamantra*, *brahmacārī asi apo aśāna*, etc. ..

187. NARIMAN, Faribourz. Some symbolic aspects of collecting 16 kinds of fires for the consecration of an Ātaś Bahrām and the building of a fire-altar according to the Śatapatha-Brāhmaṇa. 30 *PAIOC*, 1982, 203–209. (Also, *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 54).

..see 17, 20 above.. Iranian: symbolism of unifying the fires from the hearths of men belonging to diff. vocations.. ref. *ŚPB* IX. 5. 1. 42; 58–68; VII. 4. 2; *TS* V. 2. 8.,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

188. NAVATHE, P. D. The Bahvṛca-Hautra and the Yājuṣa-Hautra at the Iṣṭi. *SP*, 29 AIOC, Poona, 1978, p. 27.

..it seems that in the Vedic period a no. of *hautra* traditions belonging to diff. Vedic schools were in existence.. *YV*-texts also lay down rules on *hautra*..

189. NAVATHE, P. D. The Anuvākyā and Yājyā verses of the principal oblation at the Dīkṣaṇīyā Iṣṭi. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, 26–27.

..the vss (to Agnāviṣṇū) wh. are prescribed by *Ait Br* (wh. is followed by *Āśv ŚS*) do not occur in the extant recension of the Śākalas..

190. NAVATHE, P. D. *Agnihotra of the Kāṭhaka Saṁhitā 6. 1–9; 7. 1–11*). Publ. CASS, Class C, No. 13, 1980; vii+76.

..see 10. 22 above..

191. NAVATHE, P. D. The problem of Hautra followed at the Darśa-Pūrṇamāsa sacrifices of Kaṭhas. *SP*, 31 AIOC, Jaipur, 1982, p. 45.

..the extant *Kaṭha-Saṁ.* contains neither the *mantras* nor the Brāhmaṇa pertaining to the *hautra* in DP; a few *mantras* relating to *sviṣṭakṛt* given in *Kaṭha-Saṁ.* 32, 1 are an exception.. author considers the probable nature of this *hautra*..

192. OGIBENIN, B. [ancient Vedic sacrifice: conception]. *Annuaire* 89, É. P. H. É, sect. rel., 1980–81, 271–278.

..*dakṣiṇā*..

193. OLIVELLE, Patrick. Ritual suicide and the rite of renunciation. *WZKSA* 22, 1978, 19–44.

..ref. to *Saṁnyāsopaniṣads*.. *Kaṭhaśruti-Up.* is the only one out of 20 or 30 *Saṁ. Up.*, wh. enjoins suicide immediately after renunciation.. *Jābāla-Up.*, one of the oldest *Up.* on *saṁnyāsa*, presents earliest evidence of the connection bet. renunciation and suicide.. was ritual suicide an integral part of the rite of renunciation or was it at first an external element wh. found its way into the rite proper thro' a process of gradual assimilation? Author tries to find the answer in a text preserved in two recensions – one in the *Jābāla-Up.* and the other in the *Paramahaṁsaparivrājaka-Up.* .. systematises the text.. at the earliest stage, one renounced because one was about to die (suicide is only one of the several occasions when death is imminent)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

194. OLTRAMARE, P. *L'histoire des idees theosophiques dans l'Inde*. Paris, 1980.

..(sacrifice has the characteristics of a magical operation; if performed correctly, its result will follow automatically)..

195. OMKAR, Harishankar Sastri. Vaidikakarmādhikāra-mīmāṁsā. *Sūr.* 50 (11), 1974, 259–264.

196. PANDHARIPANDE, S. L. Karmakāṇḍa va bhaktimārga. (Marathi). *VSMV* 1980, 1981, 32–65.

..*yajña* was the principal rel. of Vedic Aryans.. first attack on *karmakāṇḍa*: (*Up.*) *Kaṭha-Up.* 1.2.2; second attack: *sāṁkhya* and other *darśanas*: third attack: Buddhism and Jainism; fourth attack: *bhakti*..

197. PANIKKAR, R. Sraddha: the Vedic liturgy for the dead. (in) *Asian Religions*, Proc. American Acad. of Rel., 1973.

198. PANT, Mahes Raj. Puṣyābhiṣeka. *JNRC* 1 (H), Kathmandu, 1977, 93–109.

..ref. to *P.* in *AVP*..

199. PARKHE, M. S. *Agnihotra* (*The Vedic Solution for Present-day Problems*). VSM and Pañca Sādhana Pracāra Kendra, Poona, 1982; iv+140.

..A.–a modern scientific phenomenon; a support to Nature's working; an enhancer of environment of life..

200. PARKHE, M. S. A fundamental approach towards health and happiness: a need of the day. *GJV*, VSM, Poona, 1982, 189–214.

..sets forth Agnihotra in a scientific framework; A. wd. act as a preventive and environmental medicine..

201. PARPOLA, A. On the symbol concept of the Vedic ritualists.

..see 53.13 and 124 above.. altho' the Vedic ritual in its classical form as represented by the *Br.* is not 'magic' in the sociological sense of the word, since it is not directed against the society and its order, the principle underlying it is the basic law of magic: *similia similibus*.. ritualistic identifications; magic equations..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

rūpam very close to symbol.. author studies the concepts: *rūpa-samṛddhi*; *nirukta-anirukta*; *pratyakṣa-parokṣa*; *bāhya-āntara*; *nāma-rūpa*; *pratiṣṭhā*; *bandhu*..

202. PARPOLA, A. On the pre-Vedic Indian background of the śrauta ritual. (in) *Agni* II (ed. F. STAAL).

203. PARVATIYA, Nityananda Pant. (ed.). *Kātīyeṣṭidīpakaḥ* (*Darśapaurṇamāsapaddhatiḥ*). Kashi Sk. Series 20, Chowkhamba, Varanasi, 1973.

204. PATHAK, Jayanarayana Ramakrishna. Dharme vedasya svataḥprāmāṇyam. *Surabhāratī*, Baroda, 1973, 29–30.

205. PATIL, Sarad. Yajña: 9. (Marathi). *Navabhārata* 29 (7), 1976, 26–53; 29 (8), 1976, 28–55.

206. PATTABHIRAMA SASTRI, P. N. (ed.). *Adhvara-mīmāṁsā-kutūhalavṛtti of Vāsudeva Dīkṣita*. LBSKSV, Delhi, 1968–69; 12 + 6 + 609 + 27.

..explains various technicalities pertaining to sacrifices.. (see 163 above)..

Rev.: *JOI* 22, 84–85.

207. PATYAL, H. C. The significance of the *aegle marmelos* (*bilva*) in the Veda. *VIJ* 12 (1–2), 1974, 261–272.

..myths relating to *bilva*; its ritualistic uses..

208. PATYAL, H. C. Significance of Parṇa or Palāśa (butea frondosa) in the Veda. *JOIB* 25 (2), 1975, 116–125.

209. PATYAL, H. C. The Saptapadī rite. *BDCRI* 25 (3–4), 1976, 104–112.

..*S.* completes the marriage and makes it irrevocable.. three traditions of *S.*: Ṛgvedic; YV-cum-Sāmavedic; Atharvavedic.. all directions, except south, may be used for taking Viṣṇu-steps.. discusses *mantras* of *AV*-trad. ..

210. PATYAL, H. C. Ātharvaṇic practices with roots of plants (*mūlakarmans* or *mūlakriyās*). *VIJ* 25 (1), 1977, 13–19. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 12).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(1) these practices always with a malevolent purpose; (2) in *AV* itself, disapproval of such practices expressed; counter-practices employed against them; (3) in Dharma-texts, magic or sorcery is regarded as useful, but not for harming others..

211. PATYAL, H. C. Tortoise in the Vedic mythology and ritual.

..see 49. 59 above..

212. PATYAL, H. C. The ass in the Vedic mythology and ritual.

..see 49. 60 above..

213. PAUL, Robert A. Review of the film: Altar of Fire. *AA* 80, 1978, 197–198.

..Robert GARDNER and Frits STAAL 'staged' the ritual; it was, in fact, a media event; the performance was 'romantic' and 'melodramatic'.. see 279 below..

214. PAUL, Robert A. Reply to Staal's comment. *AA* 81, 1979, 347–348.

..ref. 279 below.. original rev. (see 213 above) motivated by concern about the ethical problems involved in making ethnographic films..

215. PHUNTALMEGHA, Ramesh. Indrayajña: prakṛti kī śakti aura śobhā ke yugala. *NPP* 75, 72–94.

216. PIMPALAPURE, G. V. Yajñasaṁkalpanece antaraṅga va uddiṣṭa. (Marathi) *VSMV* 1978, 1979, 13–27.

..worship of god = external of sacrifice; coordination = inner essence of sacrifice; charity = final aim of sacrifice..

217. *Piṇḍa Śrāddha in a Simple Form*. Bharat Samaj, Theosophical Society, Adyar; 16.

218. POTDAR, K. R. The mīmāṁsā view about the Dakṣiṇā-sacrifice-relationship and its implication. *Charudeva Shastri Fel. Vol.*, 1974, E 379–384.

..*dakṣiṇā* carried a certain sanctity with it in *Br.*-ritual; *mīmāṁsā*-theory concentrated all imp. on the 'performance' of sacrifice; *dakṣiṇā* lost all sanctity.. (see *VBD* III. 54. 127)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

219. PRABHU ASHRIT, Swami. *Yajña-rahasya.* (Hindi). Vedic Bhakti Sadhana Ashram, Rohtak, 1971; 12+388.

..significance of sacrifice from the pt. of view of Aryasamāja..

220. PRASHANTA KUMAR, Arya. Vaidika parva śrāvaṇī. (Hindi). *Vedavāṇī* 25 (10), 1973, 15–17.

..*upākarma*..

221. PRASHASYAMITRA SASTRI. Vaidika granthon evaṁ yajñon men paśuhiṁsāvidhāna kī bhrānti kā kāraṇa aura usakā vāstavika svarūpa. (Hindi). *Vedavāṇī* 35 (6), 1983, 9–16.

..*paśu* = food-offering; *ālabhana* = touching (not immolating); (evidence from *Br.*)..

222. PRISTHI, Golak Vihari. Pākayajñāḥ. *Śrīdevayānaḥ*, Sri Sadashiv KSV, Puri, 1976–77, p. 51.

223. PRISTHI, Golak Vihari. Nityanaimittikakāmyakarmaṇāṁ vicāraḥ. *Śrīdevayānaḥ*, Sri Sadashiv KSV, Puri, 1978–79, 32–33.

224. PUHVEL, Jaan. Aspects of equine functionality. (in) *VBD* III. 47. 101, 159–172.

..*aśvamedha*; *puruṣamedha*..

225. RAJAGOPALA AIYANGAR, T. *Jaiminisāma* (*Talavakāraśākhināṁ*) *sandhyāvandanaprayogaḥ*. Srirangam, 1970.

..Sk. and Tamil..

226. Rājasūya-prabandhaḥ. *Journal of Kerala Univ.* 18 (1), 1970, 31–50.

227. RAJIMWALE, S. G. On some peculiarities of Kāṇva Śrauta ritual. *CASS Stud* 4, 1978, 65–68.

..in respect of *brahma-varaṇa* and *āśravaṇa*.. Kāṇva trad., deviating from Mādhyaṁdina, stands somewhat nearer to the practices of *KYV*..

228. RAJIMWALE, S. G. *A Study of the Śrauta Ritual of the Kāṇvas with reference to Padārthadīpikā of Sāmarājabhaṭṭa.* Ph. D. thesis, Univ. of Poona, 1979.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(unpublished)..

229. RAMESH CHANDRA DAS, Sharma. Prajāpater upāṁśu āhutiḥ katham? *Saṁskṛta-Sāketa* 58 (21–22), 1; 4.

230. RANGASWAMI AIYANGAR, A. *Śrījaiminīyaprayoga-vivaraṇam*. Kumbhakonam, 1923,

..Sk. and Tamil..

231. RANADE, H. G. Some Darśapūrṇamāsa-rites in the Śatapatha Brāhmaṇa and in the Kātyāyana Śrauta-sūtra. *BDCRI* 35 (3–4), 1976, 121–126.

..a comparative study of a few rites of *DP* (from *vratopāyana* to *vedikaraṇa*) as found in *ŚPB* and *KātŚS*.. neither the *Br*. nor the *ŚS* is complete in itself as source of *DP*; *Br*. is emphatic in its insistence on the procedure of certain rites; *ŚS* is not so emphatic ..the *ŚS* respects other traditions as well..

232. RANADE, H. G. The relation of adhimanthana (śakala) with agnimanthana. *BDCRI* 37 (1–4), 1977–78, 141–146.

..word *adhimanthana* used in two senses: (1) as a noun, meaning "churning out the fire (on a block of wood)"; (2) as an adj., meaning "pertaining to the fire-churning (and having a role on the top of the lower block of wood called *adhara-araṇi*"..

233. RANADE, H. G. Some observations about the Śrauta ritual as understood by Vedic commentators and modern scholars. *SP*, 4 WSC, 1979, 205–206.

..discusses interrelationship of *sva-śākhā* and *sva-itara-śākhā*; theory of plurality in the triadic trad. of *śrauta* ritual; ritual procedures scrutinised.. (plea for an illustrated dictionary of Vedic ritualistic terms)..

234. RANADE, H. G. Nature of the Śrauta (Vedic) sacrifice and related terminology. *SP*, 31 AIOC, Jaipur, 1982, p. 52.

..Vedic sacrifice has, as its central idea, the act of giving away of something of one's own in devotion to or in honour of some one else (normally, a divinity) in order to obtain happiness here and hereafter.. considers technical terms like *parigraha*, *aṅkadhāraṇā*, *adharamūlam*, *adhaḥpiṇḍam*, etc. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

235. RASTOGI, Urmila. Sāṁnāyya-havis tathā tatsaṁbandhī prāyaścitta karma. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, 47–48.

..*sāṁ.* = oblation offered to Indra in Darśa of the curds made of the milk gathered on the eve of the day of sacrifice and the milk gathered in the morning of the day of sacrifice, either separately or mixed up together; the prescription indicates the offering of the two separately..

236. RASTOGI, Urmila. Atharvavaidika mantra aura sava-yajña. (Hindi). (in) *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 181–200.

..22 *savayajñas* mentioned by Sāyaṇa and Keśava.. *savayajñas* considered in this paper under three heads: (1) those in wh. *odana* was offered as oblation; (2) those in wh. *odana* and animal were offered; (3) those wh. prescribe the keeping of *odana*, etc., in some *śālā*..

237. RASTOGI, Urmila. *Darśapūrṇamāsa: A Comparative Ritualistic Study*. Bharatiya Vidya Prakashan, Delhi, 1981, xxiv + 487.

238. RASTOGI, Urmila. Yajña aura vikalpa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 53–54.

..options throw light on the socio-hist. circs. ..

239. ROLLAND, Pierre. *Un rituel domestique védique*.

..see 24.93 above..

Rev.: N. TSUJI, *Toyo Gakuho* 55, 401–03.

240. ROLLAND, Pierre. A study of a solemn Vedic ritual – the Mahāvrata. *JBRS* 58, 1972, 79–82.

..see 241 below.. acc. to trad., Mahāvrata is part of Somayāga; roots of M. reach as far as the ancient IE background; at the same time, it prepares a ground for the later developments of the imp. post-Vedic concepts of philosophy and rel. .. like Pravargya, M. is an external ritual wh. certainly had an independent existence before it was absorbed in the Soma-sacrifice.. M. shows many special features in contrast to the normal Vedic ritual: (1) activity of priests is different; (2) participation of women and Śūdras; (3) mystic and esoteric char. (as described in *AitĀr* and *ŚāṁĀr*).. sources for M.: *Ār.*-texts, particularly *ŚāṁĀr*; speculations contd.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34. 245]

in *Up.*-period; *SV-Br.* give much information (because music and sounds play an imp. role in M.).. M. is structurally different; dramatic elements; Hotṛ on the swing; Adhvaryu on *rājāsandī*; Ārya-Sūdra fight; Kṣatriya shoots arrows on the skin of a barren cow; sacral copulation; *brahmacārin*-prostitute conversation; praiser and fault-finder; dance of slave-girls.. M. originally belonged to Indra-cult.. origin of M. approximately dated 1500 B.C... two essential elements: kṣatriya-element and element of fecundity.. M. shows (1) pre-Tantric and pre-*Up.* elements; (2) original features of Indian theatre..

241. ROLLAND, Pierre. Le Mahāvrata, contribution à l'étude d'un rituel solennel védique. *NAWG* I, Phil.-hist. Kl., Jhrg. 1973, No. 3, 51–79.

..see 240 above..

242. ROLLAND, Pierre. *Compléments au rituel domestique védique. Le Vārāhagṛhyapuruṣa.* Études indiennes 3, Ed. de l'Univ. de Provence, Aix, 1975 (1977); 218.

Rev.: J. FILLIOZAT, *JA* 266, 372–73.

243. SARAF, Samarendra. Vedic view of yajña: its symbolism and significance. *Madhyabhāratī* (J. Univ. Saugar), Human. 18, 1970, 9–19.

244. SARASWATI, Baidyanath. Brahmanic Ritual Traditions in the Crucible of Time. IIAS, Simla, 1977; xxiv + 299 + 28 plates.

..sanctity of the Vedas and *Kalpasūtras* is the limit (*maryādā*) wh. the Brāhmaṇas have not transcended; this enabled them to retain the core of their culture intact.. *ṚV* is the earliest source of *saṁskāra* rituals, indeed, of all other rituals.. the Brāhmaṇa Jātis are closely linked with one another thro' a common cultural heritage and have a collective identity in spite of their division into endogamous groups.. the main subdivisions of the Brāhmaṇa-Varṇa as well as the majority of endogamous groups within them have a territorial origin.. (cosmic model.. musical notes and planets)..

Rev.: Suvira JAISWAL, *IHR* 4 (1), 117–20; B. N. SHASTRI, *Folklore* 21 (1), 28.

245. SARASWATI, Baidyanath. Ritual language: a trans-anthropological perspective. *MinI* 62 (1), 1982, 3–18.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..[ritual lg. is always a code wh. points beyond what can't be expressed in human lg.; in its essential form, it is a fourfold code consisting of (a) *mantra*: esoteric word; (b) *mudrā*: gesture; (c) *dhvani*: sound; (d) *vyāvahārikī*: everyday lg. of interaction.. it is thro' this code that man deciphers the meaning of his existence.. man's desire to know his place in the universe is basic; the desire to overcome his existential crisis is universal; therefore, ritual lg. is found in all cultures].. for a rel. man (*homo religiosus*), the transcendental world is the real world because he *actually* lives in it.. in Indian trad., sacred and secular are not two modes of being in the world – not two separate existential situations. In the fourfold scheme of life, *dharma*, *artha*, *kāma*, *mokṣa* are to be pursued in progression; *dharma* or ritual act is necessary at all the four stages.. considers: *mantra* (cf. *ṚV* X. 71; *TB* II. 8. 8. 5); Vedic conception of *śabda-brahman*; *mantra* in *tantra*-trad. .. (*mantra* is not mere individual thinking but a particular sound-body of consciousness; every authentic word is prayer – prayer is that act in wh. and by wh. man enters into contact with the core of the real)..

246. SARDA, Sohan Lal. *Atha nityasandhyāyajñopāsana-vidhiḥ*. (Hindi). Svadhyaya Mandala, Shahpura, 1976.

247. SASTRI, Sudhindra Nath. Vaidika yajña kā svarūpa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 61.

..etymology of the word *yajña*; synonyms of *y.*; kinds of *y.*; wrong pt. of view of Sāyaṇa and others..

248. SASTRY, Viswanath. Agnihotra. *SP*, 27 AIOC, Kurukshetra, 1974, 9–10.

249. SATYA PRAKASH SARASVATI, Swami. *Agnihotra, a study from the chemical standpoint*. Dayananda Sansthan, New Delhi, 1974.

250. SAUVÉ, J. L. The divine victim: aspects of human sacrifice in Viking Scandanavia and Vedic India. (in) *Myth and Law among IEs* (ed. J. PUHVEL), 1970, 173–191.

..*VBD* III. 47. 101.. *puruṣamedha* – more powerful and efficacious than *aśvamedha*.. extensive evidence indicates that *p.* and *a.* were hist. real and performable..

251. SCHNEIDER, U. *Der Somaraub des Manu. Mythos und Ritual.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 53.140 above..

252. SEIDENBERG, A. *The Ritual Origin of the Circle and Square.*

253. SEN, Milan. The position of Rudra in the Vedic ritual – specially in the Tryambaka-Homa.

..see 50.167 above..

254. SEN, Milan. The place of Rudra in the Traiyambaka Homa.

..see 50.168 above..

255. SEN, Milan. The significance of the Agnyādhāna rite. *SP*, 29 AIOC, Poona, 1978, p. 382.

256. SHARMA, Ganesh Datta. Śrīkṛṣṇopadiṣṭa yajña kā svarūpa. (Hindi). *VJ* 28 (1–2), 1979, 52–56.

..Vedic concept and *BG* concept of *yajña*..

257. SHARMA, Munshi Ram. Yajana – eka pratīkātmaka vivecana. (Hindi). *Kalyāṇa* 48 (9), 1974, 962–966.

258. SHARMA, Vijay Kumar. Śrautayajñon men dakṣiṇā kā svarūpa. (Hindi). *VJ* 30 (5), 1981, 37–38.

..*d.* given (1) in proportion to the work of the Ṛtviks; (b) to please the Ṛtviks; (c) to compensate for any deficiency in rites.. *d.* may be auspicious or otherwise..

259. SHARMAH, Narayan. Vedic ritual and the Upanishads. *The Vedic Path* 44 (3), 1981, 40–42.

..no fundamental conflict..

260. SHENDYE, Ganesh Sastri. Agnisevā. *Phatak Guruji Smaranika*, Poona, 1979, p. 27.

261. SHIVAGANESHA MURTHY, R. S. Vedic sacrifice – a conspectus. *Charudeva Shastri Fel. Vol.*, 1974, E 116–124.

..deep symbolic significance.. idea of *ahiṁsā* not altogether absent in the *Br*...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

262. SHUKLA, Jayashankar. Yajño vai viṣṇuḥ. *Surabhāratī*, 1973, 31–34.

263. SHUKLA, J. B. Aharahaḥ sandhyām upāsīta. *Surabhāratī*, 1975, 28–37.

..significance of various rites in *Saṁdhyā*..

264. SHUKLA, P. S. Śrāddhasya mahattvam. *Surabhāratī*, 1975, 46–50.

265. SHULMAN, David. The serpent and the sacrifice: an anthill myth from Tiruvāyūr. *Hist Rel* 18 (2), 1978, 107–137.

..motif of the removal and subsequent restoration of the "head of the sacrifice" – cf. *ŚPB* 14.1.1.1–15 and *Sthalapurāṇa* of Tiruvāyūr.. (also cf. for similar motif: *Tāṇḍya-MahāBr.* 4.5.9; *TA* 1.5.1–2; 5.1.1–7).. Sāyaṇa's comm. on *ṚV* X.17.2 ..Aśvinau, Dadhyañc, sacrifice, horse's head.. the sacrifice is itself, or produces by its performance, the fiery, dangerous, creative seed; it is the brilliant seed or its analogue, the *prāśitra* portion given to Rudra, wh. blinds Bhaga, knocks out the teeth of Pūṣan, etc. ..

266. SIDDHANTA SHASTREE. Horse-sacrifices in the Kali age. *VIJ* 13 (1–2), 1975, 351–359.

..as many as 45 horse-sacrifices, if not more, were performed in Kaliyuga.. list given..

267. SMITH, Frederick M. Post-Vedic literature of the Āpastamba school, especially relating to the new-and full-moon sacrifices. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 15.

..described on the basis of mss. from libraries and private collections..

268. SMITH, Frederick M. The current position of Vedic sacrificial ritual in Maharashtra and Karnataka. *SP*, K. S. Birth-Centenary Seminar, Madras, 1981.

..typescript..

269. SMITH, Frederick M. The Āvasathya fire in the Vedic ritual. *ALB* 46, 1982, 73–92.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(paper presented at 5 WSC).. discusses origin of Āvasathya and its introduction in *śrauta* ritual.. reasons why it was from the very beginning considered superfluous and consequently abandoned by Vedic schools..

270. SMITH, R. Morton. From ritual to philosophy in India. *JIP* 4, 1976, 181–197.

..[J. C. HEESTERMAN has demonstrated the development whereby the benefit of the sacrifice became monopolized by one party, the *yajamāna*, who expelled the cooperating adversary /rival, originally by means of his employee, the brahmin].. when knowledge becomes the sacrifice, it is desirable to expel duality from knowledge.. indicative of the preference for philosophical monism in later times.. paradoxically, tho' the sacriffce is only for material ends, it is one of the sources of asceticism and consequent turn of interest to the mental from the physical world.. the 'sociological' transition going on during the *Br.*-period provides the climate for philosophy.. see 57.206 below..

271. SPARREBOOM, M. *The role of the chariot as reflected in Vedic ritual.* DD, Leiden Univ.

272. SRINIVASA AIYAR, K. S. *Jaimini-sāmaveda – trikāla-saṁdhyāvandanaṁ samidādhānam ādityanamaskāraṁ mutalāyana.* Palghat, 1964.

..in Malayalam chars..

273. SRINIVASA AIYAR, K. S. *Jaiminīya-śrāddhaprayogaḥ.* Palghat.

..in Malayalam chars..

274. SRINIVASAN, Doris. Saṁdhyā: myth and ritual. *IIJ* 15 (3), 1973, 161–178.

..mention of morning and evening *saṁdhyā* dates from the initial descriptions of the ceremony (*Ṣaḍviṁśa-Br.* 4.5; *TA* 2.2).. ritual components of S.; connection of *s.* with Agnihotra; connection of *s.* with Paṇi-myth..

275. SRIRAMA SARMA, Acharya. *Gāyatrī-yajña-vidhāna.* Mathura, 1977.

276. STAAL, J. F. Vedic ritual in south India (*Film*), Utrecht, 1964.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

277. STAAL, Frits. The Nambudiri Agnicayana of April 1975, *JAOS* 96 (1), 1976, p. 113.

..descriptive note..

278. STAAL, Frits. The ignorant Brahmin of the Agnicayana, *ABORI*, DJ Vol., 1978, 337–348.

..('ignorant brahmin' occurs only in Agnicayana, and is ref. to only in *KYV*.. apparent association bet. 'ignorant brahmin' and the *svayamātṛṇṇā*.. the recitations wh. accompany the putting down of the *svayamātṛṇṇā* by the Adhvaryu together with the 'ignorant brahmin' relate the deities of the Vedic nomads to the deities of pre-Vedic Indians; Adhvaryu is the representative of the Vedic cult, 'ignorant brahmin' that of a pre-Vedic cult.. see 139 above..

279. STAAL, Frits. Comment: *Altar of Fire*. *AA* 81, 1979, 346–347.

..apropos of 213 above.. Vedic ritual is Brahmin ritual, and a Brahmin ritual is a caste ritual – not a village or community ritual; sacrificial enclosure can't be entered by ritualistically unauthorised persons; films and recordings had to be made from outside.. it was quite possibly the last performance of the world's oldest surviving ritual.. see 214 above..

280. STAAL, Frits. Ritual syntax. *Ingalls Fel. Vol.*, Dordrecht, 1979, 119–142.

281. STAAL, Frits. The meaninglessness of ritual. *Numen* 26, 1979, 1–22.

..rejects the rationalization of ritual by characterizing it as 'symbolic', etc.; ritual is *activity* and is performed for its own sake.. performer concentrates not on the alleged results, but on the current execution of the rites (unlike any practical activity)..

282. STAAL, Frits. *The Science of Ritual*. PGR Dept. Series 15, BORI, Poona, 1982; viii + 101 (illustr. 66–96).

..(P. D. Gune Mem. Lect. I).. I: Ritual, grammar, and the origins of science in India; II: Early Indian hist. and the science of ritual; III: Aviary geometry of the Agnicayana..

283. STAAL, Frits (ed.). *Agni: The Vedic Ritual of the Fire Altar*, I and II. Asian Humanities Press, Berkeley, 1983; Vol. I (Parts I and II): xxxviii + 716; Vol. II (Parts III-V): xvii + 832; photographs and sketches.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[4,284]

..Part I : The Agnicayana Ritual; Part II : The 1975 Performance; Part III : Perspectives; Part IV : Texts and Translations; Part V : Films, Tapes, and Cassettes.. in Part III : Romila THAPAR, "The archaeological background to the Agnicayana ritual", 3–40; Asko PARPOLA, "The pre-Vedic Indian background of the Śrauta ritual", 41–75; J. C. HEESTERMANN, "Other folk's fire", 76–94; A. SEIDENBERG, "The geometry of the Vedic rituals", 95–126; Frits STAAL, "Ritual structure", 127–134; N. TSUJI, "The Agnicayana section of the Maitrāyaṇī-Saṁhitā with special reference to the Mānava Śrautasūtra", 135–160; E. R. SREEKRISHNA SARMA, "The Atirātra according to the Kauṣītaki Brāhmaṇa", 161–167; Yasuke IKARI, "Ritual preparation of the Mahāvīra and Ukhā pots", 168–177; K. BALASUBRAHMANYA SASTRI (ed. by James A. SANTUCCI), "Agnicayana in the Mīmāṁsā", 178–198; C. G. KASHIKAR and Asko PARPOLA, "Śrauta traditions in recent times", 199–251; C. V. SOMAYAJIPAD; M. Itti Ravi NAMBUDIRI; Erkkara Raman NAMBUDIRI, "Recent Nambudiri performances of Agniṣṭoma and Agnicayana", 252–255; M. G. S. NARAYANA; Kesavan VELUṬHAT, "A history of the Nambudiri community of Kerala", 256–278; M. R. RAGHAVA VARIER, "The Nambudiri ritual tradition with special reference to the Kollengode archives", 279–299; K. KUNJUNNI RAJA, "Sanskrit and Malayalam references from Kerala", 300–310; Wayne HOWARD, "The music of Nambudiri unexpressed chant (*aniruktagāna*)", 311–342; C. V. SOMAYAJIPAD; M. Itti Ravi NAMBUDIRI; Frits STAAL, "The five-tipped bird, the square bird, and the many-faced domestic altar", 343–358; Frits STAAL, "Vedic mudras", 359–379; Clifford R. JONES, "Notes on comparison of Vedic mudras with mudras used in Kuṭiyāṭṭam and Kathākali", 380–381; C. HOOYKAAS, "Agni offerings in Java and Bali", 382–402; Tadeusz SKORUPSKI, "Tibetan homa rites", 403–417; Michel STRICKMANN, "Homa in East Asia", 418–455; Frits STAAL, "The Agnicayana project", 456–475.. Part IV : *BaudhŚS* on Agnicayana, text by CALAND, transl. by Yasuke IKARI and Horold ARNOLD (478–675); *Kauṣī-Br.* on the Atirātra, transl. by E. R. SREEKRISHNA SARMA (676–699); *JaimŚS* on Agnicayana with Bhavatrata's comm., by Asko PARPOLA (700–736).. (Vol. I ed. in collaboration with C. V. SOMAYAJIPAD and M. Itti Ravi NAMBUDIRI; Vol. II ed. with the assistance of Pamela MACFARLAND)..

284. STEVENSON, Margaret Sinclair. *The Rites of the Twice-Born.* Oriental Books Reprint Corporation, New Delhi, 1971; xxiv+474.

..(reprint of 1920).. Foreword by A. A. MACDONELL.,
Rev.: Ruth S. FREED, *AA* 75, 1035–37,
..,45

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

285. TAKAHASHI, Akira. *Śravaṇā* – studies on Gṛhya rituals (I). (Jap.). *JIBS* 27 (1): No. 53, 1978, 416–414.

286. TAKAHASHI, Akira. *Āśvayujī* – studies on Gṛhya rituals (II). (Jap.). *JIBS* 28 (2): No. 56, 1980, 676–677.

287. TATACHARI, A. R. Vedic rituals. *BITCM*, Jan.-June 1969, 87–92.

..from report on a seminar on "Ritual, Ethics, and Mysticism"..

288. THITE, G. U. Antipathy to the Rājasūya; why? *Sambodhi* 1 (3), 1972, 43–58.

..*R.* glorified, but also described as dangerous and leading to loss of valour, both in Vedic and Pur. lit. .. in *R.*, the sacrificer treats his relatives and family-members insultingly; they are ritually denied chance of being kings even in future; therefore *R.* causes internal struggles..

289. THITE, G. U. Yajñāce phala āṇi deva. (Marathi). *Anandavana* 1 (2), 1973, 57–59.

..gods have an essential and imp. role in granting the *phala* of sacrifice; they are not merely subservient to sacrificial mechanism ..see 292 and 301 below..

290. THITE, G. U. Prācīna bhāratātīla paśuvāda (animalism). (Marathi). *Navabhārata* 26 (8), 1973, 14–29.

..see *VBD* III. 54. 170..

291. THITE, G. U. Sāmavedīya sāhityācī vaidika yajñakarmāta bhara. (Marathi). *Navabhārata* 26 (12), 1973, 31–39.

..in *SV*-trad., we see the 'decadent' tendency of Vedic ritualists (in *ṚV*- and *YV*-trad. are observed the 'creative' and 'classical' tendencies respectively); *SV*-trad. introduces only a few variations based on diff. modes of singing.. 'Sāmaisation' of Cāturmāsyas, Vrātyastomas, Gosava; black-magic sacrifices like Śyena came from *SV*-trad.; artificial use of Vedic formulas in some magico-rel. rites of domestic nature is also contribution of *SV*-trad. .. see 9. 10 above..

292. THITE, G. U. Result of sacrifice and gods in the Brāhmaṇa-texts. *SP*, 27 AIOC, Kurukshetra, 1974, p. 37.

..see 289 above.. also see 18. 20 above.. see 301 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

293. THITE, G. U. Contribution of the Sāmavedic tradition to the Vedic ritual. *CASS Stud* 2, 1974, 57–66.

..see 291 above.. also see 9.10 above..

294. THITE, G. U. *Sacrifice in the Brāhmaṇa Texts.* Univ. of Poona, 1975; vii + 350.

..(Ph. D. thesis: see *VBD* III. 54. 164).. see 18. 21 above.. I. Introduction; II. Origin and growth of sacrifice acc. to *Br.*; III. Vicissitudes of the sacrifice; IV Discussions in the *Br.*; V. Elevation of sacrifice in *Br.*; VI. Sacrifices and ancillary rites; VII. Performers of sacrifice in *Br.*; VIII. Result of sacrifice acc. to *Br.*; IX. Doctrine of sacrifice acc. to *Br.*; X. Henoritualism of *Br.*; XI. Ritualism and spiritualism; XII. Recapitulation; Bibliography and Index..

Rev.: H. KRICK, *WZKSA* 21, 257–58; E. M., *ArchOr* 47, 344; K. MYLIUS, *OLZ* 74 (4), 388–91; H. C. PATYAL, *Anthropos* 71, 641–42; G. v. S., *ZDMG* 127 (1), 220; L. STERNBACH, *JAOS* 97, 363; S. VENKITASUBRAMONIA IYER, *JIH* 54, 227–28.

295. THITE, G. U. Vaidika vijñāna. (Marathi). *BISMQ* 55 (1–4), 1977, 38–44.

..*vijñāna* (*TS*, *ŚPB*. *MānGS*, *KauśS*) = rites relating to portends (divination).. diff. terms for *vijñāna*: *adṛṣṭadarśana* (*Sāmavidhāna Br.*); *jñāna* (*Bhār GS*); *utprekṣā* (*Agniveśya GS*)— some rites mentioned.. see 297 below..

296. THITE, G. U. Vidūṣaka: his ritualistic background. *JUPHS*, No. 43, 1978, 65–69. (Also, *CASS Stud* 5, 1980, 1–5; *SP*, 29 AIOC, Poona, 1978, p. 159).

..various characteristics of V., e. g. his abusive nature, ugliness, etc., have to be interpreted from the ritualistic pt. of view; those characteristics are believed to be magically effective in removing the evil element and thereby accomplishing a successful end— (ref. to obscene dialogue bet. priests and queens in Aśvamedha; also bet. Brahmacārin and Puṁścalī in Mahāvrata..

297. THITE, G. U. Vijñāna: a kind of divination-rites in the Vedic literature. *WZKSA* 22, 1978, 5–17.

..see 295 above..

298. THITE, G. U. The Vapāmārjana in the Śrauta-Texts. *Arch Or* 46 (4), 1978–79, 338–340.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*V.* = the cleansing of themselves done by the officiating priests by sprinkling water upon themselves after the offering of the omentum ..it does not mean cleansing or wiping of the omentum..

299. THITE, G. U. (ed.). *Yajña: āśaya āṇi āviṣkāra.* (Marathi). Yajnavalkya Ashram, Poona, 1979; 198.

Rev.: A. H. SALUNKHE, *Navabhārata* 33 (9), 39–41.

300. THITE, G. U. Contribution of Western scholars to the study of Vedic ritual. *VIJ* 18 (1–2), 1980, 43–57.

..crit. ed.; translations; studies on *Sūtra*-lit.; writings on specific rites; general writings..

301. THITE, G. U. Result of sacrifice and gods in the Brāhmaṇa texts. *Jagannath Fel. Vol.*, 1982, 51–53.

..it is generally presumed that the result of a sacrifice correctly performed follows automatically; but the *Br.*-texts do maintain that it is the gods who give the fruit of the sacrifice.. see 18.20, 289, and 292 above..

302. TOLA, F.; DRAGONETTI, C. Sacrificios humanos en la India. (in) *Yoga y mistica de la India*, Buenos Aires, 1978, 216–230.

303. TSUJI, N. The funeral rite of ancient India. (Jap.). *Hokke-Bunka Kenkyū* 2, JCSLS, Osaki, 1976, 1–31.

304. TSUJI, N. Marriage ceremonies in ancient India. (Jap.). *AORS* 12–13, Tokyo, 1976, 20–45.

305. TURNER, V. Sacrifice as quintessential process: prophylaxis or abandonment. *Hist Rel* 16 (3), 1977, 189–215.

306. UPADHYAY, G. P. The social perspective of Dakṣa Prajāpati's sacrifice. 34 *PIHC*, Vol. I, 1973, 126–130.

..epic and Pur. mythology of D. P.'s sacrifice based on the accounts of Vedic *Saṁ.* and *Br.* about Rudra; D. P.'s legendary sacrifice invented to express the existing social tension bet. the Śūdras or the tribal people (*gaṇas*) whose rel. leader is Rudra-Śiva and the upper strata of the society, more particularly the ruling class represented by Dakṣa.. Satī = virgin land given to Śiva (Śūdra).. story of D.'s sacrifice is the transformation of the agricultural rite into a popular mythology for the purpose of releasing the rebellious tendencies of the lower order of society by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

describing the enactment of protest and compromise in the spiritual frame of ref., devised to contain the social revolt or class antagonism in ancient India..

307. Upākarma – what it means. *Kamakoti-Vani* 8 (10), 1976.

308. VARADACHARYA, Panditaratna. Yāgīyahiṁśāviṣaye vaidikānām āśayabhedaḥ. *MO* 4 (2), 1971, 119–122.

..*agnīṣomīyaṁ paśum ālabheta* and *na hiṁsyat sarvabhūtāni* – five ways to avoid this kind of conflict in *Śrutis*; acc. to author, the apparent contradiction cd. be got over in the light of *Manusmṛti* V.37, 42, 45..

309. VEDANTAM, A. K. S. Śravaṇavidhiḥ. *Saṁvid* 13 (3–4), 1977, 19–22.

310. VEDASHRAMI, Virasena. Yajña men gāyatrī kā prayoga. (Hindi). *Paropakārī* 12 (3), 1971, 22–24.

311. VEDASHRAMI, Virasena. Yajñon men anya mantron kā prayoga. (Hindi). *Paropakārī* 12 (4), 1971, 14–16.

312. VEDASHRAMI, Virasena. Sviṣṭakṛt homa āhuti kaba karen. (Hindi). *Paropakārī* 12 (5), 1971, p. 28.

313. VEDASHRAMI, Virasena. Śrautayajña aura maharṣi dayānanda. *VJ* 24 (3–4), 1975, 130–131.

314. VEDASHRAMI, Virasena. Yajñon ke āyojakon se kucha āvaśyaka carcā. (Hindi). *Vedavidyā* 31 (10), 1979, 12–16.

..see 322 below..

315. *Vedic upanayana ritual in a simple form.* Bharata Samaj, Theosophical Society, Adyar; 60.

316. VENIRAMA SARMA GAUDA. *Mādhyandina -śākhīyā vivāhapaddhatiḥ.* Gokuldas Sk. Series 21, Chowkhamba, Varanasi, 1977.

..with Hindi transl. of *mantras*..

317. VENIRAMA SARMA GAUDA. *Mādhyandinaśākhīyā upanayanapaddhatiḥ.* Gokuldas Sk. Series 32, Chowkhamba, Varanasi, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..with Hindi transl. of *mantras*..

318. VENKATACHALA SASTRI, Somayajula. *Sandhyātattva-Subodhinī*. Andhra Vijnana Samiti, Jamshedpur, 1978; 388.

..analysis of various facets of *sandhyāvandana*..

Rev.: N. C. RAMANUJACHARY, *ALB* 43, 90–91.

319. VESCI, Uma Marina. The role of ritual heat in Vedic sacrifice. The place of pain in the act of creation. *Bijdragen* 39, 1978, 399–423.

..I. The use of heat in Vedic sacrifice: (a) in *ṚV* and *AV*; (b) *tapas*; (c) in the *Br.* – in the rites and in the cosmogonies; II. Lack of heat in Vedic sacrifice; III. Excess of heat in Vedic sacrifice – the cosmological and philosophical consequences.. provided that man wd. be able to throw off the charming spell of Pain, he could find a means to eliminate pain thro' inner sublimation and thro' the destruction of a separated existence for the creation as such..

320. VIDYARNAVA, S. C. *The Daily Practice of the Hindus containing the morning and midday duties*. 1979; viii + 198.

..4th ed. ..

321. VIRENDRA SASTRI. Śrāvaṇī parva kī paddhati. (Hindi). *Veda-Jyoti* 2 (8–9), 1978, 17–20.

322. VIRENDRA SASTRI. Yajña men sasvara-mantra-pāṭha aura gṛhastha purohita. (Hindi). *Vedavāṇī* 31 (12), 1979, 21–24.

..ref. 314 above.. in sacrifices, *mantras* (except *sāmans*, *japa-mantra*, and *nyuṅkha*) are to be recited *ekaśruti*.. (ed. note by Y. M.)..

323. VIRENDRA SASTRI. Veda men pradūṣaṇanāśaka havana. (Hindi). *Vedavāṇī* 32 (4), 1980, 20–21.

324. VIRENDRA SASTRI. Pūrṇamāseṣṭi tathā darśeṣṭi. (Hindi). *Veda-Jyoti* 5 (9), 1981, p. 10.

325. VISHVANATH, Vidyalamkar. *Yajurveda-svādhyāya tathā paśuyajña-samīkṣā*. (Hindi). Pratapsimha Dharmartha Nyasa, Karnal, 1979; 6 + 204.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

326. VISHVESHVARA, Smrititirtha. Yajñe paśubaliḥ. *SSPP* 60 (5-8), 1977, 91-93.

327. VIVEKANANDA SARASVATI, Swami. Piṇḍadāna va pitṛvisarjana rahasya. *Vedavāṇī* 30 (12), 1978, 13-16.

328. WATKINS, C. The ritual of Soma. *Proc. Am. Philos. Soc.* 122, 1978, 9-17.

329. WHEELOCK, Wade. A taxonomy of the Mantras in the New- and Full-Moon sacrifice. *Hist Rel* 19 (4), 1980, 349-369.

..[F. HEILER, *Prayer*, OUP, 1932, assumes that petitionary prayer is primary, all other forms of public rel. expression being derivative].. acc. to W., *NMFM* sacrifices show that much of its liturgy has nothing to do with petition. The categorisation of liturgy, as *ṛk*, *yajus*, *sāman*, also is inappropriate, for, it is based on formal characteristics of *mantras* and not on their meaning. The postulate of this article is that meaning must be the primary criterion for the classification. Author proposes four categories: (1) indicative (presentation of characteristics); (2) imperative, interrogative (presentation of requests); (3) first person future indicative (presentation of intentions); (4) optative (presentation of attitudes).. applies these to *NMFM* liturgy.. *adhvaryu*-type utterances; *hotṛ*-type utterances; *yajamāna*-type utterances..

330. YUDHISTHIRA, Mimamsaka. Śrauta-yajñon ke viṣaya men. (Hindi). *Vedavāṇī* 28 (6), 1976, 22-24.

..in support of Swami Dayananda's views..

55. CULTS, FESTIVALS, VRATAS.

1. AGRAWALA, V. S. *Ancient Indian Folk-cults*. Indian Civilization Series 7, Prithivi Prakashan, Varanasi, 1970; 216.

2. BHARADWAJ, K. D. The cult of bhakti. *Indolog. Stud.* 3 (1-2), Delhi Univ., 1974, 6-13.

..*bhakti* is as ancient as *ṚV*; *ṚV* I. 156. 3: *mahas te viṣṇo sumatim bhajāmahe* (*bhaj* = to serve); *YV* 25. 3: *upās* (= worship).. *b.* in Veda = service and worship..

3. BHATTACHARYA, S. K. *Kṛṣṇa-cult*. 1978; viii + 231 + 14 illustr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

4. BHATTACHARYA, Tarapad. *The Cult of Brahmā.* Chowkhamba Sk. Studies – 70, Varanasi, 1969; xxii + 318.

..see *VBD* III. 55. 6.. cult of B., possibly pre-Vedic in origin; suppressed by Vedic rel. .. a rel. schism occurred before *ṚV.* period: Rātra-cults *vs* deva-cult..

Rev.: Doris SRINIVASAN, *JAOS* 93, 118.

5. CHATTERJEE, Asim Kumar. *The Cult of Skanda-Kārttikeya in Ancient India.*

..see 51. 171 above..

6. DANGE, Sadashiv A. Śiśna-deva and the Vedic cult of the nude.

..see 49. 18 above..

7. DAVE, S. K. The cult of Brahmā – a brief review. *Pur.* 9 (2), 1977, 342–346. (Also, *SP*, 28 AIOC, Dharwar, 1976, 62–63).

..germs of this cult found in Veda; B. not directly mentioned, but Prajāpati, who was later identified with B., is often mentioned..

8. DHERE, R. S. Aṁbuvācī. (Marathi). *Navabhārata* 29 (11), 1976, 14–30.

..a festival connected with the mensus of the earth.. ref. to Vedic texts..

9. FISCHER, Klaus. *Erotik und Askese in Kult und Kunst der Inder.* Du Mont Taschenbücher - 81, Köln, 1979; 200.

..see section 73 below..

10. GOSWAMI, B. K. *Bhakti Cult in Ancient India.* Chowkhamba Sk. Series, Varanasi, 1965; xxxix + 411.

11. GOSWAMI, K. G. Vedic cult (circa B. C. 200 to A. D. 500). *Gaurinath Sastri Fel. Vol.*, Calcutta, 1980, 31–41.

..Vedic cult contd. among orthodox and conservative Aryan society even in Maurya period; but arch. and documentary evidence for this is available from Suṅga period onwards.. some of the islands in S. E. Asia were highly influenced by Vedic cult wh. was carried over there from India..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. IVANOV, V. V. [IE languages: ancient cult of the wolf]. (Russ.). *OLJa*: Izvestija Akad. Nauk 1975–76, 399–408.

13. JOSHI, S. B. Āditya saṁpradāya. (Marathi). *Navabhārata* 29 (12), 1976, 16–29.

..a specimen of *yātu* in the current *Ṛk-Saṁ*. ..

14. KIDAR NATH. The cult of the cow. *The Sikh Review* 30, 1982, 38–46.

..analyses the Hindu veneration of the cow from I. V. civil. times until today..

15. MAHAPATRA, Pijuskanti. Cult of Śiva. Folk-lore 13 (3), Calcutta, 1972, 81–90.

16. MOTI CHANDRA. Studies in the cult of the Mother Goddess in ancient India. *Bull. Prince of Wales Mus.* 12, Bambay, 1973, 1–47.

..considers Vedic *Śrīsūkta*..

17. *Phallic Tree Worship or Cultus Arborum*. 1971; 119.

..(reprint).. legends, superstitions, usages, etc. .. in East and West..

18. PHATAK, D. S. Indra-Mahotsava (The festival in honour of Indra). *JSNDTWU* 4, 1973, 1–6.

19. PUSHPENDRAKUMAR. *Śakti Cult in Ancient India (with special reference to the Purāṇic Literature)*.

..see 51.107 above.. from Harappa civil. to the modern age; vague and uncertain in Vedic lit. ..Sarasvatī, Aditi, Uṣas as prototypes of Śakti; idea of *śakti* reaches its fullness in *Up.*; *Śakti-Up.* (beneficent and terrific aspects of Devī); *Sumukhī-Up.* combines the beautiful and horrid forms of Devī.. use of Tantric terminology abounds in *Śākta-Up.* ..

Rev.: Maria Paola REPETTO, *EW* 27, 430–31.

20. SEN GUPTA, Sudhir Ranjan. *Mother Cult*. Firma KLM, Calcutta, 1977; 112.

21. SHARMA, Lakshmi. Dharmaśāstron men vratānuṣṭhāna aura vraton ke prakāra. (Hindi). *Śodhapatrikā* 21 (2), 1970, 21–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. SUBRAHMANYA AIYYAR, K. A. Vaikhānasasampradāyasya prācīnatvam. *Viśva-Saṁskṛtam* 4 (3), 1967, 207–219.

..Vaikhānasa mentioned as seer in *ṚV* IX. 66 (not to be confused with Vāmra Vaikhānasa who is seer of *ṚV* X. 99).. Vaikhānasa= name of a peculiar *sāman* (*KYV* and *Tāṇḍya MB*).. author suggests the antiquity of the cult going back to Vedic times..

23. TAVAKAR, N. G. *The Nāgas*. Tavakar Prakashan, Bombay, 1979; vi+108+2 maps.

..serpent cult and serpent worship discussed.. Indus civil. and serpent cult.. Śiva cult..

Rev.: Madhu GUPTA, *Indica* 17, 96.

24. VERNI, Piero. *Il culto del lingam*. Sugar Co., Milano, 1976; 204.

25. WALKOWSKA, H. [*Cult of the Dead in Ancient India*]. (Polish). Studia z ethnografii Indii: Seria A, No. 156, Wroclaw, 1973; 112.

..(résumé in French).. (ref.: H. W., *Forms of Marriage in Ancient India, their genesis and development*; rev. *JAOS* 91, 544) ..survey of the cult of the dead acc. to *ŚS*, *GS*, *DS*, and *Dharma-Śāstra*.. beliefs in immortality, soul, sky, hell, ancestors, spirits, ghosts, transmigration.. *pitṛyajña*, *aṣṭakā*, *śrāddha*..

56. VEDISM–HINDUISM AND OTHER RELIGIONS.

1. AGRAWAL, Vishvambhar Nath. Vaidika va pārasī dharma-men mūlabhūta samānatā. (Hindi). *VJ* 31 (10) 1983, 33–35.

2. ANAND SUMAN. Kuraāna aura vedamantra. (Hindi). *Veda-Savitā* 3 (5), 1982, p. 148.

..much similarity..

3. BANERJI, Sures Chandra. Influence of Tantra on the cultural life of India. *SP*, 5 WSC, 1981, 125–126.

..Veda and Tantra..

4. BHUJABALI, K. Vaidika aura jaina-dharma: eka tulanātmaka viśleṣaṇa. (Hindi). *Anekānta* 33 (3). 1980, 29–30.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. BHUMKAR, D. Y. Dr. Guseva likhita 'Jainadharma'-viśiṣṭa parāmarśa. (Marathi). *Sanmati* 27 (4-5), 1976, 25-31.

..origin of Kṣatriyahood in ancient India; give-and-take bet. pre-Aryan and Aryan civilisations; Vedic rel. and Jainism; Nāgas and Paṇis..

6. BOLLÉE, W. B. A note on evil and its conquest from Indra to Buddha. *Edward Conze Presentation Vol.*, Berkeley Buddhist Studies Series, 1977, 371-381.

..Indra and his adversaries in *ṚV*.. Indra's place taken by Prajāpati (*JBr* 2.369).. Māra in Buddhist ideology.. Puruṣa in Veda..

7. CHEMPARATHY, G. *Bible et Veda comme Parole de Dieu*. Collection Homo Religiosus 7, Centre d'histoire des religions, Louvain, 1981.

8. CLOTHEY, F. W. Christian and Hindu terminology. *Hist Rel* 16 (2), 1976, 185-188.

9. COOMARASWAMY, Ananda K. *Hinduism and Buddhism*. Greenwood Press, Westport, 1971; 86.

..reprint of *VBD* II. 56. 16..

10. DANGE, Sadashiv A. Features of Tantrism and the Veda. *SP*, K. S. Birth-Centenary Seminar, 1981.

..(typescript).. offering of fish and wine, particularly in connection with fertility rites.. wine and sex are closely associated with the concept of *mahānagnī* from *ṚV*-Khila and *Atharvaveda*: *mahānagnī* = Vedic Mother-goddess.. *somakrayaṇī* cow as Mother goddess.. Tantric copulation of letter-symbols and Vedic ritual practice of speech-copulation..

11. DAVE, P. T. Pitṛ-worship in Vedic literature compared with that of the other religions. *BCGV* 16-17, 1971-72, 11-17.

..see 51.60 above.. *pitṛpūjā* is a universal practice.. Vedic and Egyptian *pitṛ*-worship..

12. DIKSHIT, Jagadish Datta. *Brāhmaṇa tathā bauddha vicāradhārā kā tulanātmaka adhyayana*. (Hindi). Bharatiya Vidya Prakashan, Delhi, 1979; xvi + 488.

..see 57.48 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. DUBEY, S. P. Indo-Iranian influence upon the Judeo-Christian tradition. *Pr Bh* 78, 1973, 136–140.

..mainly as stated by Rudolf OTTO..

14. DUCHESNE-GUILLEMIN, J. *Ohrmazd et Ahriman.*

Rev.: G. MORGENSTIERNE, *AO* 22, 173–74.

15. DUMÉZIL, G. Les archanges de zoroastre et les rois romains de Cicéron. *J. de Psychologie* 43, 1950, 449–465.

..Zoroastrian reform placed a seemingly moralistic cast upon the nature of its deities, in contrast with the free and more personalistic representations of cognate figures in Vedic mythology; gods who in India had reflected opposing tendencies in the natural and supernatural worlds become unified in their service to the all-embracing value of the monotheistic Ahura Mazdah..

16. DUTT, Nalinaksha. Brahminism and Buddhism. *Bulletin of Tibetology* 7 (1), 1970, 7–11.

17. DWIVEDI, A. N. *Essentials of Hinduism, Jainism, and Buddhism.* Books Today, New Delhi, 1979; X+135.

18. ELIOT, C. *Hinduism and Buddhism. An Historical Sketch.* 1962.

..three vols. .. reprint of *VBD* II, 48, 48..

19. FARUK "ANWAR". Veda aura kuraāna. (Hindi). *Ved. Kur.*, Sept. 1970, 1–3.

20. FARUK "ANWAR". Vedadvārā kuraāna kī puṣṭi. (Hindi). *Ved. Kur.*, Sept. 1970, 19–21.

21. GABRIEL, Alfons. *Die religiöse Welt des Iran.*

..see 47.43 above..

Rev.: C. J. BLEEKER, *Bibl. Or.* 33 (5–6), 384; Günther SCHWEIZER, *Mundus* 13 (2), 115–16.

22. GERCENBERG, L. G. K voprosu o "predystorii" indoiranskich pristavok. *V. I. Abaev Fel. Vol.*, Tbilisi, 1977, 73–79.

23. GIGNOUX, Ph. [The role of the god Baga]. *Iraniea* 10, Napoli, 1979.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers the recent researches of H. W. BAILEY and Mary BOYCE re the reconstruction of the indo-iranian (i.e. pre-Zarathustrian) pantheon..

24. GURUMURTY, N. S. V. R. *Biblical Teachings in the Light of Vedic Religion and Philosophy: A Comparative Study.* Bhimavaram (AP), 1978; 72.

..spirit of accommodation and concord enunciated by the Vedic ideal of universal fellowship.. all religions are true and every rel. represents a particular phase of the grand process of evolution towards perfection..

Rev.: David C. SCOTT, *Pr Bh* (Feb. '80), 73–75.

25. HAAS, Volkert. Nordsyrische und kleinasiatische Doppelgottheiten im 2. Jahrtausend. *WZKM* 73, 1981, 5–21.

..ref. to Vedic double-divinities.. [close connection bet. double-divinities and twin-divinities]..

26. HARSHA NARAYAN. Brāhmaṇya aura śrāmaṇya kī sagotratā. (Hindi). *Kosala* 3 (1–2), Ind. Res. Soc. of Avadh, Faizabad, 1980–81, 7–21.

..similarities bet. Brahmanic and Jain-Buddhist traditions..

27. HAUDRY, J. Formules croisées dans l'Avesta. *BSL* 72 (1), 1977, 129–168.

28. INSLER, S. *The Gāthās of Zarathustra.* Acta Iranica (8), 3rd Series, Vol. I, Liege, 1975; 387.

Rev.: H. KRICK, *WZKSA* 21, 257.

29. JAIN, Jyotiprasad. Jainadharma kā prācīnatva. (Hindi). *Anekānta* 36 (1), 1982, 2–4.

30. JOSHI, Shivanarain. The Upaniṣadic influence on Buddhist Tantrism.

..see 22.102 above..

31. KELLENS, Jean. Un 'Ghost-God' dans la tradition Zoroastrienne. *IIJ* 19 (1–2), 1977, 89–95.

..*airiiaman*.. char. of *a.* chimerical..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. KELLER, C. A. Die Komplemantarität von Leben und Tod im hinduistischen und mesopotamischen Mythus. (in) *Leben und Tod in den Religionen. Symbol und Wirklichkeit* (ed. Gunther STEPHENSON), Wissenschaftliche Buchgesellschaft, Darmstadt, 1980.

33. KRISHAN, Y. Impact of Buddhism and Jainism on Hinduism. *BITCM*, July–Dec. 1975, 89–97.

..B. and J. brought about a transformation of Vedic rel.; change in the connotation of certain terms of rel., philos., and social significance, e. g. *devatā*, *yajña*, *ṛta*, etc. ..

34. PARRINDER, E. G. *Upanishads, Gita and Bible: a comparative study of Hindu and Christian scriptures.*

..see 22,151 above..

35. PARRINDER, E. G. *Avatar and Incarnation.* OUP, New York, 1982; 296+illust.

..a comparative study of Indian and Christian beliefs in the incarnation of the deity..

36. PEZZALI, Amalia. *Induismo, Buddhismo, Shintoismo.* Enciclopedia per Ragazzi 6, Milano, 1979.

37. PUHAKKA, Kaisa. The roots of religious tolerance in Hinduism and Buddhism. *Temenos* 12, 1976, 50–61.

38. PUHVEL, J. Devatā-dvandva in Hittite, Greek, and Latin. *AJPh* 98, 1977, 396–405.

39. RAM SWARUP. Hinduism and semitic religions. *The Vedic Path* 45 (2), 1982, 22–36.

40. RIES, Julien. *Salut et libération dans l'hindouisme et théologie des religions non-chrétiennes.* Centre d'histoire des religions, Louvain, 1981; 206.

..2nd ed. ..

41. ROSS, Nancy Wilson. *Hinduism, Buddhism, Zen. An Introduction to their Meaning and their Art.* Faber and Faber, London, 1973; 222.

Rev.: Suman GUPTA, *Indian Horizons* 22 (3–4), 110–12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. SAMTANI, N. H. Buddhist Nirvāṇa and Upaniṣadic Brahma-Nirvāṇa. *27 PAIOC*, 1976, 345–351.

..word *nirvāṇa* was already in vogue in pre-Buddhist period, altho' it acquired currency in Buddhist and Jain texts; it is not found in early *Up.*; one later *Up.* is named *Nirvāṇopaniṣad*.. some pts. of contact in the interpretation of the words *nirvāṇa* and *brahman*; but the basic pt. of difference in the approach of the two systems towards *summum bonum* can't be denied..

43. SCHMIDT, Hanns-Peter. *Zarathustra's religion and his pastoral imagery.*

..see 47. 106 above.. 'cow' = rel. vision..

44. SCHNEIDER, U. Upaniṣad-Philosophie und früher Buddhismus. *Saeculum* 18 (3), 1967, 245–263.

..see *VBD* III. 22. 144; also 22. 190 above.. [dominant cyclical thinking in early pre-Buddhistic *Up.*]..

45. SEN, Sushanta. Is Buddhism a radical departure from Upaniṣadic Hinduism? *Pr Bh* 87, 1982, 273–278; 312–318.

..B. = rebel child of H.; Buddha's protest against caste and against animal sacrifice.. rel. formalism vs. *śīla* and *samādhi*.. nonetheless, some striking similarities bet. *Up.* H. and B. – uniqueness of Buddha's path..

46. SHAKI, Mansour. On Zoroastrians – their religious beliefs and practices. *ArchOr* 50, 1982, 66–68.

..[Rev. article on Mary BOYCE, *Zoroastrians*, Routledge and Kegan Paul, London, 1979; xxi + 252: ch. 1: Indo-Ir. cult, its goals and eschatology; ch. 2: Z.'s mission and his teaching; ch. 3: Establishment of Mazda-worship]..

47. SHARMA, Arvind. Attitudes towards sonship in classical Hinduism and Theravāda Buddhism: a comparison. *JOIB* 24 (3-4), 1975, 338–342.

..Hindu rel. trad. is distinguished by a very strong commitment to the birth of a son; *ṚV*, *AV*, *Br.*, *Up.* testify to this.. in early Vedic period, sons were sought for material and patriarchal reasons; by the time of *Up.*, they were also valued as links in the generational chain..

48. SHARMAH, Narayana. Vedic tradition in the Āgamas, *The Vedic Path* 43 (3), 1980, 39ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49. SRIDHARA BABU, D. Five Vedic fires and five Āgamic images. *SP*, 5 WSC, 1981, 221–222.

..with special ref. to Vaikhānasa school.. *agnyādhāna* is comparable to the *pratiṣṭhā* of the image of the lord.. five forms of the Vedic fire (*dakṣiṇa*, *gārhapatya*, *āhavanīya*, *sabhya*, *āvasathya*) are associated respectively with the five kinds of images of the Vaikhānasa Āgamic trad., viz., *dhruva*, *kautuka*, *utsava*, *snapana*, and *bali*..

50. STERN, H. *Hindouisme et bouddhisme de Max Weber: analyse critique*. DD, Paris Univ., 1969.

..ref.: *VBD* II. 48. 145.. see 57 below..

51. *Symbolik des Hinduismus und des Jinismus*. Stuttgart, 1959–1973.

..Textband von W. KIRFEL, 1959; 167 (Symbolik der Religionen 4); Tafelband von V. MOELLER, 1973 (Symbolik der Rel. 19)..

52. TAMBYAH, T. Isaac. *Study of Hinduism, Buddhism, and Christianity*. DK Publishers' Distributors, New Delhi.

53. THIRUGNANASAMBANDHAM, P. Sanskrit source of Śaiva Siddhānta. *SP*, 5 WSC, 1981, p. 223.

..acc. to the trad. of Śaiva Siddhāntins, Siva is the author of Vedas and Āgamas. a synthesis is sought to be effected of the Vedas and Śivāgamas by Ācāryas like Jñānasambandha and Śrīkaṇṭha and saints like Tirumūlar and Meykaṇḍār..

54. TILIANDER, Bror. *Christian and Hindu Terminology*. A study in their mutual relations with special reference to the Tamil area. Almquist and Wiksell Tryckeri AB, Uppsala, 1974; 311.

..ref. to Vedic usage; word origin from Vedic background thro' the *Up*... also various Vedic gods considered.. discusses terms like *dharma*, *jñāna*, *śāstra*, *deva pūjā*, *mantra*, *mokṣa*, *bhakti*, *karma*, *pāpa*, *prasāda*, *loka*, *saṁsāra*, *māyā*..

Rev.: Lois M. ROTHENHEBER, *JAOS* 96 (3), 467–68.

55. WALDSCHMIDT, E. A note on names and surnames of Indra in a fragment of a Buddhist canonical Sanskrit text from Central Asia.

..see 50, 68 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.4]

56. WAYMAN, Alex. Two traditions of India – truth and silence. *PEW* 24 (4), 1974, 389–403.

..the *Muni*-trad. (*ṚV* X. 136); *ChUp* 8. 5. 2: *mauna* = *brahmacarya* = contemplation of the higher self.. W. sets forth a rivalry of two trad. "truth" (*Up.*) and "Silence" (Buddhist).. (these two trad., more fascinating than the suggested trad. of acceptance or rejection of 'permanent *ātman*').. the 'truth' trad: *ṛta* and *satya*; *satya* has a subjective ref.; it is the truth of men and gods.. *ṛta* has an objective ref.; it is the truth of the universe.. *satya* is undeniable, after being said, thought, or done by someone; it is bound to happen.. W. makes truth (= magical verbal truth) correspond with *karmakāṇḍa*, and silence (= attainment of the withdrawn ascetic) with *jñānakāṇḍa*.. *Manusmṛti* II. 83 favours truth (wh. is *dharma*).. [polemic bet. *ChUp*: 'when one finds the self, one achieves all desires' and *BAUp* III. 5. 1: 'when one finds the self, one overcomes all desires'].

57. WEBER, Max. *Hinduismus und Buddhismus.* Gesammelte Aufsätze zur Religionssoziologie – 2, Tübingen, 1972; 378.

..5th ed. .. see *VBD* II. 48. 145.. see 50 above..

XIII. PHILOSOPHY

57. PHILOSOPHY: GENERAL AND INDIAN.

1. AGRAWAL, Padma. Evolution of personality and Indian thought. *Dar. Int.* 16 (1), No. 61, 1976, 29–34.

2. AL-GEORGE, Sergiu. *Filosofia Indiană in Texte.* (Rum.). Ed. ştiintifica, Bucharest, 1971; 253.

..introductory study (9–23): survey of Indian philosophical thought..

3. ANIKEEV, N. P. *Modern ideological struggle for the ancient philosophical heritage of India.* Soviet Indology Series 1, Manish Granthalaya, Calcutta; 71.

4. ATREYA, J. P. The future of Indian philosophy. *Dar. Int.* 13 (4), No. 52, 1973, 83–86.

...46

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(distinctive features of Ind. philos.: spiritualistic; *karma* and *punarjanma*; moral law governing all life; identity of cosmic spirit and individual soul; *mokṣa* and *yoga*).. new challenges before Ind. philos. ..

5. BAHADUR, K. P. *Five Windows to God.* Somaiya Publications, Bombay; 107.

..(1) transcendental approach: *Kaṭha-Up.*; (2) scientific approach: Gauḍapāda; (3) theistic approach: faith; (4) testimony of saints: Ramakrishna and Ramana Maharshi; (5) testimony of miracles..

6. BAHM, A. J. *Comparative Philosophy.* Vikas Publ. House, New Delhi, 1977; xiii+98.

..Western, Chinese, and Indian traditions compared.. diff. types of emphasis – Western: primarily rationalistic and intellectualistic; overwhelmingly scientific and outward-looking.. Chinese: human mindfulness.. Indian: explication of inwardness..

7. BALAN, P. V. The quest. *Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava, Nanjaipugalur, 1979, 59–60.

8. BALASUBRAHMANYA AIYAR, K. *The fundamental aspirations of man according to Indian thought.* KSRI, Madras, 1952.

9. BALBIR SINGH. *Foundation of Indian Philosophy.*

..see *VBD* III, 57.11.. [B.'s book is specifically a detailed rebuttal of the argument that Hindu thought has no ethics; ref. to treatment of the self as moral agent in classical orthodox schools; the Hindus contrived to make (the self) the mark and measure of human activity and experience characteristic respectively of ethics and rel.]..

Rev.: Leroy S. ROUNER, *PEW* 23, 402–03.

10. BALBIR SINGH. *The Conceptual Framework of Indian Philosophy.* Macmillan, 1976; xiv+354.

..Absolute; moral law; God; self; etc..

Rev.: T. R. RAJAGOPALA AIYAR, *BJ* (17.7.'77), 77–80; Swami TAPASYANANDA, *Ved Kes* 64, 70.

11. BANERJEE, N. V. *The Spirit of Indian Philosophy.* Arnold-Heinemann Publishers, New Delhi, 1974; 380.

..see 116 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.17]

12. BELVALKAR, S. K.; RANADE, R. D. *History of Indian Philosophy. Vol. II: The Creative Period.* Orient Book Reprint Corporation, New Delhi, 1974; 30+514.

..reprint of Poona 1927..

13. BEN-TATA, Victor. Indian philosophies: a western view. *Indian Horizons* 28 (3), 1979, 5–15. (Also, "Filosofías de la India: una vision occidental", [Spanish], *Papeles de la India* 8.3, 1980, 8–18; "Les philosophies de l'Inde: un expose occidental," [French], *Rencontre avec l'Inde* 8.1–4, 1981, 60–71), ICCR, New Delhi.

..attempts unclouding of some stern and stout prejudices.. the core of Indian philosophizing: craving for release – from impermanency, tension, suffering, contingency, finitude, obstruction, inhibition; the essence of the thought of release is the spontaneous cosmic dance, unobstructed and unruled.. *yoga* is applied non-dualism postulated by a mysterious observer of worldly pageants, the neutral undying subject without object proper, pure consciousness, a "third eye" omnipresent watching unperturbed the coming and going of things in their threefold pattern of individuation, conversion, and steeped centrifugal return..

14. BERNARD, T. *Hindu Philosophy.* 1981; xii+207.

..reprint of *VBD* II.57.8..

15. BHARATI, Ramananda. The story of Hindu philosophy. *AP* 42 (7), 1971, 292–297.

16. BHASHYANANDA, Swami. The philosophy and discipline of seeing God everywhere. *Ved. Kes.* 67 (5), 172–176.

..explains the paradox of God's omnipresence and our not seeing Him anywhere..

17. BIARDEAU, M. *Clefs pour la pensée hindoue.* Éd. Seghers, Paris, 1972; 248.

..a collection of essays, among them: "The man and the Absolute"; "Four Puruṣārthas"; etc...

Rev.: A. BAREAU, *RIIR* 185 (2), 235–6; Stefano PIANO, *Ind, Taur.* 2, 424.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18. BIARDEAU, M. L'activité et le principe spirituel humains dans le pensée brahmanique de la période classique. (in) *Problèmes de la Personne*, Paris, 1973, 65–80.

19. BIARDEAU, M. Les filosofías de la India. (Spanish). (in) *Historia de la Filosofia* – Vol. I, Madrid, 1973.

20. BISHOP, Donald H. (ed.). *Indian Thought: An Introduction.* Wiley Eastern, New Delhi, 1975; xv+427. (Also, Halsted Press, New York, 1975).

..19 essays in five parts.. Part I: Vedas (by V. MADHU-REDDY) and *Up.* (by TALGHATTI).. (in Vedic period, lg. was not conventional, as later; words were fluid in meaning, not rigid; with the passage of time, the progression in lg. was from concrete to abstract – words assumed a pluralistic rather than a particular single meaning thus greatly diminishing their connotation)..

Rev.: H. G. NARAHARI, *AP* (Mar.–April '76), 85–86; M. P. PANDIT, *Ved. Kes.* 62, 352–53; *Pr Bh* 80, 479.

21. BORSANI, G. S. *La filosofia indiana.* Casa editrice Dr. Francesco Vallardi societa editrice libraria, Milano, 1975–76; 20+671.

..(Vol. I in *Storia della Filosofia*).. Vedic; Brahmanic; extra-Brahmanic; modern..

Rev.: K. V. SARMA, *VIJ* 15 (2), 294–96; L. STERNBACH, *Ind. Taur.* 5, 325–26.

22. BOWES, Pratima. Eastern philosophy and Tagore's poetry. *VBQ* 40 (4), 1975, 286–303.

..Veda and *Up.* – source of some of T.'s passions, and of the powerful symbols, images, and concepts wh. he used to express his stance to the universe..

23. BOWES, Pratima. *Hindu Intellectual Tradition.* Allied Publishers, Delhi, 1978; xii+322.

..the web of Hindu intellectual trad. is woven around the transcendental reality.. ref. to failure of Indian intellectual leadership; failure to develop the concept of social justice based on the idea of social equality of man (wh. is diff. from the idea of equality before God).. the intellectual assumptions of Hinduism with its relativistic-pluralistic-organic contradictions are compatible with unity.. see 210 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. 28]

24. BRENTJES, B. Zum Problem von Humanismus und Menschenbild im Orient. *Wiss. Z. Univ. Jena* 21 (5–6), 1972, 795–825.

25. BUDDHA PRAKASH. The positivist character of Indian thought and culture. *QJ Indian Studies in Social Sciences* 1/2 (4), 1968, 162–167.

..see *VBD* III. 57. 22..

26. CHATTOPADHYAYA, Debiprasad. *Indische Philosophie.* Akad. Verlag, Berlin, 1975; 290.

..German transl. of *VBD* III. 57. 33..

Rev.: P. S., *ZDMG* 128 (1), 217–18.

27. CHATTOPADHYAYA, Debiprasad. *What is Living and What is Dead in Indian Philosophy?* People's Publishing House, New Delhi, 1976; xvi + 656.

..Marxist approach.. secularism, rationalism, and science-orientation – these are the ideas and attitudes wh., acc. to the author, make for progress.. all world-denying idealist philosophies (*Up.*, Mahāyāna Buddhism, *Advaita*) constitute the 'thesis'; Lokāyata, Sāṁkhya, Mīmāṁsā, Vaiśeṣika, Nyāya, Sarvāstitvavāda, Umāsvāti's exposition – these constitute the 'antithesis'.. discusses sources and social functions of idealism in Indian context..

Rev.: PRATAP CHANDRA, *IHR* 4 (2), 476–79; S. S. Raghavachar, *Pr Bh* (May '78), 226–30 (rev. articte).

28. CHATTOPADHYAYA, Debiprasad (ed.). *Studies in the History of Indian Philosophy.* K. P. Bagchi and Co., Calcutta; Vol. I (The proto-hist. and Vedic period), 1978, xi + 275; Vol. II (The early Indian sects and secular philosophies of the post-Vedic period), 1978, 191; Vol. III (Jainism and Buddhism), 1979, 300.

..anthology of articles by scholars, eastern and western.. e. g. Vol. I: R. P. CHANDA, "The Indus valley in the Vedic period" (1–4); "Survival of the prehist. civilization of the Indus valley (5–19); R. N. DANDEKAR, "Twenty-five years of Vedic studies" (77–109); F. EDGERTON, "Upaniṣads: what do they seek and why?" (110–140); W. RUBEN, "Uddālaka and Yājñavalkya: materialism and idealism" (141–156); S. K. DE, "Vedic and epic Kṛṣṇa" (237–242); Vol. II: H. JACOBI, "A contribution towards the early hist. of Ind. philos."; Vol. III;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

A. N. RAY, "The Māṇḍūkya Upaniṣad and the Kārikās of Gauḍapāda" (276–281)..

29. CHATTOPADHYAYA, Pratima. *Sāṁkhya Elements in Vedic and Purāṇic Thought*. DD, Calcutta Univ., 1982.

30. CHENNAKESAVAN, Sarasvati. *Concepts of Indian Philosophy*. Orient Longman, Delhi, 1976; xv+258. (Also, South Asia Books, Columbia, Mo., 1976).

31. CHETHIMATTAM, John B. *Patterns of Indian Thought. A Students' Introduction*. Geoffrey Chapman, London, 1971; viii+172. (Also, Orbis, Maryknoll, 1971).

32. CHINMAYANANDA, Swami. Our heritage: ancient Indian philosophical thought. *G. D. Birla Fel. Vol.*, Pilani, 1977, 393–398.

..chief motivation of Vedic philosophy: search for a basic unity underlying the apparent multiplicity of the ceaseless change in the universe.. brief notes on diff. *Up*. .. (on *ācāryas*)..

33. CLINE, Platt. What Vedanta means to me. *Vedanta and the West* 192, Hollywood, 1968, 56–63.

34. CONIO, Caterina. *Il pensiero indiano. Introduzione bibliografico-metodologica*. Celuc, Milano, 1972; 169.

Rev.: Stefano PIANO, *EW* 23, 210–11.

35. CONIO, Caterina. *Mito a filosofia nella tradizione indiana. La cosmogonie nei Mahāpurāṇa*. Studi di filosofia 10, Milano, 1974; 194.

Rev.: Mario PIANTELLI, *Ind. Taur.* 2, 425–27.

36. DASGUPTA, S. N. *A History of Indian Philosophy*. 1976; 2500.

..five vols. .. reprint..

37. DEANE, Elizabeth. *Wisdom of the East*. Peter Pauper, Mount Vernon, 1970; 72.

..precious jewels of great wisdom garnered from the sages of India and the Far Orient..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.44]

38. DE CHAUDHURY, H. K. The Indian attitude to life. *BRMIC* 24 (4), 1973, 136–142.

..from the pts. of view of diff. systems of thought..

39. DE MORA, Juan Miguel. *La filosofia en la literatura sáuscrita.* UNAM, Mexico, 1968; 117.

40. DESAI, Mahendrakumar M. (Kumar). Veda, upaniṣad, gītā ane sāṁkhyamān utkrāntinā ullekho. (Guj.). *Svādhyāya* 19 (1), 1982, 29–39.

..*Puruṣasūkta*, *Nāsadīyasūkta*, *Kaṭha-Up*. 2. 6. 1, *TUp*. 5–6..

41. DESHPANDE, Madhav. History, change and permanence: a classical Indian perspective. (in) Contributions to South Asian Studies 1, OUP, Delhi, 1979, 1–28.

..pragmatic theory of epistemology.. theory of four ages.. conception of hist. as developed by the trad. of Sk. grammarians.. in *Purāṇas* and *Dharmaśāstra*: a kind of hist. syncretism – an absence of crit. hist. perspective.. diff. bet. Vedic heroes and sages and later Brāhmaṇas and Kṣatriyas is quite considerable.. *ṚV*-Aryans were very much conscious of Aryan-non-Aryan distinction; by the end of the *Br*.-period, speakers of Sk. lg. were already a mixed people.. see 65.64 below..

42. DEUSSEN, Paul. *Outlines of Indian Philosophy*, with an appendix on the philosophy of the Vedanta in its relation to occidental metaphysics. ESS Publications, Delhi, 1976; 70.

43. DEUTSCH, Eliot; VON BUITENEN, J. A. B. (ed.). *A Source-Book of Advaita Vedānta.*

..see *VBD* III. 30. 17 and also 30. 39 above..

Rev.: Richard BROOKS, *PEW* 23 (4), 551–56; P. NAGARAJA RAO, *Ved. Kes.* 60, 38; J. F. STAAL, *IIJ* 15, 138–40; M. K. VENKATARAMA IYER, *Pr Bh* (Aug. '73), 357–58.

44. DEVARAJA, N. K. *The Mind and Spirit of India.*

..see *VBD* III. 57. 53.. concerned with different forms of cultural consciousness as expressed in classical Hindu lit... tension bet. sensual pleasures and the possibility of realizing an infinite goal.. total absence of rational socio-political and ethical philosophy in India.. the acceptance of Veda as a source of knowledge

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

thwarted the development of a materialist philosophical world-outlook.. see 210 below..

Rev.: E. SLUSZKIEWICZ, *RO* 35 (2), 157–61.

45. DEVARAJA, N. K. Philosophy as self-knowledge: a humanist approach. *Anviksiki* 4 (1–3), Varanasi, 1971, 79–86.

46. DEVARAJA, N. K. Religion and philosophy. *Charudeva Shastri Fel. Vol.*, 1974, E 354–358.

..how philos. can render useful service to rel. ..

47. DEVARAJA, N. K. What is living and what is dead in traditional Indian philosophy. *PEW* 26 (4), 1976, 427–442.

..see 27 above.. contemporary relevance of the traditional; three criteria: developed awareness wh. includes all the information about past ages and cultures; adequate theory or conception of man; capacity to strengthen the attitudes embedded in the discovery of new sources of happiness in our time.. ancients failed to make a distinction bet. science and philosophy; positivistic insistence on verifiably meaningful or empirically testable utterance.. Absolute – diff. from the phenomenal world? (if so, it can't explain that world) or a factor within the world? (if so, it shd. be accessible to us in some manner in our experience).. much of Indian epistemology (Hindu, Buddhist, and Jaina) remains meaningful for modern students of philosophy.. are there any elements in the Indian ethico-rel. thought that may be helpful to the modern man in reconstructing his rel. and moral ideas?.. *dharma-mokṣa*: conflict? incompatibitity? .. moral and other types of value intuitions *preceded* the formulation of rational metaphysical systems; therefore, same sets of values were recommended by diverse philosophical world-views.. *ahiṁsā* and *anāsakti*.. *maitrī*, *karuṇā*, *muditā*, *upekṣā* – four *brahmavihāras* are relevant to the rel. quest of modern intellectual..

48. DIKSHIT, Jagadish. *Brāhmaṇa tathā bauddha vicāradhārā kā tulanātmaka adhyayana*. (Hindi). Eastern Book Linkers, Delhi.

..see 56.12 above..

49. DOLKE, Suresh M. Ācārya Daptarī yāṁce tattvajñāna. (Marathi). *Navabhārata* 34 (10); 35 (1).

50. DVIVEDI, Rajendra Prasad. Brahmacintanaparaṁparāyā vikāsaḥ. *Paramārthasudhā* 3 (1–3), 1980.

..serially..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57, 61]

51. ED. The spiritual warfare. *Pr Bh* 84, Jan. 1979 and Feb. 1979.

..ref.: *BAU* I. 3. 1–28; *ChUp* I. 2. 1–9..

52. EIDLITZ, W. *Der Sinn des Lebens. Der indische Weg zur liebenden Hingabe.* Olten und Freiburg, 1974; 191.

53. FAUSSET, H. L. *The Flame and the Light.* The living truths of Buddhism and the Vedas. Meanings in Vedanta and Buddhism. 1976; 232.

..repr. of 1958 ed. ..

54. FEIBLEMAN, James K. *Understanding Oriental Philosophy: A popular account for the western world.* Horizon Press and New American Lib., 1976–77; Vol. I: 303; Vol. II: 293.

Rev.: Richard K. PAYNE, *PEW* 28, 376–78.

55. FILLIOZAT, J. *Les philosophies de l'Inde.* PUF, 1970; 127.

Rev.: A. BAREAU, *RHR* 193.

56. FRANCI, G. R. *Studi sul pensiero indiano.* Bologna, 1975.

57. FRAUWALLNER, E. Der arische Anteil an der indischen Philosophie. *WZKM* 46, 1939, 267–291.

..summary: *ZDMG* 92 (2–3), 1938, *9–*10..

58. FRAUWALLNER, E. Bedeutung der indischen Philosophie. *Der Orient in deutscher Forschung*, Leipzig, 1944, 158–169.

..summary: *ZDMG* 96 (3), 1942, 40–42..

59. FRAUWALLNER, E. Der Stand der Erforschung der indischen Philosophie. *ZDMG* 105, 1955, 55–56.

60. FRAUWALLNER, E. *History of Indian Philosophy.* Mot. Ban., Delhi, 1973; Vol. I: lii + 400; Vol. II: x + 265.

..English transl. by V. M. BEDEKAR of the German original.. Vedic philosophy dealt with in Vol. I..

61. GANDHI, V. R. *The Systems of Indian Philosophy.* Shri Mahavira Jaina Vidyalaya, Bombay, 1970; 45 + 148.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(ed. K. K. DIKSHIT)..

Rev.: W. HALBFASS, *JAOS* 93, 384–85.

62. GARBE, Richard. *Philosophy of Ancient India.* Anand Prakashan Sansthan, 1980.

..(ed. K. N. MISHRA).. reprint.. (1) Hindu monism; (2) Outlines of a hist. of Ind. philos.; (3) The philos. of ancient India..

63. GERBER, W. (ed.). *The Mind of India.* 1977; xxxii + 256.

..reprint of *VBD* III. 57. 65..

64. GIRI, K. S. V. *Constructive Philosophy of India,* Vol. I.

65. VON GLASENAPP, H. *Die Philosophie der Inder. Einführung in ihre Geschichte und ihre Lehren.* Kröners Taschenausgabe 195, Stuttgart, 1974; 517.

..3rd ed. of *VBD* II. 57. 68..

66. GONDA, J. Duality in Indian thought. *Thèta-Pi* 2, Leiden, 1973, 1ff.

67. GRIMM, George. *Perennial Questions: The Fundamental Religious Problems and their Solution in Indian Thought: An Introduction to Philosophical Religions.* Mot. Ban., Delhi, 1979; vii + 64.

..(transl. from German into English by Ch. PONISCH-SCHOENWERTH; ed.: M. KELLER-GRIMM and M. HOPPE).. for both the Vedas and the Buddha, the primary longing – the primary impulse in all beings, is the very compass pointing to the direction that solution is to be found in..

68. GUPTA, B. S. Western response to Indian thought. *SP,* 27 AIOC, Kurukshetra, 1974, 266–267.

69. GUPTA, N. L. *Prācīna bhārata ke ācārya aura unakī upalabdhiyān.* (Hindi). Chetna Prakashan, Nagpur, 1979; 15 + 176.

70. GUPTA, Shanti Nath. Axiological basis of Indian culture. *S. P. Kanal Fel. Vol.,* 1976.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.80]

71. GUPTA, S. K. *Bhāratīya darśana ke sampradāya.* (Hindi). Bharatimandir Anusandhanashakha, Jaipur, 1974; 288.

72. GURU DUTT, K. Philosophy of Śakti-worship. *Brahmavadin* 1 (3), 1972, 107–116.

73. HACKETT, Stuart C. *Oriental Philosophy. A Westerner's Guide to Eastern Thought.* Univ. of Wisconsin Press, Madison, 1979; viii+242.

..descriptive analysis of Chinese and Indian traditions.. [Rev.: three attitudes of a Westerner towards oriental trad.: (1) no value or validity; therefore, reject; (2) 'good-but' response; (3) a more satisfying alternative in eastern trad.; therefore, repudiate one's own heritage.. the present book is an example of the second attitude]..

Rev.: Donald H. BISHOP, *PEW* 31 (2), 244–45.

74. HALBFASS, W. *Indien und Europa. Perspektiven ihrer geistigen Begegnung.* Schwabe, Basel/Stuttgart, 1981; 550.

75. HARSH NARAIN. Vedic origins of the Sāṅkhya dialectic. *Sambodhi* 4 (1), 1975, 21–33.

..Sāṅkhya dialectic owes its origin to Vedic cosmogony, viz., (a) to the well-known cosmic trilogy of Vedic texts; (b) to the cosmogonic trilogy of creation, preservation, and destruction, and (c) to the creation-hymns of the *ṚV*..

76. HARSH NARAIN. *Facets of Indian Religio-Philosophic Identity.* Delhi, 1983; 147.

77. HARTSHORNE, Charles. Theism in Asian and Western thought. *PEW* 28 (4), 401–411.

78. HATTIANGADI, J. H. Why is Indian philosophy mystical? *JIP* 3 (3–4), 1975, 253–258.

79. HERBERT, Jean. *Spiritualite hindoue.* A. Michel, Paris, 1971; 573.

..(Spiritualites vivantes 8, ser. Hindouisme)..

80. HERMAN, A. L. *An Introduction to Indian Thought.* Prentice-Hall, Englewood Cliffs, 1976; xv+301.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..brief hist. survey of pre-Aryan and Aryan civilizations.. philos. of *ṚV*, *Up.*, *BG*. mainly dealt with.. Vedic : a rel. view with the sacrifice bridging the gulf bet. man and god.. *Up.* emphasize the primacy of the self wh. man is enjoined to realise..

Rev. : J. Bruce LONG, *JAS* 36 (4), 777–78; Paul MUNDSCHENK, *PEW* 32 (1), 120–22; M. P. PANDIT, *Ved. Kes.* (Dec. '77), 286.

81. HIRIYANNA, M. *Outlines of Indian Philosophy*. London, 1967; 420.

..6th impression..

82. HIRIYANNA, M. *The Essentials of Indian Philosophy*. Bombay, 1973; 216.

..8th impression..

83. *History of Indian Philosophy and Religion*. (Jap.). Tokyo, 1973; 438.

..first publ. in 1969..

84. HOFFMANN, Yoel; SCHARFSTEIN, B. A. *Philosophy East Philosophy West*.

..see 193 below..

85. HUTCHINSON, John A. *Living Options in World Philosophy*. The Univ. Press of Hawaii, Honolulu.

..considers twelve of world's living philosophies..

86. *Indische Weisheit: Vier Hauptwerke der Philosophie und Religion*. Brill, Leiden; 240.

..Vol. 2: *Upanischaden*..

87. ISHERWOOD, Christopher. Essentials of Vedānta. *Vedanta and the West* 197, Hollywood, 1969, 7–21.

..Ultimate Reality has both external and internal aspects : *brahman* = external aspect; *ātman* = internal aspect..

88. JAMASPASA, K. M. Mind and destiny in ancient Aryan philosophy. *GJV*, VSM, Poona, 1982, 121–122.

89. JOHNSON, Clive. Vedānta: a religion and way of life. *Vedanta and the West* 196, 1969, 52–63.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.96]

..Vedānta teaches three principal truths: (1) man's real nature is divine; (2) purpose of life is to discover that divinity; (3) truth is universal and to be found in all religions..

90. JOSHI, N. V. *The Three Fountainheads of Indian Philosophy*. Somaiya Publications, Bombay, 1972; 148.

..on *prasthānatrayī* (from the standpt. of the metaphysics of individuation).. (out of epistemological, axiological, and ontological methods, the ontological method is the only one capable of grasping the true nature of reality).. see 91 below..

Rev.: Hiranmay BANERJI, *JASBen* 19, 87–89; P. S. NAIDU, *Pr Bh* (Aug. '73), 356–57; P. NARASIMHAYYA, *BJ* (15.4.'73) 85–86; K. E. PARTHASARATHY, *AP* (May '73), 230–31.

91. JOSHI, N. V. *Indian Philosophy from the Ontological Point of View*. Somaiya Publications, Bombay, 1977; viii+290.

..sequel to 90 above.. right approach to philosophy consists in conceding primacy to ontology by subordinating logie to it.. (acc. to the ontological pt. of view, the human self is an expression of Being, and, therefore, its yearning for the feeling of harmony with the whole is the *sine qua non* of its existence in the world.. ontological view is represented by Veda and *prasthānatrayī*, the logical view by Jainism and Buddhism)..

Rev.: K. S. RAMAKRISHNA RAO, *BJ* 27 (17), 77–78; R. SINARI, *ToI* (9.4.'78), 10.

92. KAMBI, V. S. *Forms of Indian Philosophical Literature and Other Papers*. Shri Vidya Prakashan, Dharwar, 1979; ii+ii+105.

93. KANAKURA, Y. *Studies of Indian Philosophy and Buddhism*. 1974; viii+418.

..*Ait. Up.*, *Sūrya-Up.*, *Skanda-Up.*, *Mandala-Br.-Up.*, *Yogatattva-Up.*..

94. KANEY, K. D. Spontaneous-dialectical aspects in ancient Indian philosophy. *Dar. Int.* 15 (3), 1975, 20–30.

95. KAPALI SASTRI, T. V. *Lights on the Ancients*. Dipti Publications, Pondicherry, 1975; 107.

..(reprint of 1954)..

96. KAPUR SINGH. Nature of Indian philosophy. *Sikh Rev.* 23 (No. 261), 1975, 17–21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

97. KARAN SINGH. India's message to the world. *Indian Horizons* 30 (2), 1981, 5–10.

..India has never been a continent unto itself; from very early times, India had displayed a truly remarkable capacity to assimilate numerous currents of thought and ideas from outside and adapt them so as to give them a peculiarly Indian stamp (cf. *ṚV*: *ā no bhadrā kratavo yantu viśvataḥ*).. India was also a major source of disseminating ideas to outside world.. five seminal ideas constituting the essential core of India's message: (1) unity of mankind; (2) harmony of religions – accepting all religions positively and gladly; (3) divinity of the individual; (4) synthesizing and syncretizing capacity – capacity to balance, to harmonize disparate concepts and apparently contradictory movements; (5) scheme of cosmic values..

98. KASHYAP, R. A. (ed.). *Ancient Insights and Modern Discoveries*. Bh. Vid. Bh., Vols. 36 and 37, Bombay, 1978; 269.

..(Proceedings of the Symposium: 30.4 and 1.5.1977)..

99. KESARCODI-WATSON, Ian. *Eastern Spirituality: Godhood of Men*. Agam Prakashan, Delhi, 1976; 155.

..collection of essays..

100. KESARCODI-WATSON, Ian. *Studies in Hindu Wisdom*. Allied Publishers, Bombay, 1981.

101. KESHAVADAS, S. *Gayatri, the Highest Meditation*. Vantage Press, New York, 1978; 172.

..*mantrayoga*; *sandhyāvandana*..
Rev.: P. B., *Pr Bh* (Aug. '80), 358–59.

102. KOLLER, John M. *The Indian Way*. Macmillan Publishing Co., New York, 1982; 416+illustr.

..traces the evolution and diversity of Ind. rel. and philos. during the many centuries of their development..

103. KRISHNANANDA, Swami. An overview of India's wisdom. *BJ* 28 (15), Mar. 1982, 15–19.

..[introd. to the author's *A Short History of Religious and Philosophic Thought of India*].. Veda, *Up.*, *MBh.*, etc. ..

104. KRISHNANANDA, Swami. A survey of Indian thought. *The Divine Life* 44 (11), 1982, 376–379.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57, 114]

105. KRISHNA WARRIER, A. G. The teaching of philosophy in ancient India. *MO* 3, 1970, 111–117.

106. KULENOVIC, Tvrtko. [Eastern thought and modern science: similar approaches to the world of nature in classical Asian philosophy and modern science]. *Encyclopaedia Moderna* 17, Zagreb, 1971–72, 21–26.

107. KULENOVIC, Tvrtko. [East and West on human situation: similar approaches to the human world in classical Asian philosophy and modern western thinking]. *Encyclopaedia Moderna* 20, Zagreb, 1972, 43–48.

108. KULKARNI, B. R. Ethical and religious aspects of absolutistic philosophy. *Charudeva Shastri Fel. Vol.*, 1974, E 365–372.

..(1) doctrine of absolutism in *Up.*, *Māṇḍūkya-Kārikās*, etc.; (2) ethics and rel. are not only possible but also necessary on absolutistic hypothesis; (3) doctrine of *advaita bhakti* advocated by mysticism..

109. KUNHAN RAJA, C. *Some Fundamental Problems in Indian Philosophy*. Mot. Ban., Delhi, 1975.

..reprint of *VBD* III. 57. 99..

110. LACOMBE, Olivier. *Indianité. Études historiques et comparatives sur la pensée indienne*. Les Belles Lettres, Paris, 1979; 213.

111. LACY, Creighton. *The Conscience of India*. Holt, Reinehart and Winston, New York, 1965.

112. MAHADEVAN, T. M. P. Philosophical trends v. history of India: orthodox systems. *Indian Philosoph. Annual* 3, Madras, 1967, 237–251.

113. MAHADEVAN, T. M. P. *Invitation to Indian Philosophy*. Arnold Heinemann, New Delhi, 1974; xx + 435.

Rev.: S. P. DUBEY, *Pr Bh* (Mar. '76), 157–58.

114. MAHADEVAN, T. M. P. *Gauḍapāda: a Study in Early Vedānta*. Univ. of Madras, 1975; 292.

..4th ed..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

115. MAHADEVAN, T. M. P. Professor Krishna Chandra Bhattacharya : his adventures in Advaita. *BRMIC* 27 (6), 1976, 123–129.

..serially..

116. MAITRA, Madhusudan. Misleading characterisation of Indian philosophy. An examination of the views of Dr. N. V. Banerjee. *SP*, 31 AIOC, Jaipur, 1982, 460–461.

..see 11 above.. [B.'s views : (1) doctrine of *karma*, rebirth, *saṁsāra* not an integral part of, or even compatible with, the central philos. position of diff. Ind. philos. schools; (2) improper to characterise Ind. philos. schools as pessimistic, spiritualistic, or religious (these adjectives based on extra-logical reasons; (3) *āstika-nāstika* classification of Ind. philos. schools not strictly valid; (4) unreasonable and misleading to hold that the concept of liberation is one of the ties wh. bind the diff. schools – radical disagreement re the content of the concept; (5) diversity of views re the ontological status of the self and of the world].. all these contentions of B. are examined and shown to lack cogency and logical viability..

117. MALL, Ram Adhar. *Studie zur indischen Philosophie und Soziologie. Zur vergleichenden Philosophie und Soziologie.* Anton Hain, Meisenheim am Glan, 1974; x + 194.

..Monographien zur philosophischen Forschung 120.. see 65.84 below..

Rev. : A. BHARATI, *Anthropos* 72, 332–34.

118. MANNING, Charlotte. *Story of Indian Philosophy.* Varanasi, 1982; 117.

119. MARATHE, M. P. Some perspectives of research in Indian philosophy. *JUPHS*, No. 39, 1974, 11–18.

..three serious drawbacks : (1) the knowledge of Ind. philos. is derived from second-hand sources; (2) the ghost of studying Ind. philos. systemwise haunts us; no emphasis on a particular thinker; (3) special dependence on western thinkers..

120. MATILAL, B. K. *Epistemology, Logic, and Grammar in Indian Philosophical Analysis.* Janua Linguarum, Ser. Minor 111, Mouton, 1971; 183.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.128]

121. MAX MÜLLER, F. *The Six Systems of Indian Philosophy.* 1971; 32+478.

..(reprint)..

122. MAX MÜLLER, F. *Theosophy or Psychological Religion.* Asian Educational Service, New Delhi, 1978; xxiii+585.

..(reprint)..

123. MAX MÜLLER, F. *The Vedānta Philosophy.* 1979; viii+180.

..(reprint of 1894)..

124. MAYEDA, Sengaku; KURATA, Haruo. Problems of ritualistic philosophy in India (I). (Jap.). *AORS* 12/13, Suzuki Res. Foundation, Tokyo, 1975–76, 77–100.

..(a study of Mādhava's *Sarvadarśanasaṁgraha* XII).. Vedic sources..

125. MAZZARINO, V. Oriente e occidente nella letteratura dedicata all'incontro tra due culture: un rapporto preliminare. *RSO* 52 (1–2), 1978, 55–89.

126. MCDERMOTT, Robert A. (ed.). *The Essential Aurobindo.* Shocken Books, New York, 1973; x+258.

Rev.: Troy ORGAN, *PEW* 26, 352–356.

127. MCDERMOTT, Robert A. (ed.). *Six Pillars: Introductions to the Major Works of Sri Aurobindo.* Wilson Books, 1974; vi+198.

..(Correspondence: *PEW* 26. 4, 487–492).. [ORGAN's rejoinder to R. A. M.'s reply: Aurobindo is not a philosopher in the western sense of the term.. the *sine qua non* of philos. is argument; a philosopher is known not by *what* he propounds but by *how* he propounds; he presents his views as the conclusion of arguments.. philos. must be identified with analysis, not with vision]..

Rev.: Troy ORGAN, *PEW* 26, 352–56.

128. MISHRA, K. N. *The Philosophy of Ancient India.* 1980; 88.

...47

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

129. MISHRA, Shri Narayan. Bhāratīya darśana – eka mano. vaijñānika viśleṣaṇa. (Hindi). *Prajñā* 17 (2), 1972, 54–58.

..*duḥkhanivṛtti* is the real aim of life, and it can be obtained only thro' *ātmajñāna*..

130. MISRA, G. *Analytical Studies in Indian Philosophical Problems*. Utkal Univ., Bhubaneshwar, 1971; 116.

131. MONIER-WILLIAMS, M. *Indian Wisdom*. 1978; 575.

..reprint of *VBD* III. 57. 118..

132. MOOKERJEE, Jatil Coomar. Nature and classification of philosophical enquiry. *Satkari Mookerji Fel. Vol.*, 1969, 520–523.

133. MOOKERJEE, Jatil Coomar. Rise of the Indian philosophical schools : its impact on culture. *BRMIC* 26 (8), 1975, 176–181.

..pre-*Up*. source of philosophy; Vedic and *Up*. sources..

134. MOOKHERJI, Sudhansu Bimal. *India's Empire of Mind*. L. N. Agarwala, Agra, 1973; xii + 167.

Rev.: K. K. CHATTERJEE, *Pr Bh* (June '74), 237.

135. MORRETTA, Angelo. *Il pensiero Vedānta*.

..*Lo spirito dell' India* (*VBD* III. 57. 127); *Civiltà mnemonica*..

136. MUKERJEE, Pratul Chandra. Philosophy of religions. *Hindutva* 7 (11–12), 1977.

137. NAGARAJA RAO, P. Prof. M. Hiriyanna's contribution to the study of Indian philosophy. *MO* 5, 1972, 82–86.

138. NAGARAJA RAO, P. *Fundamentals of Indian Philosophy*. Indian Book Co., New Delhi, 1977; 205.

139. NAKAMURA, H. Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan.

..*VBD* III. 57. 140.. revised ed. ..

Rev.: E. SŁUSZKIEWICZ, *RO* 33 (2), 161–170.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.148]

140. NAKAMURA, Hajime. *Orthodox Philosophical Systems.* (*The Fourth Chapter*). Hokuseido Press, Tokyo, 1973; 2+21+18+15+16+60+76+5.

..mimeograph..

141. NAKAMURA, Hajime. *Parallel Developments. A Comparative History of Ideas.* Kodansha, Tokyo, 1975; xx+567.

142. NAKAMURA, Hajime. [The Philosophy of Early Vedānta]. (Jap.). Iwanami Shoten, Tokyo, 1981; 21+11+663.

..suppl. contains: "Yājñavalkya and other Upaniṣadic thinkers in a Jaina trad." (= *ALB* 31–32, 216–228)..

Rev.: J. W. DE JONG, *IIJ* 25 (2), 137–38.

143. NARAVANE, V. S. *The Elephant and the Lotus.* Essays in Philosophy and Culture. 1965; xii+261+22 pl.

..generally interprets Indian culture in a spirit of synthesis..

144. NAUDOU, J. L'analyse ternaire de la nature dans le pensée indienne. *RHR* 197 (1), 1980, 7–26.

145. NIGAM, R. L. Spiritual values in Indian life. *Radical Humanist* 34 (4), 1970, 10–11.

146. OBERHAMMER, G. (ed.). *Epiphanie des Heils.* Publ. of the De Nobili Res. Library – 9, Wien, 1982; 256.

..zur Heilsgegenwart in indischer und christlicher Religion..

147. OPPER, S. Michael. *An Analysis of the Impact of Oriental Philosophy on the Contemporary Art of the West.* DD, Calif. Inst. of Asian Studies, 1970; 516.

148. ORGAN, Troy Wilson. *Western Approaches to Eastern Philosophy.* Ohio Univ. Press, Athens, 1975; 282.

..[1. There is no E. P. that can be sharply identified, because there are so many and varied E. P. s; 2. E. P. s encompass not only speculations but also life-styles; 3. paucity of ref. to science and scientific method in E. P.; 4. Eastern philosophers are not necessarily the best teachers of E. P.; 5. philos. for the Easter-ner is not something wh. can be *argued for* – it is a kind of 'poetry of the self'; 6. there is more existential 'tone' in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Eastern than in Western philosophies.. Indian philos. is essentially for the elite.. Indian aesthetics: art as *kāma*, as *līlā*, as *māyā*, as *yoga*, as *anubhava* (*rasa* and *bhāva*), as *pramāṇa*, as *sādhana*]..

Rev.: Dale REAPE, *PEW* 28 (3), 390-93.

149. ORGAN, Troy. Polarity, a neglected insight in Indian philosophy. *PEW* 26 (1), 1976, 33-39.

..main thrust of *Up.* is that reality is one; yet dualistic metaphysical insights can be located: *brahman* – *mūrta* and *amūrta*, *kāla* and *akāla*.. Sāṁkhya has to be regarded as the earliest philos. system of Indian trad.; it was probably after the formulation of the earliest Sāṁkhya philos. that Vedic lit. was designated as *śruti* and *Up.* were recognized as apex of trad. ..

150. PANDEYA, Ram Prasad. *Hindu Thought*. Arya Book Depot, New Delhi, 1976; xi+133.

..Vedic origins.. *Kaṭha-Up.* ..

151. PANGBORN, Cyrus R. Analysis of a cliché: Eastern spirituality and western materialism. *CAS* 3, 1973, 109-118.

152. PANIKKAR, R. Zur Einführung in die indische Weltanschauung. *Stimmen der Zeit* 170, 177-185.

153. PARSONS, Howard L. *Man East and West: Essays in East-West Philosophy*. B. R. Grüner (Philos. Currents 8), Amsterdam, 1975; xi+211.

..a philos. and somewhat hist. study of ideas about the nature, values, and fulfilment of man.. Indian and Chinese trad. in the East..

154. PENSA, Corrado. La meditazione: interpretazioni, significati, valori. *Uomo e Società nelle religioni Asiatiche*, Rome, 1973, 53-65.

155. PIATIGORSKY, A. M. Knowledge as a sign of personality in the spiritual culture of ancient India. (Russ.). *Tartu Oriental Stud.* 2, 1973, 216-265.

..(English summary)..

156. PLOTT, John. *Global History of Philosophy*. Mot. Ban., Delhi; Vol. I: 1977, xix+240; Vol. II: 1979, xxiii+344; Vol. III: 1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.164]

..(in collaboration with James Michael DOLIN, Russel E. HATTON, Paul D. MAYS).. Vol. I: The Axial Age, c. 500 B. C.: the emergence of systematic philosophy out of mythological consciousness and the establishment of the diff. basic types of philosophical systems in India, China, and Greece; Vol. II: The Han-Hellenistic – Bactrian Period, 250 B. C. – 325 A. D.; Appendix: "The problem of periodization" (refutation of East-West and other stereotypes and dichotomies and prefiguration of significant trans-Eurasian developments); Vol. III: The Patristic-Sūtra Period, 325–800 A. D. .. no isolated heroes in the global hist. ..

Rev.: (Vol. I) *PEW* 28, 385–86; (Vol. II) Wallace GRAY, *PEW* 31, 555–56.

157. PLOTT, John; GRAY, Wallace. *New Keys to East-West Philosophy.* Asian Res. Service, Hongkong.

158. PLOTT, John; MAYS, Paul D. *Sarva-Darśana-Saṅgraha.*

..*VBD* III. 57. 156..

Rev.: G. CHEMPARATHY, *OLZ* 71 (5), 496–98.

159. POTTER, Karl H. Realism, speech-acts and truth-gaps in Indian and Western philosophy. *JIP* 1 (1), 1970, 13–21.

160. PRABHAVANANDA, Swami. *Spiritual Heritage of India.* Sri Ramakrishna Math, Madras, 1977; 374.

..first Ind. ed. of *VBD* III. 57. 160..

Rev.: Swami MUKHYANANDA, *PrBh* (May '78), 237–38.

161. PRAJNANANANDA, Swami. *Schools of Indian Philosophical Thought.* Calcutta, 1973; 360.

162. PRATAP CHANDRA. *The Hindu Mind.* IIAS, Simla, 1977; viii+152.

..generalizations about ancient Indian and Hindu mind historically examined..

Rev.: SHAM LAL, *ToI* (2. 6. '80).

163. PRATAP CHANDRA. Ideological discord in ancient India. *Quest* 99, 1976, 9–17.

164. PULIGANDLA, R. *Fundamentals of Indian Philosophy.* Abingdon Pr., Nashville, Tenn., 1975; 363.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..methods, tempers, goals of Ind. philos. ..

Rev.: Ashok MALHOTRA, *PEW* 27 (2), 230–31.

165. PUROHIT, Bhai Shankar. Bhāratīyā tattvavicārotkrāntiḥ. *Saṁvid* 10 (3), 1974, 18–34.

166. RADHAKRISHNAN, S. *Indian Philosophy*. London, 1966–1971; Vol. I: 738; Vol. II: 807.

..(2nd ed., 8th and 9th impressions)..

167. RADHAKRISHNAN, S. *La filosofia indiana: dal Veda al buddhismo*. Bibliotheca di cultura filosofica, 42, G. Einaudi, Torino, 1974; 767.

..(transl. into Italian by Emilio AGAZZI)..

168. RADHAKRISHNAN, S.; MOORE, C. A. (ed.). *A Source Book in Indian Philosophy*. Princeton, 1973; 31 + 684.

..4th paperback printing of *VBD* III. 57. 163..

169. RAGHAVACHAR, S. S. Scope for research in Indian philosophy. *MO* 3, 1970, 118–123.

170. RAGHAVAN, V. The spectrum of Indian thought. *ABORI*, DJ Vol., 1978, 829–834.

171. RAJAGOPALACHARI, C. Potentialities of Hindu philosophy. *Divine* 31 (10), 393–400.

172. RAJU, P. T. *The Philosophical Traditions of India*. George Allen and Unwin, London, 1971; 256. (Also, Univ. of Pittsburgh Press, 1972).

..*VBD* III. 57. 169.. from *ṚV* to modern Indian Vedāntins.. classical Indian philosophies may be characterized as philosophies of life – for life there has to be a trad. of action and of its metaphysical implications (*Mīmāṁsā*); trad. of the forms and methods of understanding (*Nyāya-Vaiśeṣika*); trad. of the self and of methods of knowing the self (*Sāṁkhya-Yoga*); trad. for explaining the underlying unity of the self and the surrounding world (*Vedānta*); the others are reactions to some of the excesses and extremes of *Mīmāṁsā* in some form or another..

Rev.: Antonio T. DE NICOLAS, *PEW* 23 (1–2), 262–65.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57. 182]

173. RAMACHANDRA RAO, S. K. *Origins of Indian Thought.* Univ. Press, Bangalore, 1972.

174. RAMAMURTY, A. Does Indian philosophy rest on a mistake? *MR* 128 (2), 1971, 129–136.

175. RANADE, Eknath (ed.). *Religious Philosophies of Indian Origin.* Vivekananda Kendra, 1977; xix + 327 + 16 + illust.

176. RANGANATHANANDA, Swami. Education, science, and spirituality in the light of Vedānta. *Pr Bh*, June and July 1976.

177. RAO RAYAPATI, J. P. *Early American Interest in Vedanta.* Asia, New York, 1973; x + 133.

Rev.: Dale RIEPE, *PEW* 25 (2), 246–47.

178. REGAMEY, C. Erbe des Ostens. Menschseins Ideale in den orientalischen Kulturen – Indien. *As. Stud.* 13, 1960, 55–81.

179. REYNA, Ruth. *Introduction to Indian Philosophy.*

..see *VBD* III, 57, 180...

Rev.: M. P. PANDIT, *Ved.Kes*, 59, 556; E. STEINKELLNER, *JAOS* 93 (3), 383.

180. RIEPE, Dale. Major factors in American concern for Indian thought. 27 *PICO*, Ann Arbor, 1969, 394–395.

181. RIEPE, Dale. *The Philosophy of India and its Impact on American Thought.* Charles A. Thomas (American Lectures in Philosophy), Springfield, 1970; xvii + 339 + 10 illust.

..see *VBD* III, 57, 183.. [rev. by MAYEDA: (1) major source of American awareness of Ind. philos. has been German influence; (2) five factors largely responsible for Am. concern for Ind. thought; (3) none of American philosophers cd. renounce his Americanism; still there is attempt to fit Ind. thought into the optimistic pragmatic Am. temper; (4) the results from the study of Ind. thought]..

Rev.: Eliot DEUTSCH, *JAOS* 92, 168–69; Sengaku MAYEDA, *JAS* 30, 711–12.

182. RIEPE, Dale. Recent assessments and misconceptions of Indian philosophy. *S. P. Kanal Fel. Vol.*, 1976.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

183. ROBINSON, Richard Hugh. Classical Indian philosophy. (in) *Chapters in Indian Civilization* (ed. Joseph ELDER) I, Univ. of Wisconsin, Madison, 1967.

..ancient India's best science was grammar.. linguistics was to India what geometry (proto-axiomatics) was to Greece and Western Europe..

184. RUBEN, W. *Beginn der Philosophie in Indien. Aus den Veden.*

..see *VBD* II. 58. 45..

Rev.: E. SLUSZKIEWICZ, *RO* 22 (1), 172–76.

185. RUBEN, W. Naturalische Darstellung der altindischen Philosophie (1961–1971). *Altorientalische Forschungen* 4, 1976, 347–349.

..rev. of WARDER's *Outline of Indian Philosophy* (234 below)..

186. RUBEN, W. *Wissen gegen Glauben. Der Beginn des Kampfes des Wissens gegen den/das Glauben im alten Indien und Griechenland.* Abh. der Akad. Wiss. der DDR, Gesell., Jg. 1979, G. 1, Berlin, 1979; 196.

..considers older *Upaniṣads*.. socio-economical and ideological development in India 900–600 B. C... explains Ind. philos. thought on the basis of opposition bet. Idealism (Yājñavalkya idealist-monist) and Materialism (Uddālaka: hylozoist-materialist)..

187. RÜPING, K. Emanation in the Mokṣadharma. *SII* 3, 1977, 3–10.

..the later teaching of the Sāṁkhya on evolution can be traced beyond the known sources, *MBh* (12. 224) and *Manusmṛti* (1. 16–19), to the later Vedic lit. (*SPB* and *TUp*)..

188. RÜSTAU, Hiltrud. Zur Kontinuität der indischen philosophischen Entwicklung. *ZAAL* 7 (4), Berlin, 609–620.

189. SALUNKHE, A. H. Lokāyatadarśana. (Marathi). *Navabhārata* 33–34, 1979–1981.

..serially.. *saṁvaraṇamātraṁ hi trayī* : *trayī* is just a mask (*Kauṭ. Artha.*).. *kalayaḥ* occurring in *ṚV* VIII. 66. 15 denotes an anti-Vedic tribe.. (Bṛhaspati and production of food : *AV* IV. 1, 1–7; also *AV* X. 6).. (Indus valley people were the creators

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57, 194]

of Lokāyata ideology).. a non-Vedic current of thought beginning from I. V. civil. further developed thro' *AV*, Aṅgirases, *Arthaśāstra*, Kṛṣṇa..

190. SANDVOSS, E. R. Über das Verhältnis der Philosophie zur Wissenschaft im indischen und im abendländischen Denken. *ZDMG* 129 (1), 1979, 129–148.

..considers some *Up.*-texts.. wisdom superior to science.. Ind. philos. = religious mysticism..

191. SATPRAKASHANANDA, Swami. The universality and rationality of Vedānta. *Pr Bh* 80, 1975, 370–374.

..from ancient times spiritual and cultural ideas have flowed from India to outside world; (2) universal truths upheld by Vedānta: Ultimate Reality underlying all diversities; *sat-cit-ānanda*: (a) supreme consciousness – ideal reality – is the all-pervading self of the universe; (b) He is the indwelling self in every individual; (c) real self of man is luminous, pure, free, immortal; (d) to realize the unity of the individual self with the supreme self is the goal of human life; (3) Vedāntic view of rel.: necessity for harmony of religions; (4) eflicacy and limitations of human reason; (5) need of mystical experience; its relation to reason..

192. SATPRAKASHANANDA, Swami. *The Goal and the Way: The Vedantic Approach to Life's Problems.* Vedanta Society of St. Louis, 1977; 302.

Rev.: V. CHATTERJEE, *BRMIC* 30, 45.

193. SCHARFSTEIN, Ben-Ami *et al.* *Philosophy East/Philosophy West: A Critical Comparison of Indian, Chinese, Islamic, and European Philosophy.* OUP, New York, 1978; viii+359.

..see 84 above.. not only is some Eastern thought philosophical and not merely pre- or extra-philosophical, but also comparative studies of Western and Eastern philosophies, when done in a "factually careful and analytically close" manner, are intellectually profitable.. the book contains two "background comparisons" (scriptures, revelation, reason) and five "particular comparisons".. see 194 below..

Rev.: Louis A. BARTH, *PEW* 30, 278–81.

194. SCHARFSTEIN, Ben-Ami. Philosophy East/Philosophy West. *PEW* 31, 391–392.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reply to the rev. by BARTH (see 193 above).. [people in diff. cultures may sense, feel, or think so differently that comparisons of them are likely to be seriously misleading.. can we get to "philosophy as such" easily and directly? Getting to it is a difficult accomplishment, because all philosophies are so largely culture-bound – bound to often unspoken but decisive assumptions]..

195. SCHULTZ, M. *The Hindu Philosophy*. 1978; viii+64.

..(ed. by B. M. CHATURVEDI; enlarged by C. N. MISRA and V. D. OJHA)..

196. SCHWEITZER, A. *El pensamiento de la India*. Fondo de Cultura Econômica, Mexico, 1958.

..(2nd ed.).. see *VBD* II. 57. 218..

197. SEN GUPTA, Anima. *Essays on Sāṁkhya and other Systems of Indian Philosophy*. M. R. Sen, Allahabad; 294.

..discussion on *ṛta*, *karma*, etc. ..

Rev.: M. P. PANDIT, *Ved.Kes*. 65, 96.

198. SHANKARA NARAYAN, S. Hindu spirituality. *IR* 68 (4), 1972, 63–66.

198A. SHARMA, Ram Murti. Presidential address: Rel. and Philos. Section. 30 *PAIOC*, 1982, 119–126.

..ref. to philos. of Veda..

199. SHARMA, Ram Nath. *Indian Philosophy*. Oriental Longman, New Delhi, 1972; 338.

..see *VBD* III. 57. 202..

200. SHOKHIN, V. K. Main directions of the study of ancient Indian philosophy abroad. (Russ.). *Vestnik drevney istorii* 1, 1981.

201. SIDDHESWARANANDA, Swami. *Some Aspects of Vedānta Philosophy*. Sri Ramakrishna Ashrama, Trichur, 1975; viii+318.

..traces Ind. philos. thought from Veda and *Up.*, thro' *BG*, to Śaṁkara..

Rev.: K. B. RAMAKRISHNA RAO, *PrBh* (Jan. '77), 37.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57, 210]

202. SIEGEL, Lee. Theism in Indian thought. *PEW* 28 (4), 420–423.

203. SIMONSSON, Nils. Indiska tankar. *Svensk Missionstidskrift* 64, Uppsala, 1976, 13–18.

204. SINHA, Harendra Prasad. *Bhāratīya darśana kī rūparekhā*. (Hindi). Mot. Ban., Delhi, 1980; 15+337+3.

..3rd revised and enlarged ed. ..

205. SIRCAR, Mahendranath. *The System of Vedantic Thought and Culture*. Oriental Books Reprint Corpn., New Delhi, 1975; 328.

..reprint of 1925..

206. SMITH, R. M. From ritual to philosophy in India.

..see 54.270 above..

207. SOLOMON, E. A. The spirit of Indian thought. *BCGV* 18, 1974, 58–76. (Also, 27 *PAIOC*, 1976, 149–163).

..(presidential address: Rel. and Phil. section, 27 AIOC)... assimilative and progressive outlook is the key-note of Ind. philos. and rel.; the kind of rel. or philos. discipline is not imp., but the goal, the vision, and the attainment of Supreme Reality is the same for all.. paradoxes of Ind. thought: (1) the *mukta* and the *baddha* resemble each other, but the difference lies in their attitudes; (2) self described in paradoxical terms (*Śvet. Up.* 3.19–20); (3) omniscience is an empirical phenomenon wh. has to be transcended; etc. ..

208. SREE RAMA MURTY, K. Vedanta and the modern world. *Hindutva* 8 (10), 1978, 6–9.

..relevance of *Up.*.. spirituality not contradictory to intellectuality..

209. SRINIVASA SASTRI. *Dayānanda-darśana: eka adhyayana*. (Hindi). Kurukshetra Univ., 1977; xiv+180.

..study of D.'s philosophy..
Rev.: D. B. SEN, *PrJy* 13, 333–34; D. K. GUPTA, *VIJ* 17, 298–99.

210. SRIVASTAVA, H. C. The continuity theme in Indian tradition. *M in I* 62 (2), 1982, 192–208.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..specially considers 44 and 23 above and 235 below.. questions the Ind. trad. as an autonomous timeless entity; examines its originality and continuity in consistency with the continuity of socio-economic formations (from tribal to agrarian); char. of relation bet. feudal class and non-basic classes did not qualitatively alter; therefore, continuity of Ind. trad. persisted.. significant changes in Ind. trad. ideology introduced in the latter part of 19th and in 20th cent. ..

211. STEPHEN, Dorothea Jane. *Studies in Early Indian Thought*. Mot. Ban., Delhi, 1979; 176.

212. STRAUSS, O. *Indische Philosophie*. 1973; 286+1 table.

..reprint of München 1925..

213. SUBRAMANIAN, T. P. Some aspects of Vedanta. *Tap. Pras.* 12 (4), 1974, 81-84.

214. SUKHLALJI. *Indian Philosophy*. L. D. Series 58, L. D. Inst. of Indology, Ahmedabad, 1977; 6+119.

..(English transl. by K. K. DIXIT of original Gujarati Lectures, 1957).. "Indian concept of Darśana"..

Rev.: A. G. KRISHNA WARRIER, *ALB* 41 (Suppl.), 48-50.

215. SUNDARA RAMAIAH, G. Man, his nature and destiny in Indian philosophy: a humanistic approach. *SP*, 27 AIOC, Kurukshetra, 1974, 285-286.

..Ind. philos. trad. is essentially man-oriented.. 'Know thyself' is the key-note of Ind. philos. ..

216. TAPOVAN MAHARAJ, Swami. The glory of Brahma Vidya. *Tap. Pras.* 18 (1), 1980, 17-24.

..serially.. mainly based on *Up*. ..

217. TOKARZ, F. Über die Einheitlichkeit des Menschengeschlechtes im Lichte der orientalischen Philosophie auf Grund altindischer und altchinesischer Anschauungen. (Polish). *Prz. Or.* 1968 (2), 133-138.

218. TOKARZ, F. *Z filozofii indyjskiej: kwestie wybrane*. Roz. Wyd. Filoz. 24, Lublin, 1974; 160.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

57.229]

219. TOLA, F.; DRAGONETTI, C. Filosofía de la India. *Papeles de la India* 10 (2), 1981, 82–87.

220. TOPOROV, V. N. On two types of ancient Indian texts concerning the relation of the whole-division and salvation. (Russ.). *Peredneaziatskiy sbornik* 3, 1979.

221. TOPOROV, V. N. [Old Indian philosophy]. (Russ.). *Filos. encikloped. slov.*, Moscow, 1983.

..more than 50 articles..

222. TOYNBEE, Arnold. The Indian way the only way of salvation for mankind. *BRMIC* 21 (6), 1970, 148–170.

223. TRIPATHI, R. K. *Problems of Philosophy and Religion*. BHU, Varanasi, 1971; iv + 154.

Rev.: John M. KOLLER, *PEW* 23 (4), 545–46.

224. TUCCI, Giuseppe. *Storia della filosofia indiana*. Editori Laterza, Roma, 1977; Vol. I: 1–164; Vol. II: 165–594.

..see *VBD* III. 57. 222.. (this reprint does not contain the ch. on philos. thought in modern India)..

225. UNDERWOOD, Frederic B. Notes on conscience in Indian tradition. *Journal of Chinese Philosophy* 2 (1), Dordrecht, 59–66.

226. UPADHYAYA, Baladeva. *Bhāratīya dharma aura darśana*. (Hindi). Chowkhamba, 1977.

227. UPADHYAYA, Baladeva. *Bhāratīya darśana*. (Hindi). Chowkhamba, Varanasi, 1979.

..second revised ed. .. Vedic and tāntric schools of philos. ..

228. UPADHYAYA, Baladeva. *Bhāratīya darśana kī rūparekhā*. (Hindi). Chowkhamba, Varanasi, 1979; xi + 425.

..2nd ed. ..

229. VARMA, V. Hindu faith: a help or hindrance? *Dar. Int.* 16 (1), No. 61, 1976, 35–39.

..Hinduism – primarily individualistic in nature..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

230. VECCHIOTTI, Icilio. *Qué es Verdaderamente la Filosofia India.* Doncel, Madrid, 1971.

231. VELAYACHICH, Chedomil. Yuṣmad-asmad relation as starting point in philosophy. *JORM* 34–35, 1973.

..see 60.53 below..

232. VYAS, R. N. *Significant Philosophies and Readings from India.* Asian Publication Services, New Delhi, 1979; xiv + 248.

233. VYASASISYA, Kunwar Lal. *Bhāratīya darśana.* (Hindi). 1980; 200.

234. WARDER, A. K. *Outline of Indian Philosophy.* Mot. Ban., Delhi, 1971; vii + 262.

..(acc. to W., the view that India had no philos. is unjustified; philos. is a discipline of analysis and criticism confined to the domain of empirical knowledge; metaphysics or speculative philos. borders on rel.).. the book aims at presenting the Indian approaches to the problem of knowledge from Veda and *Up.* to *navyanyāya*.. traces evolution of the problem of knowledge from a stage of revelation or supersensible communication (as in Veda) to one of intellectual elaboration where the logical-dialectic element gradually replaces pure metaphysical speculation.. acc. to author, the guiding thread to the plurality of philos. systems is basically the "pragmatic" elements in Ind. philos., wh. is in truth the positive and creative quality of Ind. thought.. (W. distinguishes bet. Vedic and Śramaṇa trends of thought — the first is tied to authority. while the second is empirical; he describes Sāṁkhya as true to *Up.* trad.).. see 185 above..

Rev.: P. B. CHATTERJI, *BRMIC* 24 (3), 104–105: J. W. DE JONG, *IIJ* 16 (2), 147–49; N. S. JUNANKAR, *JRAS* 1974, 186; Yensho KANAKURA, *AORS* 12/13, 196–205; P. NARASIMHAYYA, *BJ* (8.7.'73), 82–83, M. P. PANDIT, *Ved. Kes.* (May '73), 40; Karl H. POTTER, *PEW* 25 (2), 241–42; Ludo ROCHER, *JAOS* 94, 489; P. S. SASTRI, *Pr Bh* 80, 37; M. SCALIGERO, *EW* 22, 405–6.

235. YOGENDRA SINGH. *Modernization of Indian Tradition.* Thomson Press, Delhi, 1973.

..see 210 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. 4]

236. ZIMMER, H. *Filosofias de la India*. Ed. Univ. de Buenos Aires, 1965.

..Spanish transl. of *VBD* II. 57. 253..

237. ZIMMER, H. *Philosophies of India*. Bollingen Series 26, Princeton, 1969; 704.

..4th reprint with corrections.. see *VBD* II. 57. 253 and *VBD* III. 57. 239..

238. ZIMMER, H. *Philosophie und Religion Indiens*. Suhrkamp Taschenbuch Wissenschaft 26, Frankfurt, 1973; 592.

..see *VBD* III. 57. 240..

239. ZIMMER, H. *Les philosophies de l'Inde*. Coll. Payothèque, 1978; 504.

..(reprint)..

58. VEDIC AND UPANIṢADIC PHILOSOPHY.

1. ABHEDANANDA. Moral philosophy of the Upanishads. *The Vedic Path* 44 (3), 1981, 56–63.

..ethics of *Sam.* and *Br.* – hedonistic; universality of self in *Up.* revolutionizes the previous ethics; no monastic tendency in *Up.*..

2. AYYANGAR, S. S. Vaidika sādhanā kā svarūpa. (Hindi). *Anuvrata* 16, Virat Nagar, 1970, 186–196; 205.

..imp. of knowledge; imp. of *karma*; *yājña* as symbol of *karma*; *bhakti* in Veda..

3. AYYANGAR, T. K. Gopalaswami. Pre-Śaṅkara Upaniṣadic philosophy as expounded by Kālidāsa. *JGJKSV* 24 (1–4), 179–186.

4. BARUA, Benimadhab. *A History of Pre-Buddhistic Indian Philosophy*. Mot. Ban., Delhi, 1981; xviii + 448.

..(reprint of 1921).. primarily based on *Sam.*, *Br.*, *Ār.*, and principal *Up.*..

Rev.: Alaka CHATTOPADHYAYA, *BRMIC* 33, 238.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. BETAI, Ramesh. Dr. Radhakrishnan on the philosophy of the Upaniṣads. *ŚPP* 15 (2) – 16 (1), 1975–76, 87–107.

..acc. to R.: *Up.* don't contain a system of philos.; are not the product of a single author; contain much that is inconsistent and unscientific; their fundamental conceptions are sound and satisfactory.. the purpose of contradictory predicates of Brahman is to stress that, tho' this whole universe is Brahman, Brahman is beyond all conception of man's mind.. *Up.* ethical principles accept the necessity of good, decent, noble life in the world.. meditation is spiritualized *bhakti*.. only *karma*- theory can give us a just conception of the spiritual universe..

6. BRAHMANANDENDRA SARASVATI, Swami. The Upanishadic philosophy of love. *Brahmavādin* 10 (3), 1975, 107–119.

7. CHAKRAVARTI, Sures Chandra. *The Philosophy of the Upaniṣads.* N. P. Series 29, Nag Publ., Delhi, 1979; xv+274.

..(reprint of Calcutta 1945).. [Ātman-philos. does not destroy the world, yet it is rigorously monistic; no need for Śaṁkara's *māyā* or Rāmānuja's perpetuation of the individual.. problems of freedom of will and evil – satisfactorily solved by the Ātman-philos.]..

8. CHATTERJI, Jagadish C. *Wisdom of the Vedas.* The Theosophical Publ. House, Wheaton, Ill.

..(originally publ. as *India's Outlook on Life*)..

9. CHOLKAR, V. B. From the philosophy of upaniṣads and Vedānta (some concepts not yet considered by the natural sciences). *JOIB* 27 (1–2), 1977, 17–26.

..(1) senses of perception and the Vedāntic law of *pañcīkaraṇa*; (2) structural logical base in the treatments of the earliest Indian thinkers; (3) concept of motion considered to be more basic in Vedānta as compared to the concept of time in modern natural science; (4) sense and measure of time for a person on earth; (5) about the syllable *om* in the *Up.*..

10. DANGE, Sadashiv A. Metempsychosis and the Ṛgveda. *JBomU* 43: No. 79, 1974, 1–12.

..see 4. 16 above.. *ṚV* I. 34. 7; 140. 8; 164. 4; VII. 87. 2, etc., leave no doubt that glimpses of the belief in the transmigration of the soul are available in *ṚV*.. so too in *ṚV* X. 14. 8, 16. 3-5.. Dīrghatamas propounds the doctrine of Ātmanism..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. 18]

11. DE MORA, Juan Miguel. *La dialéctica en el Rig Veda.*

..see 4. 19 above..

12. DEUSSEN, P. *The Philosophy of the Upanishads.* Dover Publications, New York, 1979; xiv + 429.

..see *VBD* III. 58. 16..

13. DEVASTHALI, G. V. Sukhācā mārga (vaidika dṛṣṭikona). (Marathi). *Phatak Guruji Smaranika*, Poona, 1979, 21–22.

14. DIKSHIT, Jagdishdatta. *Śrutaṁ me mā prahāsīḥ. Sāg.* 8 (4), 1970, 187–192.

..Ind. spiritualism in Veda and *Up.*..

15. DILIP VEDALANKAR. Vedon men mānavavāda. (Hindi).

16. ED. A philosophical look through the Veda. *Vedic Light* 3 (5), 133–141.

17. FATAH SINGH. *Vaidika-darśana.* (Hindi). Chowkhamba, Varanasi.

18. FRAWLEY, David. The analogical thinking of the Vedas. *Glory of India* 3 (4), 1980, 1–7.

..(analytical logical thinking of modern man and synthetic analogical thinking of the ancient man – the latter is more akin to perception than to a purely discursive activity, is more experiential than ideational).. *Ait Up.* I. 1. 4; I. 2. 4 : shows the creation of the universe thro' the cosmic man and the culmination of evolution in the manifestation of the cosmic man thro' the human being, the individual man (cf. *Puruṣasūkta*).. the Veda regards particular things only as particular instances of the universal.. literalism is foreign to the spirit of the Veda.. three major stages in the development of Vedic lg.: (1) the symbol alone is presented; *ṚV*- lg. is a mantric lg. to be comprehended on a purely intuitive level; (2) transitional phase in wh. the inner meaning of the symbol is presented along with it – in. wh. the analogical correspondences are made systematic and explicit; (3) only the inner sense is presented, the symbol being discarded and symbolical thinking being replaced by a more rational process.. the equation, Ātman=Brahman, is the ultimate exercise in analogical thinking.. *Up.* = the inner way of understanding the Veda.. Vedic lg. is an attempt to embody in human lg. the divine song and its creative rhythms.. to Vedic man, name of a thing manifests its cosmic being and power..

...48

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. GHOSE, Sisirkumar. [Vedic-Upaniṣadic-Tāntric system]. (in) *Modern and Otherwise* (D. K. Publ. House), Delhi, 1974.

20. GOUGH, E. *The Philosophy of the Upanishads and Ancient Indian Metaphysics*. Ess Ess Publ., Delhi, 1975; xxiv+268.

..(reprint)..

21. GURU DUTT, K. The Vedic outlook and its relevance today. *Pathway to God* 8 (1), 1973, 84–90.

..concept of *ṛta*; word of power=*brahman*; ritual communication with gods (*yajña*)..

22. JAYADEVA VEDALANKAR. *Upaniṣadon kā tattva-jñāna*. (Hindi). Part I. Pracya Vidya Shodh Pratisthan, Jwalapur, 1980; 8+10+236+8.

..Ph. D. thesis: Meerut Univ. .. 4 out of 8 chh. in this part:. comparative investigation of the interpret. of *Up*. by Śaṅkara, Rāmānuja, Dayananda.. D.'s *traitavāda* accepted..

23. JNANASIMHA. Saṁhitāon men dārśanika vicāradhārā. (Hindi). *VJ* 26 (6), 1976, 9–13.

24. KANEV, K. D. Spontaneous-dialectical aspects in ancient Indian philosophy. *Dar. Int.* 15 (3), No. 59, 1975, 20–30.

..(1) s.-d. surmises in Vedic hymns; (2) s.-d. aspects in *Up*. (in the doctrine of Uddālaka Āruṇi: *sadvāda*).. (in ancient Ind. philos. – rich materialistic and aesthetic traditions.. for a no. of relevant conceptions, doctrines, etc., the dialectic orientation is characteristic)..

25. KEITH, A. Berriedale. *Religion and Philosophy of the Veda and the Upaniṣads*. 2 volumes. Mot. Ban., 1976.

26. MAINKAR, T. G. *The Making of the Vedānta*. Ajanta Publ., Delhi, 1980; vi+170.

..pp. 1–47: I. The Vedānta in the Saṁhitās; II. The Upaniṣads, social strains and thought-conflicts; III. The Up. and their interpretations..

27. MISRA, Satya Deva. Philosophy of the Upaniṣads. *Sam. Vim.* 2 (2), 1974, 56–61. (Also, in *G. D. Birla 80th Birthday Comm. Vol.*, 1977, 433–442).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58.36]

..philos. of *Up.* = philos. of *brahman*.. *mokṣa* = *ātmasākṣāt-kāra*..

28. MODAK, B. R. Vedic incentives to spiritual life. *Pathway to God* 15 (1), 1980.

29. MOFFIT, John. *Journey to Gorakhpur* (*Reflections on Hindu Spiritualism*. Heritage Publishers, New Delhi.

..ch. 1: traces the evolution of Vedas and their consummation in the enthroning of reason in *Up.*..

Rev.: T. R. RAJAGOPALA AIYAR, *BJ* (22. 5. '77), 78–80.

30. PALKHIVALA, N. A. Let's regain our lost soul. *BJ* 24 (1), 14. 8. 1977, 63–72.

..ref. to Veda and *Up.*: (1) the only true life is the life of the spirit; (2) knowledge can be intuitive and is not gained merely thro' sensory perception; (3) there is a unity underlying all creation; (4) all matter is nothing but energy..

31. PANDEY, Yogesh. Problem of interpretation of the risks alluding to the doctrine of transmigration in the Ṛgveda. *Madhya-Bharati* 18, Univ. of Saugar, 1970, 68–79.

32. PANDIT, Moti Lal. Philosophy of the Upanishads. *Tap. Pr.* 12 (3), 1974, 57–62; 12 (4), 1974, 88–96.

33. PANDIT, M. P. *Mystic Approach to the Veda and the Upanishad.*

..3rd ed. of *VBD* III. 58. 55..

34. PANIKKAR, R. *et al* (ed.). *The Vedic Experience.*

..see 30. 117 above..

Rev.: K. WERNER, *JRAS* 1979, 62–64.

35. PHILLIPS, Maurice. *The Teaching of the Vedas: what light does it throw on the origin and development of religion.*

36. POLOMÉ, E. C. Vedic speculations on the ultimate. (in) *Man and the Ultimate* (ed. E. C. POLOMÉ), SW Branch of AOS, 1979, 39–52.

..(a symposium at the Univ. of Texas, Austin, 1979)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37. PRABHAVANANDA, Swami. *Vedic Religion and Philosophy*. Sri Ramakrishna Math, Madras, 1978; 172+iv.

..7th ed. .. see *VBD* III. 49. 68 and 49. 63 above..

38. RAJAVIRA SASTRI. Yathārtha-vedāntā. (Hindi). *Dayānanda-Sandeśa* 5 (2), 1977, 1–43.

..as derived from Vedic texts..

39. RAM GOPAL. The Vedas and the Bhagavadgītā. *G. D. Birla 80th Birthday Comm. Vol.*, 1977, 427–432.

..*BG* has presented ancient Vedic thoughts in an original and lucid style; has interpreted Vedic philos. in its pristine and catholic spirit..

40. RANGACHAR, S. *Early Indian Thought. The Philosophy of Vedas, Upanishads, and post-Vedic literature.* Rao and Raghavan, Mysore, 1966.

41. SANDAL, M. L. *Philosophical Teachings in the Upaniṣads.* Brill, Leiden, 1974; 134.

..reprint of 1926..

42. SARKAR, Anil Kumar. *Dynamic Facets of Indian Thought.* Vol. I. Manohar Publ., New Delhi, 1980; xxvii+184.

..ch. III: Vedic philos. and its interpretations; ch. IV: Upaniṣads and their interpretations; ch. VII: Vedic-Āgamic auxiliary scriptures..

43. SATPRAKASHANANDA, Swami. The search for the one in the many. *Pr Bh* 82, June 1977, 255–260; July 1977, 299–303.

..on the basis of *Up.*: (1) it is man's innate tendency to seek the ideal in the real; (2) that the Ideal Reality can be attained is evidenced by great spiritual leaders' experiences, words, and deeds; (3) Vedānta declares the Ideal Reality to be the goal attainable by all; (4) Vedānta view of the manifold is not illusionism nor pantheism..

44. SATYA PRAKASH SARASVATI, Swami. *Dayananda's Outlines of Vedic Philosophy.* Dayananda Sansthan, New Delhi, 1975; 224.

..(revised ed.)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. SATYAVRAT, Siddhantalankar. *Exposition of Vedic Thought*. Mun. Man., New Delhi, 1980 ; xviii + 409.

..interpret. of Vedic doctrines in the light of modern thought.. compares Vedic theories with those of modern psychology : e.g. *putraiṣaṇā* = FREUD's sex-urge; *lokaiṣaṇā* = ADLER's will to power; etc. ..

Rev. : G. B. K. HOOJA, *The Vedic Path* (Dec. '80), 62–63.

46. SCHNEIDER, Ulrich. Upaniṣad philosophy and early Buddhism.

..see 22.190 above; also see *VBD* III.58.65..

47. SEN, Tripura Shankar. Western philosophy and Vedic spiritual disciplines. *Vedanta and the West* 198, 1969, 29–41.

48. SEN GUPTA, Anima. Optimism – keynote of Vedic and Upaniṣadic teachings. *Ved. Kes.* 61 (2), 1974, 67–71.

..world-affirmation in Vedic philos. .. the painful world : its significance..

49. SENGUPTA, Bratindra Kumar. Advaita in the Vedas. *Kamakoti Vani* 5 (4), 1973, 39–43.

50. SHARMA, Ganesh. *Ṛgveda men dārśanika tattva*. (Hindi). Chowkhamba, Varanasi.

51. SHIVARAMAIAH, B. K. Prof. Hiriyanna on the philosophy of Vedic period. *MO* 5, 1972, 87–93.

52. SREERAM, Lala. *The Metaphysics of the Upanishads* (or Vichar Sagar). Asian Publication Services, New Delhi, 1979 ; iii + 28 + 404.

..(first publ. 1885)..

53. SRINIVAS SASTRI. Vedamantreṣu brahmādvaitavādaḥ. *SP*, 29 AIOC, Poona, 1978, 337–338.

..*ṚV* X.90.2; *ŚYV* 32.12; 31.18 : on the basis of such *mantras*, some teachers propound *brahmādvaitavāda* and *vivartavāda*.. acc. to author, this is not warranted; for, on such assumption, the entire Vedic *karmakāṇḍa* will be rendered useless..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. SRUTISILA SARMA. Vedamūlakaṁ tattvajñānam. *Rajatotsavasaṁcikā*, Sanskrit-Bhasha-Pracarini Sabha, Chittoroo, 1973, 41–45.

55. SUBRAHMANYAM, S. Face to face with thousand faces (a mystic experience in the way of the Vedas). *QJMS* 63 (1–4), 1972, 56–66.

56. THAKUR, Mina. Upaniṣadon kā darśana. (Hindi). *VJ* 26 (9), 1977, 9–10.

57. UDAYAVIRA ṢASTRI. *Veda darśana kā itihāsa*. (Hindi). Eastern Book Linkers, Delhi.

58. UPADHYAYA, Vachaspati. The philosophy of the Atharvaveda. *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 129–140.

59. VENKATASUBBA RAO, P. S. Does Śruti support Dvaita? *Dharmaprakash Journal* 5 (10), 1976, 31–33.

..Vedic authority for *bhedasatyatva*.. *paiṅgi-śruti* mentioned in this connection; also *dvā suparṇā*..

60. VIJAYAPRATAP SIMHA. Katipaya vaidika siddhānton para ṭippaṇiyān. (Hindi). *Vedavāṇī* 30 (9), 1978, 4–7.

61. VIJAYAPRATAP SIMHA. Vaidika siddhānton para atirikta ṭippaṇiyān. (Hindi). *Vedavāṇī* 31 (12), 1979, 7–11.

62. VIJNANANANDA, Swami. The message of the Upanishads. *Ved. Kes.* 66 (1), 1979, 22–25.

63. VYASASISYA, Kunwar Lal. *Vaidika darśana*. (Hindi). 1980; 95.

..see 57. 233 above..

64. WATSON, Ian. Śruti and philosophy. *Numen* 19 (2–3), 1972, 204–215.

..[B. KUMARAPPA, *The Hindu Conception of Deity*, speaks of hist. as well as doctrinal development in *Up.* from less abstract to more abstract, from less philosophical to more philosophical].. W. argues (1) that the hist. development can't be illustrated from the *Up.*, wh., if anything, seem to suggest quite a contrary

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

development; (2) that form-criticism in case of *Up.* is not valid; (3) that, if *Up.* are *śruti*, one cannot speak of less philosophical parts and more philosophical parts..

65. WITZEL, M. *On Magical Thought in the Veda.* Univ. Leiden, 1979; 22.

..(inaugural address).. *YV-Sam* and various *Brāhmaṇas*: 'twaddling of idiots' (MAX MÜLLER); 'compositions of insane persons' (L. v. SCHROEDER); 'a world of fancy' – 'a moment of sanity' (KEITH); expression of 'primitive' thought (GONDA, K. HOFFMANN).. the reason for such remarks is not the subject-matter of these texts but the 'manner' in wh. they present the subject-matter.. explanations given for materials used, acts performed, formulas recited, etc. – without this esoteric and secret knowledge, the magical goal can't be attained.. magical identifications common in *Br.*; these identifications are made not without a deliberate choice but acc. to a system; at their basis can be found the wish to systematize objective reality; to Vedic priests, such identifications are very *real*.. the problem is one of semantics, or rather of the many 'meanings' of a particular word, the innumerable concepts, generally known, remembered, or culturally connected with that word.. *similarity means identity* – this axiom governs Vedic magician's ideology.. magical identifications in the Veda are established by discovering a *noematic* category into wh. the entities to be identified fit; *Br.*-type identifications developed bet. the late-*ṚV* and *YV* periods; *ṚV* seems to contain some traces of the magical thought exclusively met with in *YV*-prose and *Br.*.. Vedic Indian wants to find out the 'cause' of a particular entity in order to influence it..

66. YUDHISTHIRA, Mimamsaka. *Vaidika siddhānta mīmāṁsā.* (Hindi). Chowkhamba, Varanasi.

59. COSMOLOGY: COSMOGRAPHY.

1. AGRAWAL, Manju. Śiva-Śivā tathā jagat kī agniṣomātmakatā. (Hindi). *ŚPP* 18 (2) – 19 (1), 1977–78, 30–39.

..(in the light of lit. and art).. Vedic Rudra=Agni; Sūrya; *Śakti*=Soma..

2. BALADEVA, Brahmacari, Vaidika sṛṣṭi-utpatti-vijñāna. (Hindi). *Vedavāṇī* 28 (4), 1976, 10–17.

..cause and order of creation.. law of conservation of matter..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. BHATTABHATTA, S. V. Sṛṣṭyādivimarśaḥ. *Surabhārati*, 1974, 25–31.

..creation of the universe acc. to various schools..

4. BHATTACHARYA, Dipak. Cosmogony and rituo-philosophical integrity in AVŚ VIII. 9. 1–3 (= AVP XVI. 18. 1–3). *SP*, 28 AIOC, Dharwar, 1976, p. 228.

5. BHATTACHARYA, N. N. Brahmanical, Buddhist, and Jain cosmography. *JIH* 47 (1), 1969, 43–64.

..lack of objectivity; superficial imagination.. see *VBD* III, 59. 2 and 3..

6. BIANCHI, U. *Teogonie e cosmogonie*. Rome, 1960.

..pp. 57 ff.: Indra's deeds..

7. BLACKER, Carmen; LOEWE, Michael (ed.). *Weltformeln der Frühzeit. Die Kosmologien der alten Kulturen*. E. Diederichs Verlag, Düsseldorf und Köln, 1977; 272 + 23 illust.

..R. F. GOMBRICH: "Die Inder" (110 ff.)..

Rev.: Rudolf RAHMANN, *Anthropos* 73, 603–04.

8. CHATTERJEE, K. N. The myth of creation – a study. *SP*, 27 AIOC, Kurukshetra, 1974, p. 284.

..the myth of *puruṣayajña* implies the principle of monism; phenomenal world is held to be manifestation of one 'cosmic spirit'..

9. CONIO, Caterina. *Mito e filosofia nella tradizione Indiana; La cosmogonie nei Mahāpurāṇa*. Mursia Editore, Milan, 1974; 194.

..author investigates the myths of creation from the Vedas to early Hinduism, analyzing their rel. functions and philosophical implications, particularly the concepts of creator and creation..

Rev.: M. ELIADE, *Hist Rel* 19, 274–75.

10. DE, A. The theory of creation – an Advaita Vedāntic interpretation. *SP*, 4 WSC, 1979, 222–223.

..*ṚV* X. 129: starting pt. of natural philosophy; *Puruṣasūkta* (X. 90): creation of the world from some original material.. tries to find out how far the Vedāntic theory of the Śāṁkara school can furnish solution to the modern physical science..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

59.16]

11. GONDA, J. Vedic cosmogony and viṣṇuite bhakti. *Ind. Taur.* 5, 1977 (1979), 85–111.

..[Ind. culture is a continuum; subject to processes of adaptation and assimilation.. typical features of Ind. culture of the Hindu period of the last 20 centuries have developed from Vedic beginnings (e. g. eager desire to be freed from the dangers of death and other-worldly ills)]. Vedic man provided an explanation for all processes in universe – in nature and world of man – by means of the hypothesis of the existence and activity of innumerable powers that cd. cooperate, exert influence upon each other, or obstruct each other in functioning; man has power over these powers thro' the ritual; belief in the efficacy of ritual founded on the conviction that all 'things' are connected with one another.. complicated system of microcosmic-macrocosmic correspondences – liturgic-cosmic equivalences.. great value of the 'knowledge' of the potency of ritual; 'knowledge' meant 'power' and pursued practical objects.. author discusses *ṚV* I. 164. 39–40; X. 121 (relation bet. gold and vital principle); X. 129; X. 99.. development and ramifications of the *puruṣa*-concept.. the text of *Puruṣasūkta* and Puruṣa himself came to occupy a position of considerable prominence especially in Viṣṇuism; Puruṣa = Viṣṇu = personal aspect of Brahman.. the words *bhagavān* and *bhakti* etymologically connected..

12. GUPTA, Mrudula. Ṛgveda men sṛṣṭi-utpatti ke siddhānta. (Hindi). *BSSS* 2 (1–2), 1972, 9–11.

..*ṚV*- cosmology conforms to the theories of modern science..

13. GUPTA, Mrudula. Ṛgveda men sṛṣṭi ke mūla kaṇa. (Hindi). *BSSS* 2 (3–4), 1972, 9–12.

14. KAPUR, Karma Narayana. *Vedadarśana-sṛṣṭiracanā*. (Hindi and English). All India Dayananda Salvation Mission, Hoshiarpur, 1978; 20 + 24.

15. KASHINATH SASTRI. Sṛṣṭi-utpatti-kāla-vimarśa. (Hindi). *Vedavāṇī* 27 (10), 1975, 21–22.

..(ref. to SUDARSHAN DEV ACHARYA, "Kyā sṛṣṭi-utpatti-kāla men ṛṣi dayānandase sandhikāla joḍanā raha gayā hain?", *Paroḍakārī*, Feb. 1975)..

16. MEHENDALE, M. A. Sapta devalokāḥ. *Charudeva Shastri Fel. Vol.*, 1974, E 106–111.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*Kauṣ Br.* 20.1: acc. to LÜDERS, 'three heavens' of the early Vedic period developed into *sapta devalokāḥ*; acc. to M., the word *saptama* in this context does not point to the highest but to the lowest world.. (discusses *pradiv*, *rocana*, *nāka*)..

17. MEHTA, Vishwanath. Hindu theory of the universe. *SP*, 30 ICHSANA, 1976, 32–33.

..(three modes of pursuing knowledge: empirical, dialectical, and intuitive; intuitive mode is the most infallible).. scriptures explain the whole process of creation with only one basic principle – the principle of duality – all things are constantly seeking to unite with their opposite counterparts – that insures progression from zero to one, one to two, up to infinity..

18. NILAKANTHAN, Ratnam. Cosmology in the Atharvaveda. (in) *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 141–148.

19. PANDE, Rama. Myths of creation in the Hindu sastric tradition. *Indian Cultures* 36 (2), 1981, 53ff.

20. RAM SARUP "RASIKESH". Vaidika loka. (Hindi). *VJ* 30 (6), 1981, 31–32.

21. SASTRI, Ganga Datta. Asti paralokaḥ. *Pabbara* 1, Himachal Sarasvati Sk. College, Jangla-Rohdu, Simla, 1979–80, Sk. 2–4.

..Vedic ref. ..

22. SCHNEIDER, Marius. Die Grundlagen der Kultsprache in der vedischen Kosmologie. (in) *Sprache und Sprachverständnis in religiöser Rede*, A. Pustet, Salzburg und München, 1973, 13–60.

23. TOPOROV, V. N. Les sources cosmologiques des premières descriptions historiques. *Travaux sur les systèmes de signes, École de Tartu*, Bruxelles, 1977, 94–140.

..analysis of Vedic cosmology..

24. TRIPATHI, Rama Prasad. Vyākaraṇadarśane sṛṣṭi-prakriyā. *Rajeshwar Shastri Dravid Fel. Vol.*, 1971, philos. 131–140.

25. UPRETI, Jayadatta. Vedeṣu sṛṣṭivijñānam. *SP*, 31 AIOC, Jaipur, 1982, 72–73.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60. 2]

..Vedic cosmology is quite rational..

26. USHARANI (Narang). Vaidika sāhitya ke anusāra sṛṣṭi-nirmāṇa. *VJ* 26 (10), 1978, 20–23.

27. VARENNE, J. Cosmogonies védiques. (in) *Le Veda. La trésor spirituel de l'humanité.* 1967.

28. VARTAK, P. V. Sṛṣṭi kī utpatti: Ṛgveda aura ādhunika vijñāna. (Hindi). *Veda-Jyoti* 2 (8–9), Lucknow, 1978, 5–16.

..*Nāsadīya sūkta*: Hindi and English transl.; new interpret. ..

29. VENKATASUBBIAH, A. *Satyaloka in Ṛgveda.*

..see 4.77 above..

30. VERMA, V. K. Is there cosmology in the metaphorical episode of Indra-Vṛtra in Ṛgveda? *SP*, 31 AIOC, Jaipur, 1982, 76–77.

..Vṛtra = the supernova of modern cosmology.. V. grew in all directions holding sway over cosmic matter and enveloping all space; this posed as a great deadlock for orderly creation; Indra resolved the deadlock by planning a huge collision of cosmic masses of measured magnitude (flinging of *vajra* at Vṛtra) to do away with all centres of resistance..

31. VIDYALANKAR, Vishvanath. Atharvaveda men sṛṣṭiracanā. (Hindi).

..see 7.52 above..

32. YADAV, Khemchand. 'Sṛṣṭi-saṁvat' sambandhī ṛṣi kī mānyatā ko samajhane men bhūla. (Hindi). *Vedavāṇī* 28 (1), 1975, 4–12; 28 (2), 1975, 8–13.

60. METAPHYSICS.

1. AKHANDANANDA SARASVATI, Swami. Method of the contemplation of Self – Ātman. *Manana* 12 (6), 1971, 29–32.

2. ATULANANDA, Swami. *Ātman alone abides.* Sri Ramakrishna Math, Madras, 1979; 234.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. BALBIR SINGH. *Philosophy of Truth: The Quest for Reality in Indian Thought.* Arnold-Heinemann, New Delhi, 1981; 257.

4. BEIDLER, William. *The Vision of Self in early Vedānta.* Mot. Ban., Delhi, 1975; 266.

5. BHARATI KRISHNA TIRTH, Swami. *Vedic Metaphysics.* Mot. Ban., Delhi, 1978; xxxiv + 350.

..(a collection of 18 lectures delivered by the author in USA in 1958).. 5. Light from ancient India; 12. Vedic mathematics; 15. Vedic metaphysics and Advaita..

Rev.: G. V. DEVASTHALI, *ABORI* 61, 284–85; A. G. KRISHNA WARRIER, *ALB* 43 (suppl.), 29–31; Swami MUKHYANANDA, *Pr Bh* (Oct. '79), 437–38; K. R., *ZDMG* 130 (3), 655; J. P. SINHA, *Ṛtam* 9, 156–158.

6. CHAKRAVORTY, Meera. Soul in Indian philosophy: an existentialist view-point. *SP*, 28 AIOC, Dharwar, 1976, p. 195.

..with ref. to Prajāpati-Indra-Virocana legend in *ChUp.*..

7. CHATTERJI, S. C. The illusory universe. *Journal of Educational Res. and Extension* 11 (3), Coimbatore, 1975, 161–168.

8. CHATTOPADHYAYA, Debiprasad. Sources of Indian idealism. *Altorientalische Forschungen* 5, 1977, 205–231. (Also, *N. R. Ray Fel. Vol.*, 1978, 239–270).

..1. speculations even in a proto-philos. sense don't have any place in *ṚV*; in *Br.*-texts: subjective attitude to reality changes, therefore indirectly reality changes; origin and growth of *Up.* idealism; 2. emancipation of consciousness; 3. cult of 'secret knowledge'; 4. philos. and nobitily; 5. material requirements of an idealist; 6. primitive proto-materialism of ancient Vedic period; 7. primordial unity of wisdom and action..

9. CHATURVEDI, Giridhar Sharma. Jīva kī avasthāen - dārśanika dṛṣṭi. (Hindi). *Prajñā* 16 (1), 1970, 88–92.

..acc. to Vedānta..

10. CHATURVEDI, Giridhar Sharma. *Bhāratīya darśanon men ātmā.* (Hindi). Kishor Vidya Niketan, Varanasi, 1980; 115.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60.18]

..(transl. into Hindi by Sivadatta Sharma CHATURVEDI of the Sk. original)..

11. CHETHIMATTAM, John B. *Consciousness and Reality: an Indian Approach to Metaphysics.* Geoffrey Chapman Ltd., London, 1971; X+228.

..see *VBD* III. 60. 16.. Ind. metaphysics represented thro' *Up.*, Nāgārjuna, Śaṅkara, Rāmānuja..

Rev.: Benjamin WALKER, *AP* 44 (4), 182–83.

12. DASGUPTA, S. N. *Hindu Mysticism.* Mot. Ban., Delhi, 1976; xx+168.

..reprint..

13. DE SAI, Santosh N. Models of ultimate reality in the Hindu scriptures. *Proc. Third Intern. Symp. on Asian Studies* 4, Asia Res. Service, Hong Kong, 1981.

14. DHRUVA, A. B. Paramātmā aura jīvātmā. (Hindi). *Kalyāṇa* 55 (1), 1981, 177–179.

15. DIWATIA, S. H. The concept of māyā and its relevance in modern times. *Ved. Kes.* 68 (2), 1981, 64–65.

..*māyā* is a *śakti* (so is the ultimate particle of physics); if properly understood, it enables one to understand the ultimate spiritual basis of the universe and obtain *mokṣa*..

16. DUBEY, S. P. The concept of soul in Hinduism.

..see 48, 105 above..

17. HOÀNG-SY-QUÝ, H. *Le moi qui me dépasse selon le Vedānta. Étude du concept d'Ātman.*

..see *VBD* III. 60. 39..

Rev.: André BAREAU, *RHR* 184 (1), 101–02.

18. INDICH, William M. *Consciousness in Advaita Vedānta.* Mot. Ban., Delhi, 1980; ix+144.

..two ontologically distinct levels of consciousness: higher level is that of pure, universal consciousness (*cit, sākṣi caitanya*) – stems from and is summarized in the four *mahāvākyas*; lower level of consciousness is the dwelling place of modified consciousness (*cittavṛtti caitanya*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. JAYASHANMUKHAM, N. Sri Aurobindo's conception of Brahman as the ultimate reality. *Mother India*, Oct. 1979, 613–620.

20. JAYENDRA SARASVATI, Swami. Brahman and the world. *Voice of Śaṅkara* 5 (4), 1981.

..transl. by T. M. P. MAHADEVAN from original Tamil..

21. JEANFEYS, S. J. The identification of Brahman as Ātman. *RJPh* 3 (1), Ranchi Univ., 1970, 13–36.

22. KARUNAKARAN, R. Advaite satpadārthavicāraḥ. *SP*, 27 AIOC, Kurukshetra, 1974, p. 351.

23. KESARCODI-WATSON, I. What am I? The preconditions. *PEW* 27 (4), 1977, 449–453.

..the basic question of Hindu spirituality.. what are the most obvious "attributes" anything must have to be a person? (1) 'I' am linked to certain properties, e.g. body, mind, and spirit properties; (2) 'I' am a doer and a witnesser – 'I' (*ātman*) am so in the sense of that which is responsible for doings or witnessings referable to me; also in some way related to *powers* any doer-cum-witness of this kind exhibits; it is only my physical body and/or my outward behaviour wh. others witness of me (and not the real 'I'); it is possible for me to be perfectly self-knowing (= *mokṣa*); (3) 'I' can be said to be the self-explanatory source of my (purposive) behaviour..

24. LACOMBE, O. Le sanskrit et la philosophie de l'être. 2 WSC, 1975.

25. MAHADEVAN, T. M. P. (ed.). Concept of Māyā. (in) *Indian Philosophical Annual* 2, Madras Univ., 1968.

..(proceedings of a seminar)..

26. MAHADEVAN, T. M. P. (ed.). *Spiritual Perspectives: essay in mysticism and metaphysics.* Arnold Heinemann, New Delhi, 1975; 303.

27. MARTIN, Consuelo. *Jīva et ser humano a través de los cuatro estados de conciencia.* Madrid, 1979.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. MISHRA, Chandra Narayan. *The Problem of Nescience in Indian Philosophy*. Mithila Inst. Series 3, Studies in English 4, Darbhanga, 1977; lx + xiv + 418.

29. NARAYANANANDA, Swami. *Brahman and the Universe*. Mot. Ban., Delhi, 1979; 57.

..2nd ed. ..

30. PANDEY, R. R. *Man and the Universe in the Orthodox Systems of Indian Philosophy*. GDK Publications, Delhi.

31. PARAMESHVARA, P. *Soul, Karma, and Rebirth*, 212.

..see 61.57 and 62.50 below..

32. PARRINDER, G. *The Indestructible Soul. The Nature of Man and Life after Death in Indian Thought*. London, 1973; 116.

..see 62.51 below..

33. PRACHANDIA, Rajiv. Vaidika, bauddha tathā jaina vāṅmaya men satya kā svarūpa. (Hindi). *Anekānta* 33 (3), 1980, 2-5.

34. PRAJNANANANDA, Swami. *An Enquiry into Psychology, Soul, and Absolute*. Ramakrishna Vedanta Math, Calcutta, 1979; 59.

..see 62.53 below..

35. PRATAP CHANDRA. Materialistic tendencies in pre-Buddhistic Indian philosophy. *Madhya-Bharati* 18, Saugar Univ., 1970, 63-67.

36. RAMAKRISHNA RAO, K. B. Thinking of / and reality. *Ved. Kes.* 62 (7), 1975, 213-217.

..the Real does not think, and what thinks cannot be Real.. Advaita stands for spiritual absolutism (*ātman - brahman*)..

37. RUKMANI, T. S. The identity of self (an analytical approach based on early Sanskrit texts). *IPQ* 8 (4), 1981, 481-486.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..the Vedic seers, to begin with, were more concerned with analysing external phenomena (cf. *Nāsadīyasūkta*); the reasoning in the *Up.* is mainly speculative; *Up.* have thrown up a no. of possibilities on the question of the identity of self.. two main trends in *Up.*: (1) analysis from gross to subtle; (2) arguments based on the principle of consciousness.. self realized in an intuitive way.. search for personal identity on the part of *Up.* philosophers ended in a concept wh. combines elements of rel., ethics, rationality, and mysticism..

38. SASTRI, P. S. *Indian Idealism (Epistemology and Ontology)*. Bharatiya Vidya Prakashan, Delhi, 1976; Vol. I: 272; Vol. II: 273–576.

..see 62.63 below..

39. SEREBRYAKOV, I. D. Sources on the history and chronology of materialism in India. (Russ.). (in) *Indian Culture and Buddhism*, "Nauka", Moscow, 1972, 78–81.

40. SHAH, S. M. The theory of twofold truth according to Gauḍapāda and Kundakunda. *CASS Stud* 5, 1980, 61–74.

..ref. to *Nāsadīyasūkta* and *Up.* .. theory of twofold truth is outcome of the urge to establish a link bet. transcendental and empirical experiences..

41. SHARMA, M. L. *From Idealism to Mysticism*. Marudhar Publishers, Jodhpur, 1974.

..the inadequacies of Western idealists in failing to attain the mystical experience of union with the Absolute as expounded in 'mystical idealism' of the *Up.* .. final ch.: "mysticism of the *Up.*".. idealism needs mysticism for its completion; reason alone is not sufficient to characterize the nature of ultimate reality; union with Brahman possible only thro' intuition..

42. SHASTRI, Manmath Nath. *Outlines of Hindu Metaphysics*. Bharatiya Book Corporation, Delhi, 1976; vi+247.

..repr. of 1904 ed. ..

43. SHRIMALI, D. R. Māyā problem. *SP*, 28 AIOC, Dharwar, 1976, p. 162.

44. SHUKLA, Pratap Chandra. *Concept of Soul in Indian Philosophy*. Newman, New Delhi, 1976; 18.7

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60.53]

45. SOLOMON, E. A. *Avidyā - A Problem of Truth and Reality.*

..see *VBD* III. 60. 100.. terminological development of *avidyā* from its first occurrence in Vedas to its philosophical functions in Vedānta, etc. ..

Rev.: T. VETTER, *IIJ* 14 (1–2), 121–22.

46. SOOSANIA, Narendra V. *Dialogues on the Ātman: conversations with contemporary Hindu monks on the nature and experience of the Ātman.* Lund, 1974; 302.

47. SPRUNG, Mervyn (ed.). *The Question of Being. East-West Perspectives.* Penn. State Univ., Philadelphia, 1978; 161.

47A. SRIVASTAVA, R. P. *Contemporary Indian Idealism.* Mot. Ban., Delhi, 1973; xii + 212.

..ch. 2: philos. of Veda and *Up.* .. (acc. to author, idealism is positing an ideal spiritual reality).. involution and evolution of *brahman*.. spirit to matter and matter to spirit..

48. SUBRAHMANYAM, Kendury. *Soul: its location in human body.* Vuma Publishers, Vijayawada, 1971; vi + 172.

..English transl. by T. RAMACHANDRA RAO of K. S.'s Telugu *Ātmasthānanirupaṇamu*..

49. SUNDARAM, P. K. Gauḍapāda on the illusoriness of the world. *Kamakoti Vani* 5 (5), 1973, 23–29.

50. TRIPATHI, R. K. Alternative conception of the absolute. *J. Ind. Acad. Philos.* 15 (2), Calcutta, 1976, 1–9.

51. VEDALANKAR, J. D. Vedic ontology. *The Vedic Path* 44 (3), 1981, 43–50.

..universe during dissolution..

52. VEEZHINATHAN, N. The nature and destiny of the individual soul in Advaita. *J Mad U*, H. 47 (1), pt. 2, 1975, 1–38.

53. VELAYACHICH, Chedomil. Yuṣmad-asmad relation as starting point in philosophy. *JORM* 34–35, 1973, 54–57.

..see 57, 231 above..

..49

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. YUDA, Yutaka. On the problem of existence according to Uddālaka. (Jap.). *AORS* 11, Suzuki Res. Foundation, Tokyo, 1974–75, 29–39.

55. YUDA, Yutaka. The problem of causality: the search for the causa materialis in India. *Tohogaku* 49, 1975, 38–54.

56. ZIMMER, H. *Abenteuer und Fahrten der Seele.* Mythen, Märchen, und Sagen aus keltischen und östlichen Kulturbereichen. Darstellung und Deutung. Diederichs, Düsseldorf. Köln, 1977; 328.

..new ed. of the work reviewed by KIRFEL, *OLZ* 59, 1964, 389ff...
Rev.: F. LÁSZLÓ, *OLZ* 76 (2), 184–85.

61. ETHICS: KARMA; PURUṢĀRTHAS; AXIOLOGY.

1. ACHARYA, Lakshmi Chandra. Darśaneṣu karmamīmāṁsā. *Saṁ. Vim.* 3 (1–2), 1975, 57–61.

2. AGNIHOTRI, Gururam Pyare. Brāhmaṇa evaṁ āraṇyaka-grantha aura sadācāra. (Hindi). *Kalyāṇa* 52 (1), 1978, 94–96.

3. ANAND, K. K. Karma as a philosophical concept; its origin; discussion of the Vrātya origin. *BSSS* 3 (3–4), 1973–74, 11–14.

..concept of K. developed among the Rājanyas of the East..

4. ARYA, Usharbudh. Hindu contradictions of the doctrine of Karma. *EW* 22 (1–2), 1972, 93–100.

..Hindu syncretism; mutually contradictory trad. and ideas have found a position together within Hinduism.. many aspects of Hindu doctrines, legends, rituals, and prayers don't fit together with Karma-theory; in Vedic period, gods regarded as capable of exonerating a *yajamāna* of his transgressions and sins; this concept is less harsh than *karma*-theory; entire theme of curses and boons is inconsistent with *karma*- theory.. contradictions to *karma*-doctrine: (1) expiation thro' penance; (2) repentance and confessions; (3) being killed at Lord's hands elevates a dire sinner to His abode; (4) curses and boons; (5) one may transfer one's merit to another; one may transfer the effects of one's *karma* to another; priests' actions conduce to *yajamāna*'s *puṇya*; (6) prayers for forgiveness; (7) *bhakti*-doctrine;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61.14]

(8) *samādhi*, etc., renders *karma* ineffective; (9) altruistic action – *BG*-type – causes no *karmabandha*; (10) common folk belief in cycle of evolution rather than in *karma*..

5. BHEEMACHARYA, A. K. Ethics of the Īśāvāsya Upaniṣad. *SP*, 31 AIOC, Jaipur, 1982, 429–430.

..science of Brahman is based on ethical ground; Madhva's comm. best explains the real and unblemished ethics of *Īśāvāsya*..

6. BHIDE, N. N. *The Karma Theory. Its origin, nature, proof, and implications.* Univ. of Mysore, 1950; 83.

..an essay in Sk...

7. BUGAULT, Guy. L'approche indienne de la souffrance. *Rev. des Travaux de l'Académie des sciences morales et politiques*, Paris, 1978, 303–320.

8. CHAKRAVARTY, Nilima. Dharma: evolution of the Hindu ethos. *IPQ* 7 (2), 1980, 229–237.

9. CHATURVEDI, Giridhar Sharma. Caritranirmāṇamen vedajñāna brahmacaryakā yogadāna. (Hindi). *Kalyāṇa* 57 (1), 1983, 22ff.

10. CHATURVEDI, Vasudeva Krishna. Atharvavedamen sadācāra. (Hindi). *Kalyāṇa* 52 (1), 1978, 86–87.

..*AV* I.34.2; 5; III.31.10–11; IV.34.5..

11. CHIDANANDA, Swami. The law of Karma and reincarnation. *The Divine Life* 36 (3), 1974, 79–84.

12. Co, Alfredo P. Hindu ethics: man's realization of self divinity. *Unitas* 49 (1), Manila, 1976, 44–59.

13. COWARD, Harold G. Psychology and Karma. *PEW* 33 (1), 1983, 49–60.

..see 62.14 below..

14. CRAWFORD, S. Cromwell. *Evolution of Hindu Ethical Ideals.* Firma KLM, Calcutta, 1975; xvi + 251.

..three periods: Vedic; *Sūtra*-epic; Darśana.. subject treated on three levels: objective (social ethics), subjective (personal

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ethics), transcendental.. Hindu ethics shows remarkable continuity and dynamic diversity; it is not absolutist and unbending, but is reflective and contextual.. [Rev.: ethics seldom dealt with as a separate discipline in trad. Hindu thought; yet it permeates the entire Hindu approach to philos. and life; ethical questions largely integrated into metaphysical and axiological questions]..

Rev.: K. N. UPADHYAYA, *PEW* 26, 351–52.

15. CREEL, Austin B. The reexamination of *dharma* in Hindu ethics. *PEW* 25 (2), 1975, 161–173.

..problems in reformulating D.; the structure of values; norms and values..

16. CREEL, A. B. *Dharma in Hindu Ethics*. Firma KLM, Calcutta, 1977, X+178.

..[cf. author's dissertation: *Reformulating Dharma in Contemporary Hindu Ethics*, Yale, 1959].. five sections: (1) D. in the past; (2) the concept of D. in India's cultural reintegration; (3) the context of values in Hindu ethics; (4) norms for reformulating D.; (5) an unresolved problem.. acc. to author, for Neo-Hinduism the concept of D. is symbolically vital but conceptually empty; while Neo-Hinduism certainly has ideology, it has not yet developed a trad. of hard-headed philos. reflection on ethical questions; for contemporary Hinduism, there is no philos. of D... concept of D. is strongly imbued with a conservative tinge; always presupposes the stability and continuity of a given social order; subordination of D. to *mokṣa*.. dualism in value-system reflected in the first 3 *āśramas* being opposed to *saṁnyāsa*..

Rev.: Harvey Paul ALPER, *JAOS* 101, 492–93; J. Duncan M. DERRETT, *JRAS* 1979, 70; M. HARA, *OLZ* 77 (4), 407–08; Frank R. PODGORSKI, *PEW* 30, 537–40.

17. DE SMET, R. V. A Copernican reversal: the Gītākāra's reformulation of Karma. *PEW* 27 (1), 1977, 53–63.

..previous conceptions of Karma: Vedic schema A – *codanā* → ritual *karma* → cosmic *ṛta*; Vedic schema B – *kāma* → ritual *karma* → individual *phala*; *Up.* conception – *kāma* → *kratu* → ethical *karma* → *śakti* → *punarjanma*..

18. DUBEY, S. P. Obligation and inclination: an Indian perspective. *Pr Bh* 84, 1979, 370–377.

..conflict resolved in *Up.* and *BG*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61.25]

19. FUKUHARA, Ryogon. The relationship between scientific thought and the idea of Karma. (Jap.). *JIBS* 30 (1), 1981, 265-268.

..(specifically ref. to Buddhistic ethics)..

20. VON FÜRER-HAIMENDORF, C. The sense of sin in cross-cultural perspective. *Man* 9 (4), 1974, 539-556.

..problem of evil and sin looms large in Hindu mythology; their existence explained: (1) they are a corruption of a happier state, a kind of golden age (sex and evil linked up); (2) sin linked with hunger; (3) due to inexorable influence of time, there was caused the erosion of the original perfection; doctrine of 4 *yugas*; (4) evil created by gods as an element necessary for the balance of human society.. no explicit concept of 'original sin' in Hindu thought.. concept of Karman presupposes man's moral responsibility for each of his actions and hence the freedom of moral choice; and yet trad. Hindu ideology does not accept the existence of a universal moral code equally applicable to all human groups.. Hindus believe in supernatural sanctions wh. reinforce the social forces controlling the conduct of individuals.. *tapas* releases one from all sins; *tapas* is a mechanism for manipulating impersonal power and not an act of penance aimed at propitiating a deity seen as a guardian of human morality..

21. GANDHI, Ramchandra. The theories of Karma and Māyā and the problem of evil. *Radical Humanist* 35 (25), Calcutta, 1972, 20-24.

22. GANGADHARAN, N. Puruṣārthānuśāsana – a pre-Sāyaṇa work on the Puruṣārthas. *AORM* 26 (1-2), 1976, 1-3.

..(paper presented at 27 AIOC, Kurukshetra, 1974).. in his *Ṛgvedabhāṣyabhūmikā*, Sāyaṇa gives 3 quotations from *P.* (wh. must have been in the form of *sūtras* and their *vṛtti*); Vāsudeva Dīkṣita, 12th cent. writer on Mīmāṁsā, mentions *P.*; date of *P.* suggested as bet. 7th and 12th centuries..

23. GARG, R. K. The doctrine of Karma and the alleged fatalism. *Ved. Kes.* 61 (1), 1974, 14-17; 61 (2), 1974, 50-53.

24. GARG, R. K. Ārya saṁskṛti ke naitika pratimāna. (Hindi). *VJ* 25 (7), 1976, 9-13; 25 (8), 1976, 13-17.

25. GAUTAM, Nandkishor. Vaidika sadācāra. (Hindi). *Kalyāṇa* 57 (1), 1983, 189-192.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. GOPALAN, S. *Hindu Social Philosophy*. Wiley Eastern Ltd., New Delhi, 1979; ix+294.

..a study of 4 *puruṣārthas* and their social significance.. acc. to author, the personal and social dimensions of man-in-society are intimately related to each other; Hindu scheme of values offers great promise for getting at the idealistic orientation of personal as well as institutional life.. see 65.59 below..

Rev.: S. P. DUBEY, *Pr Bh* (June '83), 275–76.

27. HALBFASS, W. Karman, apūrva and "Natural Causes". Observations on the growth and limits of the theory of Saṁsāra. (in) *Essays on Karman and Rebirth* (ed. W. D. O'FLAHERTY), Univ. of Calif. Press, 1978–1979.

..cf. 54 below..

28. HAMSANANDA, Swami. The fourfold ends – an analysis. *Tap. Pras.* 11 (7), 1973, 7–13; 32.

29. HERMAN, A. L. *The Problem of Evil and Indian Thought*. Mot. Ban., Delhi, 1976; 329.

..see *VBD* III. 61. 20.. analysis of the problem acc. to Western and Indian standpts.. concludes that the Indian doctrine of rebirth gives a satisfactory solution to the problem..

30. HINDERY, Roderick. *Comparative Ethics in Hindu and Buddhist Traditions*. Mot. Ban., Delhi, 1978; xvi+308.

..II. Ethics in the Rigveda (pp. 35–59); III. Ethics in the Upanishads (pp. 60–73).. there is not sufficient textual evidence to prove or disprove that the Vedic world was exclusively or primarily moral.. in *ṚV*, there are concurrent instances of the moral, the amoral, and the tensions bet. them; "sin" does not dominate the Veda.. *Up.*: mystical world-view as ground for morality; 'beyond good and evil'; sin as *avidyā*; the ascetical ethos; ethical validations in *Up.*.. Hindu ethics is both diachronically and synchronically pluralistic.. (author refutes SCHWEITZER's view that Indian thought is mostly life-and-world-negating, and Max WEBER's view that Vedas do not contain a rational ethic).. attention is drawn to the polar currents of the Vedic and the "popular" lit. on the one hand, and the *Up.* (and Advaitic) trad. on the other; the former is life-affirming but 'cooperative' and emphasizes the *trivarga* (*artha, kāma, dharma*); the *Up.*-trad. negates the empirical world ultimately, emphasizing the mystical and transcendent, and advocates *mokṣa* as summum bonum..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61.41]

Rev.: S. P. DUBEY, *Pr Bh* (July '80), 317–18; K. K. RAJA, *ALB* 43, 77–78; S. S. RAMA RAO PAPPU, *PEW* 30, 544–48.

31. VON HINÜBER, O. Die "dreifache" Wirkung des Karma. *IIJ* 13 (4), 1971–72, 241–249.

32. HIRIYANNA, M. *Indian Conception of Values.* Kavyalaya Publishers, Mysore, 1975; 372.

Rev.: M. P. PANDIT, *AP* 48 (2), 95.

33. HOGG, Alfred George. *Karma and Redemption: an essay toward the interpretation of Hinduism and the restatement of Christianity.* Christian Lit. Soc., Madras, 1970; xxvii + 116.

..reprint..

34. HUMPHREYS, C. *Karma and Rebirth.* London, 1972; 110.

..see *VBD* II. 60. 11.. 6th impression.. see 62. 29 and 30 below..

35. JANI, A. N. Exposition of Puruṣārthas in the Dharmasūtras and Smṛtis. *JOIB* 25 (3–4), 1976, 409–412.

36. JAYADATTA SASTRI. Brāhmaṇena niṣkāraṇo dharmaḥ ṣaḍaṅgo vedo'dhyeyo jñeyaśca. *Vedavāṇī* 35 (3), 1983, 2–8.

37. KALGHATGI, T. G. In the vestibules of Karma. *Sambodhi* 1 (1), 41–62.

..see 39 below..

38. KALGHATGI, T. G. Karma – its operation and appraisal. *Sambodhi* 1 (2), 1972, 1–22.

..see 39 below..

39. KALGHATGI, T. G. *Karma and Rebirth.* LD Series 38, L. D. Inst. of Indology, Ahmedabad, 1972; ii + 75.

..see 37 and 38 above and 62. 34 below..

40. KAPUR, Devendra Kumar. Divya jyoti ke darśana se pāpon kā nirākaraṇa. (Hindi). *Vedavāṇī* 27 (3), 1975, 3–4.

41. KAVEESHWAR, G. W. *The Law of Karma.* Univ. of Poona, 1975; 43.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

42. KHOSLA, Sneha. Metaphysical basis of Indian ethics. *IPC* 17 (1), 1972, 22–33.

43. KRISHAN, Y. The doctrine of Karma. *Indian Horizons* 30 (4), 1981, 29–38.

..five fundamental postulates of Karma-doctrine: (1) a law of causality; of cause-effect continuum; (2) an ethical law; (3) a law of personal responsibility; (4) a law of retributive justice; (5) a law of *punarjanma*.. changing connotation of the word *karman* in *Sam.*, *Br.*, and *Up*... *BAU* IV. 45; *Praśna Up.* III. 7: doctrine of Karma based on sacrifice replaced by Karma based on ethics.. *punarjanma* doctrine not found in *Sam.* and *Br.*; *Kaṭha-Up* II. 2. 7; *Kauṣī Up* I. 2, *Maitrī Up* III. 1: indications of *punarjanma*.. doctrine of Karma as rational justification for caste-system (*ChUp* V. 10. 7).. serious threat to Karma-doctrine from *Advaita-*, *Śūnya-*, and *Vijñāna-vāda*.. cf. *Kauṣī Up* III. 1, *ChUp* V. 10.. see 44 below..

44. KRISHAN, Y. La doctrina de Karma. *Papeles de la India* 10 (4)–11 (1), 1981–82, 49–58.

..Spanish version of 43 above..

45. KUPPUSWAMY, B. Karma and punarjanma. *Brahmavādin* 11 (4), Madras, 1976, 241–254.

..see 62. 38 below..

46. KUPPUSWAMY, B. *Dharma and Society: A Study in Social Values.* Macmillan Co. of India, Delhi, 1977; X+221.

..*dharmaśāstra* texts do not make any detailed anylysis of ethics or of moral standards; they are also entirely lacking in sensitiveness to social wrongs; *dharma* reduced to mere *varṇa-dharma*.. considers Karma-doctrine and *puruṣārthas*.. appendix: "the position of women in ancient India".. see 65.77 below..
Rev.: Frank R. PODGORSKI, *PEW* 30, 537–40.

47. MAHADEVAN, T. M. P. The Indian philosophy of value. *Cultural Forum* 14 (2), 1972, 39–44.

48. MAHADEVAN, T. M. P. Beyond ethics. *SJ Vol.*, Ind. Philos. Congress, 43–54.

49. MAITRA, Susil Kumar. *The Ethics of the Hindus.* Asian Publication Service, New Delhi, 1978; xvii+344+6.

..see *VBD* I. 127. 9.. reprint of 1925 Calcutta Univ. ed...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61.54]

50. MICHAEL, Aloysius. *Radhakrishnan on Hindu Moral Life and Action.* Concept Publ. Co., New Delhi, 1978; xiv+226.

Rev.: Ananda LAHIRI, *MinI* 60, 140–41.

51. NANDY, Santosh Kumar. Critique of Max Weber's conception of the ethics of India. 27 *PICO*, 1969, 306–307.

..cf. *VBD* III. 48. 190..

52. NIKHILANANDA, Swami. Hindu ethics. (in) *Moral Principles of Action: Man's Ethical Imperative* (ed. Ruth Nanda ANSHAN), Harper and Bros., New York, 1952, 616–644.

53. O'FLAHERTY, Wendy Doniger. *The Origins of Evil in Hindu Mythology.* Univ. of Calif. Press (Studies in Hist. of Rel.-6), Berkeley, 1976; xi+411. (Also, Paperback ed., 1981).

..acc. to author, Ind. mythology presents a multiplicity of possible solutions to the problem of evil.. evil is not primarily what we do; it is what we do not wish to have done to us.. mythology of evil traced thro' three major trends: sacrifice, asceticism, and devotion (*bhakti*) – a classification wh. corresponds to three broad periods, Vedic, Epic-Purāṇic, and devotional.. acc. to author, moral categories of good and evil simply do not apply to the two superhuman factions of gods and Asuras; the opposition bet. the two classes is purely structural; they are functionally but not essentially opposed.. four possible sources of evil: man, fate, Asuras, and gods..(in the preface, pp. v–vi, of the paperback reprint of 1976, the author adduces some additional material in support of her views)..

Rev.: Veena DAS, *JAS* 37 (3), 575–77; Alf HILTEBEITEL, *Hist Rel* 18 (3), 269–275; K. R. NORMAN, *Modern Asian Studies* 13 (3), 519–27; A. PIATIGORSKY, *JRAS* 1979, 71–73.

54. O'FLAHERTY, Wendy Doniger. *Karma and Rebirth in Classical Indian Traditions.* Univ. of Calif. Press, 1980; xxv+342.

..Part I: "Hinduism and its roots"; "Karma and rebirth in the Vedas and Purāṇas"; Part III: philosophical traditions.. (possible Vedic precursor of rebirth is the notion of 're-death') ..see 62. 49 below..

Rev.: J. W. DE JONG, *IIJ* 25 (2), 135–36; Paul E. MULLER, *PEW* 32 (3), 348–51; D. F. POCOCK, *JRAS* 1982 (2), 197; Richard SALOMON, *JAOS* 102, 407–410.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

55. O'FLAHERTY, Wendy Doniger; DERRETT, J. Duncan M. (ed.). *The Concept of Duty in South Asia.* Vikas Publishing House, (SOAS), London, 1978; xxii + 240.

..collection of 11 essays.. KUNST explores concept of *dharma* thro' Vedic and post-Vedic texts as well as thro' a few Pali texts (possible to see it as a 'monistic or unitary concept'); HEESTERMAN exposes the paradoxicality of the claim that the Veda is the ultimate authority on *dharma*; the living concerns of *dharma* are indeed very remote from the Veda, wh. he describes as a *monumentum aere perennius*..

Rev.: B. K. MATILAL, *JRAS* 1979, 78–79.

56. PANIKKAR, R. Comparative philosophy and the theory of Karma. *JGJKSV* 28 (1–2), 1972–73, 475–485.

..[also see: R. PANIKKAR, "La loi du karma et la dimension historique de l'homme", (in) *Hermeneutique et Eschatologie* (ed, E. CASTELLI), Aubier, Paris, 1971, 205–30]..

57. PARAMESHVARA, P. *Soul, Karma, and Rebirth.*

..see 60.31 above and 62.53 below..

58. PARTHASARATHY, K. E. The law of Karma in Vedānta. *AP* 40 (4), 1969, 160–164.

59. PATEL, Ramesh. Living foundations of Hindu ethics. *BCGV* 18, 1974, 32–43.

..Hinduism as Lebensphilosophie; life, understood teleologically, is a movement of consciousness towards fulfilment.. instinct-oriented values (*kāma*) and environment-acquired values (*artha*) ..life means fulfilment, fulfilment implies interest, interest generates activity, activity is grounded in society, society works for fulfilment – so the cycle goes on.. concept of 'socio-individuality'; 'socio-individuality as paradigm of instrumental value; with conscience, obligation, and self-control grafted on socio-individuality, the latter emerges as the imperative paradigm of instrumental value.. *kāma* and *artha* to be pursued and achieved only thro' *dharma*.. conscience, etc., must be rooted in spirituality wh. is the essential paradigm of fulfilment..

60. PATHAK, Sarvananda. Śruti-smṛti-purāṇon men sadācāra-dṛṣṭi. (Hindi). *Kalyāṇa* 52 (1), 1978, 98–100.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61. 69]

61. PRABHAKAR, C. L. Idea of sin and virtue in the Yajurveda. *QJMS* 60, 1969, 28–38.

..see *VBD* III. 61. 42; also, 12. 5 above..

62. PRABHAKAR, C. L. The idea of Pāpa and Puṇya in the Ṛgveda. *JOIB* 24 (3–4), 1975, 269–283.

..*ṚV* speaks more often of sin and expiation rather than of accumulation of *puṇya*; *ṚV*-deities (at least 22) who are capable of withstanding the heat of the element of *pāpa* and protect the devotees who have committed sin due to frailty.. Ṛgvedic words for sin: *abhiśasti*, *agha*, *āgas*, *aṁhas*, *anṛta*, *dambha*, *durita*, *riṣ*, *repas*, etc. ..

63. PULIGANDLA, R. Professor Deutsch on Karma. *Dar. Int.* 10 (2), 1970, 27–33. (Also, *J. Ind. Acad. Philos.* 10. 1, Calcutta, 1971, 42–49).

..(D.: *k.* is a convenient fiction, a theory that is undemonstrable but useful in interpreting experience).. *k.* in Vedānta pertains only to empirical experience..

64. RAJENDRA PRASAD. The theory of Puruṣārthas–revaluation and reconstruction. *JIP* 9 (1), 1981, 49–76.

65. RAMASARUPA 'RASIKESH'. Vaidika yuga ke pāpa va prāyaścitta. (Hindi). *VJ* 30 (9), 1981, 9–12.

66. REYNA, Ruth. Hindu literature and the Darshanas on human ethical ideals. *Hindutva* 8 (7), 1977, 2–4; 9.

..Vedic *ṛta*.. *Up.* proclaim salvation thro' knowledge (rather than thro' faith and works)..

67. ROCHER, Ludo. Karma and rebirth in the Dharmaśāstras. (in) 54 above, 61–89 (including tables).

..see 62. 60 below..

68. ROMANOV, V. N. Some aspects of the ethical conceptions of the ancient Indians. (Russ.). *Vdi* 3, 1980, 141–153.

..initial stage of development of Hindu ethics reconstructed on the basis of materials from *Br.* and *Up.* ..

69. SADHURAM; RAM GOPAL SASTRI. Veda ne pāpa kise kahā hai? (Hindi). *Vedavāṇī* 26 (4), 1974, 4–7; 26 (5), 1974, 10–13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

70. SAHADEVA. Ārya-saṁskṛti ke mūla-tattva. (Hindi). *VJ* 25 (3-4), 1976, 118-120.

..*vargacatuṣṭaya*..

71. SANKARACHARYA OF SRINGERI. Veda hī sadācārake mukhya nirṇāyaka. *Kalyāṇa* 52 (1), 1978, 3-4.

72. SARSIJA, Asha Varshaneya. Upaniṣadon tathā kalpa-sāhitya men ācāra kā svarūpa. (Hindi). *Agra Univ. Journal of Res.* 23 (1), 1975, 67-74.

73. SHARMA, Arvind. Ambiguity in the law of karma. *Quest* 93, 1975, 86-88.

74. SHARMA, Arvind. Your karma or mine? *India Cultures* 37 (1), 1982, 51-54.

..inexorability of the operation of the law of karman is not rigid; instances of transference of karman to others or interference in the law by God (*avatāra*) or saint (humanitarian)..

75. SHARMA, Arvind. Patterns of reconciliation between Pravṛtti and Nivṛtti in eastern spirituality. *Pr Bh* 87, 1982, 229-233.

..various senses (cosmic, yogic, moral, and pertaining to worldly affairs) of the terms, *p.* and *n.* .. patterns of reconciliation: (1) either/or; (2) now/then: alternation; (3) *p.* and *n.* (*āśrama-vyavasthā*); (4) *n.* in *p.* (*BG*); (5) post-mortem *n.* (after *p.* in this life); (6) *jīvanmukta* (*p.* after *n.*)..

76. SHARMA, G. D. Doctrine of Karma in Ṛgveda. *SP*, 4 WSC, 1979, p. 207.

..germs of doctrine of *k.* scattered in diff. hymns of *ṚV*; no systematic concept..

77. SHARMA, Munshi Ram. Vaidika saṁskṛti aura sadācāra. (Hindi). *Kalyāṇa* 57 (2), 1983, 443-445.

78. SHARMA, Ursula. Theodicy and the doctrine of Karma. *Man* 8 (3), 1973, 347-364.

..problem of suffering as the need for theodicy; psychologically, rel, provides the promise of some kind of escape or salvation from

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61, 87]

suffering; cognitively, it also provides some kind of moral vindication of the distribution of suffering in this world.. (rel.) tension bet. observed reality (imperfect world) and *a priori* assumption (perfect god).. rel. does not deny that the just suffer sometimes in spite of their righteousness, it only denies that their suffering is inexplicable or without either value or meaning – even if that meaning is not fully accessible to human comprehension.. acceptance of *karma*-theory makes theodicy redundant.. (doctrine of *karman* is one of the most rational of all possible theodicies at the theological level – Max WEBER).. the theory of *karman* in its classical form is not the only concept used to rationalise the occurrence of suffering; variants of this theory (or even other theories) may be used..

79. SHUKLA, Jayashankar B. Vedeṣu sadācārasya upadeśaḥ. *Sūr.* 51 (1), 1975, 20–24.

80. SIDDHANTALANKAR, Dinanath. Caritra-nirmāṇake mūla vaidika srota. (Hindi). *Kalyāṇa* 57 (1), 1983, 84–86.

81. SINHA, Jadunath. Hindu view of moral discipline. *Rev. of Indian Spiritualism* 1 (4), Calcutta, 1975, 50–52.

82. SINHA, Jadunath. God as the source of morality. (in) *Unity of Living Faiths, Humanism, and World Peace*, 1975.

83. SIVANANDA, Swami. Law of Karma. *The Divine Life* 36 (2), 1974, 42–45.

84. SIVASWAMY AIYAR, P. S. *Evolution of Hindu Moral Ideas.* Nag Publishers, Delhi, 1976; 242.

..reprint of *VBD* I. 127. 1..

85. SMITH, Mary Carroll. Warriors: the originators of the moral code in ancient India. (in) *Asian Religions: Hist. of Rel.* (ed. Harry PARTIN), Florida, 1974.

86. SRIVASTAVA, Somachaitanya. Upaniṣadon men sadācāra. (Hindi). *Kalyāṇa* 52 (1), 1978, 88–92.

87. STEINER, Rudolf. Wiederkörperung und karma und ihre Bedeutung für die Kultur der Gegenwart. 1970; 108.

..2nd revised ed. by J. WÄGER und H. WIESBERGER..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88. SUDHI, Padma. The law of karman and the Indian ethical outlook. *IPC* 18 (3), 1972, 272–276.

89. TÄHTINEN, Unto. Indian traditional values. *Studia Orientalia* 50, Helsinki, 1980, 287–298.

..cf. *VBD* III. 57. 218.. human life is guided by a pair of opposites: 'value' and 'disvalue'.. Vedic values: protection; property like food, cows, and horses; long life and health; brave and skilled progeny; removal of sins; lease of immortality.. the concern of the Vedic people was mainly with the necessities of biological life and security.. *prayojana* (purpose or aim) and *phala* (fruit or result) of action cover the Hindu discussion of values.. *mokṣa* unrealised is value; *mokṣa* as a realised state is beyond values.. *hierarchy of values*: (1) naturalistic values – *artha* and *kāma*; natural tendency transformed into a normative claim; *artha* is the value – *dharma* and *kāma* depend on it; (2) cultural values: *dharma*.. *instrumental* value (*karmaṇyevādhikāraḥ*).. *kāma* – the most essential; *artha* – most useful in safeguarding *kāma*; *dharma* – superior as the controlling principle ..values within orthodox Hindu system provide something for every one. From *kāma* to the highest level of mental concentration – a progressive series of values presented to give man a clear and tangible guidance so that he may, acc. to his means and status, strive for fulfilment.. *śramaṇa*-trad. emphasizes mental growth in attaining spiritual value on a higher level of consciousness, spontaneous moral awakening, and self-determination..

90. TANAKA, Norihiko. A study of *karma* in existence (*bhāva*) – the meaning of *karma* and its problems. *Memoirs of the PG Res. Inst.* 3, Bukkyo Univ., Kyoto, 1973, 195 ff.

91. THAKUR, Shivesh. *Christian and Hindu Ethics*. Allen and Unwin, London, 1969.

91A. TIWARI, Shashi. Atharvavaidika nīti kā viśleṣaṇa. (Hindi).

..see 7.45 above..

92. UMAKANTA, Acharya. Vedokta sadācāra. (Hindi). *Kalyāṇa* 52 (1), 1978, 81 ff.

..*AV* XI. 5. 19; XIX. 15. 5; *ṚV* X. 191, etc. ..

93. UPADHYAYA, Ramji. Prācīna bhāratamen satya, paropakāra evaṁ sadācārakī mahimā. (Hindi). *Kalyāṇa* 52 (1), 1978, 154–160.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

94. VARMA, V. K. Vedic optimism and origin of the doctrine of Karman. *Jagannath Fel. Vol.* (*VIJ*), 1982, 55–60.

..Ṛgvedic Aryans were a free and joyous race; no exaggerated otherworldliness; Ṛgvedic worship is an overflow of the joy of the soul; glorification of heroic ideal.. idea of Ṛgvedic *ṛta* later develops into (a) Mīmāṁsā *apūrva*; (b) Nyāya-Vaiśeṣika *adṛṣṭa*; (c) doctrine of *karman*.. further development of *karman* in *Br.* and *Up*...

95. VERMA, K. M. P. Science of ethics in Hinduism. *Dar. Int.* 17 (1), No. 65, 1977, 1–15.

..it is wrong to contend that there is no possibility of a science of ethics in H.; H. never suggests a flight from the world of action..

96. VEDALAMKAR, Jagannath. Cāritrika preraṇāke mūla srota – Veda. (Hindi). *Kalyāṇa* 57 (1), 1983, 65–68.

97. VERENO, M. Karman. *Kairos* 23, 1981, 190–205.

98. VENKATACHARYA, Aniruddhacharya. Upaniṣadon men sadācārasūtra. (Hindi). *Kalyāṇa* 52 (1), 1978, p. 93.

99. VERGHESE, T. Paul. *The Freedom of Man.* The Westminster Press, Philadelphia.

100. VIDYANANDA 'VIDEHA', Swami. Vedon men sadācāra. *Kalyāṇa* 52 (1), 1978, 84–86.

..*ṚV* IX. 73. 8..

101. WALLI, Koshalya. *Theory of Karman in Indian Thought.* Bharatu Manisha, Varanasi, 1977; xii + 363.

..ch. I (pp. 13–48): Veda, *Up.*, *Smṛtis*..

Rev.: A. S. GOPANI, *Bh. Vid.* 27, 77–78; V. M. K., *JAS Bom* 49–51, 254–55.

102. WATSON, I. From Karma to Moksha. *Journal of Dharma* 2 (1), 1977, 7–21.

..see 62. 80 below..

62. PSYCHOLOGY : EPISTEMOLOGY : ESCHATOLOGY : MOKṢA.

1. ABHEDANANDA, Swami. Attainment of Mokṣa. *Dar. Int.* 8 (2), 1968, 37–40.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see *VBD* III. 60. 1.. is *m.* a negative state of existence?..

2. ABHEDANANDA, Swami. *Vergänglichkeit und ewiges Leben.* Aurum Verlag, Freiburg im Br., 1980; 270.

..(German transl. by Sylvia LUETJOHANN)..

3. ARANJANIYIL, Gabriel. Transmigration in the Upanishads and the Greek thought. *Journal of Dharma* 4 (3), 1979, 244–254.

4. ĀTMANANDA PARAMAHAMSA, Swami. Vaidikadarśaneṣu jñānasya mokṣakāraṇatvavimarśaḥ. *SS* 27 (2), 1973.

5. ATREYA, J. P. *Mind in Classical Indian Thought.* Ajanta Publ., Delhi, 1979, xvi + 232.

6. ATREYA, Prakash. Indian psychology is humanistic psychology. *Dar. Int.* 13 (4), No. 52, 1973, 87–89.

..in ancient India, knowledge of the human being was considered to be the doorway of understanding the universe.. *yat piṇḍe tad brahmāṇḍe..*

7. BAGCHI, Amalendu. *Indian Definition of Mind.* Calcutta Sk. College: Studies 61, 1975; xv + 117.

..see *VBD* III. 62. 4..

8. BASU, Sobharani. The concepts of bondage and liberation in ancient Hindu thought. *Dar. Int.* 10 (1), No. 37, 1970, 59–66.

9. BHATTACHARYA, B. An enquiry into the various aspects of pure consciousness. *SP*, 25 AIOC, Jadavpur, 1969, 238–240.

10. BHATTACHARYA, Dinesh Chandra. *Prācīna-bhāratīya-manovidyā.* (Bengali). Calcutta Sk. College: Studies 59, 1973; 12 + 177.

..see 66 below..

11. BIARDEAU, M. *Théorie de la connaissance et philosophie de la parole dans le brahmanisme classique.* Mouton and Co., Paris, 1964; 484.

..epistemology and linguistic philosophy..

Rev.: Shinjo KAWASAKI, *Journal of Intercultural Studies* (1974), 43–46; J. C. WRIGHT, *BSOAS* 29, 169–70.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

12. CHENNAKESAVAN, Sarasvati (ed.). *Mind*. S V Univ., Tirupati, 1974; ix+94.

..Proceedings of a Seminar..

13. CHENNAKESAVAN, Sarasvati. *Concept of Mind in Indian Philosophy*. Mot. Ban., Delhi, 1980; X+177.

..2nd revised ed. of *VBD* III. 62. 11.. mind and self; mind and matter; mind and knowledge; mind-object relationship; problem of soul..

14. COWARD, Harold G. Psychology and karma. *PEW* 33 (1), 1983, 49–60.

..apparent parallel bet. modern psychology of memory and the yoga notion of karma.. see 61.13 above..

15. DANGE, Sadashiv A. Metempsychosis and the Ṛgveda.

..see 4.16 above..

16. DATTA, Dhirendra Mohan. Epistemological methods in Indian philosophy. (in) *The Indian Mind* (ed. C. A. MOORE), East-West Center Press, Honolulu, 1967, 131–134.

17. DAVANE, G. V. Dreaming sleep and deep sleep in the Vedic literature. *SP*, 31 AIOC, Jaipur, 1982, 21–23.

..traces the development of the three states from *Saṁ.* to the principal *Up.* .. *ṚV* : *nidrā*, *svapna*, √*svap*, *duḥsvapna* – all this generally suggestive of troublesome and harmful phenomenon; *YV* : sleep = negligence in ritualistic duties; *SV* : keeping awake is good; *AV* : sleep and dream are imp. in magic and incantation ..no trace of deep sleep in *Saṁ.* .. *Br.* : psychological analysis of dream attempted for the first time; *ŚPB* ref. to deep sleep for the first time.. *Up.* : sound psychological analysis of dream and deep sleep., *Māṇḍūkya Up* adds *turīya* state..

18. DRAGONETTI, Carmen. Los seis maestros del error. (in) *Yoga y mistica de la India*, Buenos Aires, 1978, 129–153.

19. DURGASHANKAR, Satyarthi. Veda aura 'nubūvata'. (Hindi). *Veda-Kuran*, Sept. 1970, 26–30.

20. DURGASHANKAR, Satyarthi. Veda aura punarjīvana. (Hindi). *Veda-Kuran*, Sept. 1970, 31–40.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Veda rejects doctrine of rebirth.. (three doctrines common to *Veda* and *Kurūṇa* : *ekeśvaravāda*, *īśadautya*, *antima dina*)..

21. ED. Reflections on the concept of *mokṣa* or liberation. *Pr Bh* 79, May 1974, 179–183.

22. ED. Brain, consciousness and superconscious experience. *Pr Bh*, Sept.–Dec. 1978.

..serially.. comparative study of Eastern and Western views re states of waking, dream, and deep sleep..

23. FILLIOZAT, J. L'inconscient dans la psychologie indienne. (in) *Laghu-Prabandhāḥ*, Leiden, 1974, 167–169.

..(also in *Proc. X Intern. Cogress of Philosophy*, Amsterdam, 1948)..

24. GUPTA, L. P. Studies on rebirth. *IPC* 19 (3), 1974, 209–228.

25. GUPTA, S. L. Life after death according to Hinduism. *Indian Cultures Quarterly* 30 (1), 1975, 1–8.

26. GUPTA, Venu G. Hindu idea of liberation (mokṣa). 27 *RICO*, 1969, 308–309.

27. HICK, John. Reincarnation: a critical examination of one form of reincarnation theory. *JRS* 3 (1), 1971, 56–69.

..reincarnation = (1) rebirth of an individual; (2) continuity of the subtle body wh. acts as instrument of eternal soul; (3) continuity of collective *karma*.. concept of rebirth does not adequately solve the problem of unmerited human inequality; the problem is postponed endlessly..

28. HILTEBEITEL, Alf. The Mahābhārata and Hindu eschatology. *Hist Rel* 12 (2), 1972, 95–135.

..(Stig WIKANDER and G. DUMÉZIL: Vedic, para-Vedic, and pre-Vedic mythology has been conserved in *MBh.*, where archaic themes and relationships are transformed from the level of myth to that of legend; the *MBh.* war, taking place at the end of one *yuga* and the beginning of another, itself preserves an ancient eschatological myth transposed into epic).. author expresses doubts about DUMÉZIL's IE comparisons and shows close connections bet. the epic crisis and the ideology of *Br.*: modelling of *Sauptikaparvan* on the *Br.*-sacrifice.. (opposition bet. Viṣṇu "Pervader" and Rudra "Outsider")..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62.40]

29. HUMPHREYS, C. *Karma and Rebirth.*

..see 61.34 above; also 30 below..

30. HUMPHREYS, C. *Karma und Wiedergeburt.* Bern-München, 1974; 104.

..see *VBD* III. 62.23; also 29 above..

31. JAIN, Hemachandra. Punarjanma siddhānta. (Marathi). *Sanmati* 26 (7), 1976, 9–17.

..serially.. rebirth in Veda..

32. JOHN, T. K. Deep sleep experience – a probe into its philosophical import. *ABORI* 57, 1976, 117–127.

33. KALGHATGI, T. G. Rebirth – a philosophical study. *Sambodhi* 1 (3), 1–31.

..see 61.39 above.. see 34 below..

34. KALGHATGI, T. G. *Karma and Rebirth.*

..see 61.39 above.. see 33 above..

35. KAPUR, Karam Narain. Science confirms the Vedic view. *Yuva Bharati* 6 (4), 1978, 57–61.

..science is converging to the Vedic view that mind is the seat of memory..

36. KARAPATRIJI, Swami. Mokṣasvarūpa vimarśa. (Hindi). *Kalyāṇa* 53 (4), 1979, 99–100.

..serially..

37. KISHORDAS, Swami. Vedeṣu muktiḥ: pāścāttya-paurastya-dhāraṇā ca. *Paramārthasudhā* 1 (2), 1977.

38. KUPPUSWAMY, B. Karma and punarjanma.

..see 61.45 above..

39. LAD, A. K. *A Comparative Study of the Concept of Liberation in Indian Philosophy.* Burhanpur.

Rev.: N. S. S. RAMAN, *VIJ* 10, 167–69.

40. LINCOLN, Bruce. Death and resurrection in Indo-European thought. *JIES* 5, 1977, 247–264.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..the material world and the human were conceived as complementary opposites..

41. LINCOLN, Bruce. The ferryman of the dead. *JIES* 8 (1–2), 1980, 41–59.

..within the *Centum* stocks (Gk., Roman, Celtic, Germanic), the ferryman who conducts the soul to the otherworld is consistently described as an old man with white hair and beard; in the *Satem* stocks (Slavonic, Indo-Iranian), he is a rel. leader – saint, priest, prophet, or even rel. personified.. cf. Indian sacrificer (*ŚPB* 2.3.3.15ff.), and Iran. Zarathustra (*Yasna* 46.10) or *daēna*-maiden (*Vīdāvdāt* 19.30).. *Satem* notion : rel. as the means for the soul's passage into heaven; *Centum* notion : old age leads one into death..

42. MODAK, B. R. Psychology of the Upaniṣads.

..see 22,133 above..

43. MURUKAMI, Shinkan. Mind (*citta, manas*) in Indian philosophy and Buddhism. *JIBS* 30 (2), 1982, 522–527.

44. NAGARAJ, V. Mīmāṁsādarśane mokṣanirūpaṇam. *AORM* 28 (1), 1978.

45. NARANG, Sudesh Kumari. The concept of mind according to the Upaniṣads. *SP*, 29 AIOC, Poona, 1978, 319–320.

46. NAYAK, G. C. The Vedānta concept of liberation: an analysis of the views of Śaṅkara and Yājñavalkya. 29 *PICO*, Ind. anc. Vol. 5, 1976, 380–387.

47. NEELAKANTAN ELAYATH, K. N. *The Concept of Jīvanmukti*. Academic Publications, Trivandrum, 1975; 55.

48. O'BRIEN, S. Indo-European eschatology: a model. *JIES* 4 (4), 1976, 295–320.

49. O'FLAHERTY, Wendy Doniger. *Karma and Rebirth in the Indian Classical Tradition*.

..see 61.54 above..

50. PARAMESHVARA, P. *Soul, Karma, and Rebirth*.

..see 60.31 and 61.57 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62, 62]

51. PARRINDER, G. *The Indestructible Soul. The Nature of Man and Life after Death in Indian Thought.*

..see 60, 32 above..

52. PATHARIYA, Satya. Mukti se punaḥ āvṛtti. (Hindi). *Vedavāṇī* 35 (8), 1983, 11–12.

53. PRAJNANANDA, Swami. *An Enquiry into Psychology, Soul, and Absolute.*

..see 60, 34 above..

54. RAJAVIRA SASTRI. Ārya-saṁskṛti men mana kī sattā. (Hindi). *VJ* 25 (3–4), 1976, 132–136.

..*YV* 34 : *Śivasaṁkalpa-mantras*.. 'mind' in the Veda..

55. RAJAVIRA SASTRI (ed.). *Vaidika manovijñāna.* (Hindi). Arsha Sahitya Prachar Trust, Delhi, 1978; 164.

..special no. of *Dayānanda-Sandeśa*, Feb.-April 1978.. pp. 1–19 : "mind in *Saṁ.*, *Br.*, *Up.*"; 145–46 : "mind in *Pāṇini-Śikṣā*..

56. RAJENDRA PRASAD. The concept of *mokṣa*. *Philosophy and Phenomenological Research* 31 (3), 1971, 381–393.

57. RAMACHANDRA RAO, S. K. *Jīvanmukti in Advaita.* IBH Prakashan, Bangalore/Madras, 1979; 79.

58. RAMA DAYALU, Sastri. Mukti ke svarūpa kā vaidika vivecana. (Hindi). *VJ* 25 (10), 1977, 9–11.

59. REVATINANDAN, Swami. On bondage and liberation. *KKT* 33 (4), 1970.

60. ROCHER, Ludo. Karma and rebirth in the Dharmaśāstras.

..see 61, 67 above..

61. SAFAYA, Raghunath. *Indian Psychology: A Critical and Historical Analysis of the Psychological Speculations in Indian Philosophical Literature.* Mun. Man., New Delhi, 1975, 373.

62. SAINI, Krishna. Vaidika-sāhitya men maraṇoparānta ātmā. (Hindi). *VJ* 28 (9), 1979, 22–25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63. SASTRI, P. S. *Indian Idealism (Epistemology and Ontology)*.

..see 60.38 above..

64. SHARMA, Arvind. Salvation in the six systems of Hindu philosophy: some reflections. *Glory of India* 4 (4), 1980, 13-17.

..concept of salvation in Hindu thought may be looked upon as containing the somewhat *negative* aspect of freedom from the misery of rebirth or the more *positive* aspect of achievement of greater bliss; both represented in *Up.*; negative aspect came to predominate in classical Hinduism.. positive concept of salvation in Vedānta; negative in Sāṁkhya-Yoga, Nyāya-Vaiśeṣika, and Pūrvamīmāṁsā..

65. SHARPE, E. J. The concept of salvation with special reference to religions of Indian origin. *Religious Traditions* 1 (1), 50-60.

66. SHASTRI, Dinesh Chandra. *Prācīna-bhāratīya-manovidyā*. Nagendra Prajna Mandir, Calcutta.

..see 10 above..

Rev.: J. C. DATTA, *Pr Bh* 78, 277.

67. SIMONSSON, N. Knowledge and means of knowledge. *Stud. Or.* 47 (*Aalto Fel. Vol.*), Helsinki, 1977, 207-217.

68. SINGH, Purushottam. *Burial Practices in Ancient India*. A study in the eschatological beliefs of early man as revealed by archaeological sources. Indian Civilization Series 17, Prithivi Prakashan, Varanasi, 1973; xii + 204 + 32 plates.

Rev.: I. C. GLOVER, *BSOAS* 35 (3), 641-42.

69. SOLOMON, E. A. *Indian Dialectics: Methods of Philosophical Discussion*. Two volumes. B. J. Inst. of Learning and Research, Ahmedabad, 1976, 1978; XV + 950.

..(traces of dialectics in Vedic lit.)..

70. SPROCKHOFF, J. F. Die feindlichen Toten und der befriedende Tote. (in) *Leben und Tod in den Religionen, Symbol und Wirklichkeit* (ed. G. STEPHENSON), Wissens. Buchgesellschaft, Darmstadt, 1980, 263-284.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82, 80]

71. STUHRMANN, R. *Der Traum in der altindischen Literatur*. DD, Tübingen Univ., 1982.

72. SUDHI, Padma. The role of psychology in Indian aesthetics. *Sri Lanka Journal of the Humanities* 5 (1–2), Univ. of Peradeniya, 1979, 74–88.

..concept of and words for consciousness.. Vedic and *Up*. lit. ...

73. TAMAKI, Koshiro. Comparative research into human consciousness – Indian thought and depth-psychology. *Toyo Univ. Asian Stud.* 2, 1964, 65–81.

74. TIWARI, Omkaranath. Ṛgvedāśritaḥ punarjanma-siddhāntaḥ. *SP*, 31 AIOC, Jaipur, 1982, 549–550.

..*ṚV* X. 14. 8; I. 24. 2.. *Subandhusūkta* in tenth *maṇḍala*..

75. TIWARI, Shashi. Atharvaveda men manovijñāna. (Hindi). *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 225–252.

76. TRIPATHI, Surendra Narayan. Vedeṣu mṛtātmanaḥ gatiḥ. *SP*, 28 AIOC, Dharwar, 1976, 23–24.

77. UNDERWOOD, Frederick B. Notes on conscience in Indian tradition. *Journal of Chinese Philosophy* 2 (1), 1974.

78. VANDYOPADHYAYA, Shankar Prasad. Bhāratīyadarśane mokṣasvarūpavicāraḥ. *Saṁvid* 7 (1–4), 1970–71, 97–101.

79. VISHWAKARMA, Manjulata. Chāndogyopaniṣad men 'manas' kā svarūpa. (Hindi). *SP*, 30 AIOC, Part I, Santi-niketan, 1980, 46–47.

..*manas* as *antaḥkaraṇa*; as *daiva cakṣu* (*ChUp* 8. 12. 5); *manas* is *sūkṣma* and *bhautika* (*annamaya*); *manas* variously designated as *sāma*, *nidhana*, *hiṁkāra anvāhāryapacana* in the context of diff. *upāsanās*.. *mūlakāraṇa* of *manas* is *brahman*, and its abode (*āśrayasthāna*) is *hṛdaya*..

80. WATSON, I. From Karma to Mokṣa.

..see 61, 102 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

81. WELWOOD, John. *The Meeting of the Ways: Explorations in East/West Psychology*. Shocken Books, New York, 1979, xvi + 240.

..(collection of 18 essays).. considers to what extent Western psychotherapies are able to assimilate and are actually learning from such Eastern religions as Hinduism, Buddhism, Taoism.. 4 sections: (1) Eastern perspectives on the topics of mind and consciousness; (2) Question of personal identity against the background of these non-Western perspectives; (3) Meditation as a means to a fuller understanding of self and world; (4) Further psychotherapeutic implications.. (tendency towards overspiritualization of Oriental rel... ground of suffering is ignorance; necessity to transcend the dualism bet. subject and object, inner and outer, organism and environment, etc.)..

82. WIKANDER, Stig. Indo-European eschatology in myth and epic. *SP*, X Intern. Kongress für Rel.-Geschichte, Marburg, 1960, 139–40.

..cf. *VBD* III. 62. 78..

83. YAMAGUCHI, Esho. On the problem of mokṣa. (Jap.). *JIBS* 21 (2), No. 42, 1973, 1038–1034.

..see *VBD* III. 80. 278.. *Up*. views ref. to..

63. YOGA.

1. DASGUPTA, S. N. *Yoga as Philosophy and Religion*. Kannikat Press, Port Washington, 1970; 10 + 200.

2. DRAGONETTI, C. El metodo yoguico. (in) *Yoga y mistica de la India*, Buenos Aires, 1978, 154–179.

3. ELIADE, Mircea. *Yoga, Immortality and Freedom*. London, 1969.

..(second ed. of *VBD* III. 63. 3).. on Keśin-hymn: Yoga as a result of evolution from primitive shamanist beginnings in the Vedas to the peak of classical Yoga of Patañjali.. (acc. to E., the Vedic hymns, far from being the spontaneous and naive expressions of a naturalistic rel., were the products of a highly learned and sophisticated class of ritualistic priests)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63.9]

4. FEUERSTEIN, Georg. *The Essence of Yoga: A Contribution to the Psychohistory of Indian Civilisation.* Rider and Co., London, 1974; 224.

..y. is not the uniform phenomenon wh. past criticism has suffered it to be; it embraces two great tendencies wh. must be strictly distinguished: one pertains to magic-mythic structure of consciousness while the other shows distinct holistic traits.. (1) y. as a search for oneness; (2) integral inceptions in y.; (3) relevance of y. to Western man in particular.. characteristic features of mythic consciousness: 'inner experiencing', 'silent looking inward', etc... mythic yogic structure of consciousness, wh. is progressively found in the Vedas, the early *Up.*, and the Buddhist soteriological trad., reaches its highest expression in Patañjali's Yoga.. appendix: transl. of *Tāraka-Yoga-Up.* ..

Rev.: Ashok MALHOTRA, *PEW* 26, 356–57.

5. FEUERSTEIN, Georg; MILLER, Jeanine. *Yoga and Beyond. Essays in Indian Philosophy.* Shocken Books, New York, 1972; xiii+176.

..cf. *VBD* III. 60.4..

Rev.: Paul J. WILL, *JAS* 32 (1), 175–76.

6. GARG, Rajendrakumar. Upaniṣadon men yoga. (Hindi). *VJ* 27 (5), 1978, 21–26.

..(also, *VJ* 27. 4)..

108734

7. JAGATPRIYA HIRANYAGARBHA. Bhāratīya vāṅmaya kā meru-daṇḍa: yoga-vidyā. (Hindi). *VJ* 27 (3–4), 1978, 119–120.

..ref. to yoga in Vedic lit. beginning with *RV*..

8. KENGHE, C. T. *Yoga as Depth Psychology and Parapsychology.* Bharata Manisha, Varanasi, Vol. I: Historical Background, 1975, 210; Vol. II: Depth-Psychology, 1976, X+252+2 appendices.

..ch. 2: Y. in the early Vedic period and I. V. civil.; ch. 3: Y. in *Br.* and *Up.* ..

Rev.: (Vol. II) S. V. SOHONI, *ABORI* 63, 364–67.

9. McCARTNEY, J. *The Philosophy and Practice of Yoga.* 1978; 240+17 illust.+glossary.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. MISHRA, Kedar Nath. Yoga kā svarūpa. (Hindi). *Prajñā* 21 (2), 22 (1–2), 23 (1), 1976–77, 93–113.

..on the basis of Vedic and post-Vedic texts..

11. PAVAN KUMARI. Upaniṣadon men varṇita yoga. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 473.

..see 22.154 above..

12. PURNA CHANDRA. Yoga se samasyāon kā samādhāna. (Hindi). *Veda-Jyoti* 2 (5–6), 1978, 7–8.

..*ṚV* V.81.1; *YV* 5.14; 11.4..

13. PURUSHARTHI, Yogendra. Ārya-saṁskṛti aura yoga-sādhana. (Hindi). *VJ* 26 (7), 1977, 11–13.

14. RAJARAMA SASTRI. Yoga kā uddeśya, svarūpa, upadeṣṭā evaṁ adhikārī. (Hindi). *VJ* 27 (3–4), 1978, 85–87.

15. RANGANATHANANDA, Swami. The science of consciousness in the light of Vedanta and Yoga. *Pr Bh* (June-Aug. 1982).

..*Up*. evidence.. spiritual life is an inward penetration into deeper levels of consciousness.. Ātman-Brahman as the Unified Experience-field.. Dharma and Amṛta as two levels of spiritual awakening..

16. SCHREINER, Peter (ed.). *Yoga. Grundlagen, Methoden, Ziele. Ein bibliographische Überblick.* Arbeitsmaterialen zur Religionsgeschichte 4, Brill, Köln, 1979; 140.

Rev.: Arion Roṣu, *JA* 268 (1–2), 184–87.

17. SHARMA, Munshiram 'Soma'. Veda aura yoga. (Hindi). *VJ* 27 (1–2), 1978, 52–56.

18. TOLA, F.; DRAGONETTI, C. Yoga y trance mistico en las antiguas Upanishads. *Cuadernos de Filosofía* 10 (14), Buenos Aires, 1970, 365–386. (Also, in 20 below, 183–208).

..see 22.229 above..

19. TOLA, F.; DRAGONETTI, C. Misticismo y yoga. (in) 20 below, 180–182.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63.24]

20. TOLA, F.; DRAGONETTI, C. *Yoga y mistica de la India*. Editorial Kier, S. A., Buenos Aires, 1978; 246.

..see 18 and 19 above..

21. VARENNE, Jean. *Le Yoga et la tradition hindoue*. Paris, 1973; 256.

Rev.: A. BAREAU, *RHR* 188 (1), 99–100.

..see 22 below..

22. VARENNE, Jean. *Yoga and the Hindu Tradition*. Univ. of Chicago Press, 1976; X+253.

..(English transl. of 21 above by D. COLTMAN).. (stresses the Indian presuppositions concerning the microcosmology wh. underlies Yoga)..

Rev.: A. BAREAU, *RHR* 193, 228.

23. WERNER, Karel. Religious practice and Yoga in the time of the Vedas, Upaniṣads, and early Buddhism. *ABORI* 56, 1975, 179–194.

..earliest indication of Y. from M. D. seal; Vedic Munis practised some form of Y. (*ṚV* X.136); they are identified with light wh. is the symbol of higher spirituality; no evidence in Vedic hymns or in *Up*. that Y. was a bye-product of rel. practice; it was a very old discipline; it did not owe its origin to rel. development; it influenced the develop. of ancient Indian rel. views and practices.. Vedic concept of *tapas* (= psychological experience of awareness of what is going on, accompanied by a sense of inflaming – this awareness can't be seen as a part of Yogic training).. Yoga-trad. among the Vrātyas.. Yoga-trad. kept flourishing throughout the time of *Br*, and *Up*. .. indirect but clear evidence of an essential Yoga-technique called *dhyāna* found in *Up*. ..

24. WERNER, Karel. *Yoga and Indian Philosophy*. Mot. Ban., Delhi, 1977; xii+192. (reprinted 1980).

..covers the entire develop. of Yoga in India from its pre-hist. origins in M. D and H. to its latest manifestations (Aurobindo and Ramana Maharshi).. (1) the existential situation of man as reflected in Eur. and Indian thought; (2) the nature of the world; a survey of Indian cosmology; Yoga separated from rel., philos., and mystik..

Rev.; L. V. D., *JASBom* 49–51, 255–58; A. G. KRISHNA WARRIER, *ALB* 41 (suppl.), 55–57; K. S. RAMAKRISHNA RAO, *Ved Kes* (June '78), 240; Andrew RAWLINSON, *JIP* 6, 267–75; SANGHARAKSHITA, *FWBO Newsletter* 39, 19–20; P. SCHREINER, *ZDMG* 129, 199–200.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64. Miscellaneous Philosophical Topics.

1. Almond, P. C. *Mystical Experience and Religious Doctrine.* An investigation of the study of mysticism in world religion. Religion and Reason 26, Brill, 1982; X+197.

2. Athavale, S. N. Origin and growth of materialistic thought in ancient India. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 367–375.

..traits of later materialism or Cārvākism can be traced right from *ṚV*-hymns; e.g. *ṚV*-seers seem to treat the *devatās* on terms of equality with human beings (e.g. human weaknesses of divinities); *AV*-seer proclaims the priority of *kāma* over everything else; efforts in *Up.* to explain life and world in terms of time, nature, accident; mention of *ativādins*; *asura*-philosophy of Virocana; Ajita Kambalin (500 B. C.) – first outspoken critic of Vedic rel. ..

3. Bali, S. K. Vaidika kaviyon kā saundarya-darśana. (Hindi). (in) *Aesth. and Sk. Lit.*, Nag Publ., Delhi, 1980, II. 1–9.

..see 41 below..

4. Banerji, Adris. Mysticism in ancient India. *MR* 137 (2), 1975, 101–105.

5. Bhattacharya, Ram Shankar. Causes of *duḥkha*. *Charudeva Shastri Fel. Vol.*, 1974, E. 348–353.

6. Birla, G. D. Adhyatma vidya in daily life. *BJ* 26 (17), 1980, 11–15.

7. Chakravarthy, G. K. Philosophy of history in ancient India. *JMysU*: *Arts* 35, 1975, 1–8; 36, 1976, 25–37.

8. Chatterjee, Dipankar. Skepticism and Indian philosophy. *PEW* 27 (2), 1977, 195–209.

..*pūrvapakṣa* (hypothetical objector) implies that Indians welcomed contrasting pts. of view and were aware of their value; but skepticism as a philos. view in the form of systematic calling of knowledge into doubt – not evident in Ind. thought; only doubts concerning trad. rel. beliefs – or being crit. and speculative..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Fouhdation Chennai and eGangotri

64.15]

Veda took it for granted that it is possible to know the real.. (skepticism is an attack on the possibility of knowledge, or suspension of judgment on the matter)..

9. CHATTOPADHYAYA, Debiprasad. *Indian Atheism (A Marxist Analysis)*. Manisha, Calcutta, 1969; 328.

..total absence of rel. consciousness in the earlier stage of the Vedas; *ṚV* is full of relics of this stage of thought; even the word polytheism is misapplied to such an early stage.. Vedas have universal imp. as an extensive lit. of the pre-theistic stage of human thought..

Rev.: Dale M. RIEPE, *Philosophy and Phenomenological Res.* 31, 304-306.

10. CHAUDHURY, Usha. Vaidika sāhitya men bahustarīya saundarya-cetanā. (Hindi). (in) *Aesth. and Sk. Lit.*, Nag Publishers, Delhi, 1980, II. 55-62.

..see 41 below..

11. CHRISTANANDA, M. P. *Philosophy of Indian Monotheism*. 1979; xi+132.

12. COWARD, Harold G. (ed.). "*Language*" *in Indian Philosophy and Religion*. Canadian Corporation for Studies in Religion, Toronto, 1978; x+93.

13. DASGUPTA, S. N. *Hindu Mysticism*. Mot. Ban., Delhi, 1976; xx+168.

..(first Ind. Ed.; see *VBD*. III. 64.15).. a collection of six lectures.. (1) mysticism of sacrifices; (2) mysticism of *Up.*; (3) mysticism of Yoga.. (m. defined as a theory, doctrine, or view that reason is inadequate to get at ultimate truth; m. stands for union with the deity thro' some kind of mental experience)..

Rev.: Hiranmay BANERJI, *JAS Ben* 19 (3-4), 94-95; A. G. KRISHNA WARRIER, *ALB* 41 (suppl.), 50-51; R. R., *Ved. Kes.* 65, 98-99.

14. DECHAUDHURI, H. K. Asceticism and mysticism: a study of India's spiritual life. *MR* 138, 1975, 346-351; 429-431.

15. DEVDHAR, S. K. Gāyatrī mantra āṇi upāsanā. (Marathi). *Praṣāda*, Divali issue (1976), 77 ff.; Jan. 1977, 45-52.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

16. DOWN, Jack. Facets of fatalism. *Proc. 3 Intern. Symposium on Asian Studies*, Asia Res. Service, Hong Kong, 1981.

17. ED. Worship as a spiritual discipline. *PrBh*, May and June 1980.

..worship in the Vedic period (known as *yajña*); mystical interpretation of *yajña*, *upāsanā* or *vidyā*.. worship in post-Vedic period (*pūjā*).. work as worship..

18. ED. Types of meditation. *Pr Bh* 86, 1981, 202–207.

..serially.. meditation – subjective and objective.. *upāsanā* in the Vedic period – meditation connected with ritual; symbolically resembles ritual (*Ār.*).. *vidyās* represent the highest forms of *upāsanā*..

19. ED. Higher harmony through meditation. *Pr Bh*, 87, 1982, 3–10.

..based on *Up.* evidence.. two types of *upāsanā* : *virāḍupāsanā* and *antaryāmyupāsanā*; the latter leads to the attainment of a higher harmony in life..

20. ELENJIMITTAM, Anthony. *Monasticism, Christian and Hindu-Buddhist*. Aquinas Publications, Bombay, 1970; 336.

..primary basic urges of man are self, sex, herd, and God; the God-urge is the centre and circumference of monasticism.. see 67.5 below..

21. GEIB, Ruprecht. Food and eater in natural philosophy of early India. *JOIB* 25 (3–4), 1976, 223–235.

..(1) *materialism* : food is considered the basic substance of all existence; this trend leads to a realistic materialism (*ChUp* 6.5).. (2) *idealism* : eater (wind or fire) is looked upon as the ultimate principle of all existence; this trend leads to monistic idealism where the absolute "eats" and at the same time surpasses everything.. (3) *dualism of matter and spirit* : Sāṁkhya-eater=*puruṣa*; *anna*=*prakṛti*..

22. GUPTA, Beni. *Magical Beliefs and Superstitions*. 1979; 269 + 69 diagrams.

23. GUPTA, Mallika Clare. Two views of life. *Ved. Kes.* 64 (5), 1973, 164–171.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64, 31]

..ancient Greco-Roman (conquest of external nature); ancient Hindu (discovers beauty, knowledge, power, and happiness in *ātman*)..

24. IVANOV, V. V. The aesthetic heritage of old and medieval India. (Russ.). (in) *Literature and Culture of Old and Med. India*, "Nauka", Moscow, 1979, 6–35.

25. KELLENBERGER, J. Mysticism and drugs. *Religious Studies* 14, London, 1978, 175–191.

26. KELLER, Carl A. Prière et mystique dans l'hindouisme. (in) *L'experience de la prière dans les grandes religions* (ed. H. LIMET; J. RIES), Collection Homo Religiosus, Louvain, 1980, 337–350.

27. KINJAWADEKAR, Shripad Sastri. *Gāyatrīvijñāna āṇi upāsanā*. (Marathi). Isavasya Prakashan, Poona; 400.

28. KOLLER, John M. Skepticism in early Indian thought. *PEW* 27 (2), 1977, 155–164.

..indications of skepticism in *ṚV* : challenge or call into question Indra's existence (II. 12. 5), because he is not seen (this implies primacy of experience as means of knowledge); skepticism about the propriety of idealistic or rel. goals for human beings (IX. 112); X. 81–87 : raise the question of means and criteria of valid knowledge; X. 121 : *kasmai devāya*; also the *Nāsadīyasūkta*.. *Kaṭha Up.* : Naciketas ref. to skepticism re survival of death.. inquiry begins with *vicikitsā* (doubt) and ends in 'correct' interpretation of sacred texts.. later, rational speculation accepted as a valid means of knowledge; still, *naiṣā tarkeṇa matir āpaneyā*..

29. KONOW, K. D. Materialism in ancient India. *IPC* 18 (4), 1973, 332–353.

30. KRISHNA LAL. Ṛgveda men saundaryābhivyakti. (Hindi). (in) *Aesth. and Sk. Lit.*, Nag Publ., Delhi, 1980, II. 11–23.

..see 41 below..

31. MAZUMDAR, Pradipkumar. *The Philosophy of Language: An Indian Approach*. Sk. Pustak Bhandar, Calcutta, 1977; xvi+146.

..(in the light of Pāṇinian and Mīmāṁsaka schools)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

32. MILLER, David M.; WERTZ, Dorothy C. *Hindu Monastic Life.* MacGill-Queen's Univ. Press, Montreal, 1976; xix+228+25 pl.

33. MITTAL, Kewal Krishna. *Materialism in Indian Thought.* Mun. Man., New Delhi, 1974; xi+336.

..traces develop. of m. from Vedas down to Vedānta; Sk., Pali, Prakrit sources..

Rev. : K. S. RAMAKRISHNA RAO, *PEW* 27 (1), 119–20.

34. *Mysticism.* Almquist and Wiksell, Stockholm, 1970; 258.

..(proc. of a Symposium).. Nils SIMONSSON, "The aesthetic and the mystic experience in Indian theory"; Pentii AALTO, "Zur Mystik des Brahmanismus-Kinduismus"..

35. NARAYANASWAMI AIYAR, K. *The Thirty-two Vidyās.* Adyar Library Series 90, 1962; 170.

..(introd. by V. RAGHAVAN).. 2nd ed. .. a study of diff. kinds of meditation mentioned in principal *Up.*, with special ref. to *gāyatrī-vidyā*..

36. OLIVELLE, P. A definition of world renunciation.

..see 67.24 below..

37. OTTO, Rudolf. *Mysticism East and West.* Macmillan, New York, 1970; 235.

..see 38 below..

38. OTTO, Rudolf. *West-östliche Mystik.* C. H. Beck Verlag, München, 1971, xv+314.

..(third ed.).. see 37 above..

Rev. : Jean-Paul ROUX, *RHR* 184 (1), 101.

39. PADOUX, André. Some suggestions on research into *mantra.* *Ind. Taur.* 6, 1978, 235–239.

40. PEMARATNA, W. The beginnings of the philosophy of asceticism in India. *Sri Lanka Journal of the Humanities* 3 (1–2), 1977, Univ. of Sri Lanka, Peradeniya.

41. PUSHPENDRA KUMAR (ed.). *Aesthetic and Sanskrit Literature.* Nag Publishers, Delhi, 1980; xxxii+132.

..see 3, 10, and 30 above and 44 and 51 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64.48]

42. RUBEN, Walter. *Uber die Frage der Objektivität in der Erforschung des alten Indiens.* Akademie Verlag, Berlin, 1968; 36.

Rev.: D. SCHLINGLOFF, *OLZ* 68, 498–99.

43. SEREBRYAKOV, I. D. Sources on the history and chronology of materialism in India.

..see 60.39 above..

44. SHARMA, T. R. Upanishadic bliss (*ānanda*) and aesthetic experience. (in) *Aesth. and Sk. Lit.*, Nàg Publ., Delhi, 1980, II. 31-40.

..see 41 above..

45. SIRCAR, M. N. *Life, Thought, and Mysticism in India.* 1978; viii+305.

46. STAAL, F. *Exploring Mysticism – A Methodological Essay.* Univ. of Calif. Press, Berkeley, 1975; XIX+230.

..(alleged irrationality of mysticism; m. is not necessarily rel.) ..ref. to *Up.* and Patañjali's *Yogasūtras*.. role of Guru and *mantras* and significance of supernatural powers.. WASSON's theory re Soma; hallucinogens in *ṚV* and other matters (pp. 201-208)..

Rev.: M. BIARDEAU, *IIJ* 20, 260–62; G. PARRINDER, *JRAS* 1978 (2), 202; E. STRANDBERG, *AO* 39, 289–95.

47. STAAL, F. Sanskrit philosophy of language. (in) *History of Linguistic Thought and Contemporary Linguistics* (ed. Herman PARRET), Walter de Gruyter, Berlin/New York, 1976, 102–136.

..see *VBD* III. 64, 79..

48. TIWARI, Kapil N. *Dimensions of Renunciation in Advaita Vedānta.* Mot. Ban., Delhi, 1977; xii+156.

..ch. 1: hist. background of renunciation; intimate and intrinsic connection bet. renunciation and *jñāna*.. acc. to author, *āśramas* are mentioned in Veda; e.g. *BAU* 4.4.9.. acc. to him, caste has no hold on renunciation..

Rev.: Patrick OLIVELLE, *JAOS* 102, 227–28.

..51

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

49. TOLA, F. El simbolismo en el Tantrismo. *Estudios de Filosofía y Religiones del Oriente* 1 (1), Buenos Aires, 1971.

50. TRIPATHI, Ramnarayan. Vyākaraṇa-darśanam. *Viśva. Saṁskṛtam* 7 (4), 1970, 219–226.

..*Vyākaraṇa* holds *anumāna*, *upamāna*, *arthāpatti*, and *anupalabdhi* as separate means of valid cognition.. see *VBD* III. 64. 82..

51. TRIPATHI, T. R. Śuklayajurvede lāvaṇyavimarśaḥ. (in) *Aesth. and Sk. Lit.*, Nag Publ., Delhi, 1980, II. 25–30.

..see 41 above..

52. VAJPEYI, Kailash. *The Science of Mantras*. Humanities Press, Atlantic Highlands, 1980; 128.

53. WAYMAN, Alex. The significance of Mantras. 2 WSC, Torino, 1975.

XIV. SOCIOLOGICAL STUDY

65. ANTHROPOLOGY : ETHNOLOGY : SOCIOLOGY : GENERAL SOCIAL STUDIES.

1. ALTEKAR, A. S. *Sources of Hindu Dharma in its Socio-religious Aspects*. Inst. of Public Administration, Sholapur, 1952.

2. APTE, U. M. Some tribal marriage customs and their symbolic significance. *SP*, 29 AIOC, Poona, 1978, p. 256.

..the post on wh. Kṛtyā was supposed to be nailed (*AV* XIV. 2. 49) finds a place in Gond marriage..

3. BAILEY, F. G. For a sociology of India? *CIS* 3, 1959, 88–101.

..see 47 and 48 below..

4. BANERJEE, Brojendra Nath. *Hindu Culture, Custom, and Ceremony*. Agam Kala Prakashan, Delhi; xii + 219.

5. BANERJEE, Nitya Narayan. *Vedic Socialism*. Hindutva Publications, Calcutta, 1979; 280.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 71.5 below..

6. BANERJEE, Sures Chandra. The proletariat in ancient India. *BRMIC* 30, 1979, 123–126; 147–153.

..life of the common man.. attitude of the upper classes towards the people in the lower echelons of society.. Vedic age: Śūdra, Paṇi, Dāsa.. age of *Br.*: Nīcya and Apācya; Āndhras, Puṇḍras, Pulindas, Mūtibas.. *Kalpa-Sūtras*..

7. BANERJI, S. C. *Aspects of Ancient Indian Life from Sanskrit Sources.* Punthi Pustak, Calcutta, 1972; 179.

8. BARNETT, Steve; FRUZZETTI, Lina; ÖSTÖR, Akos. Hierarchy purified; notes on Dumont and his critics. *JAS* 35 (4), 1976, 627–646.

..the significance of D.'s work emerges from a consideration of all its aspects, starting with his epistemological perspectives.. D.'s epistemological foundation leads to a consideration of mediations: bet. ourselves and others, and bet. levels of our own social life; for him, the crucial mediation bet. the West and India is the contrast of hierarchical holism with egalatarian individualism; within India, the basic mediations include the contrast bet. Brahmanical and Kingly models, and bet. the person-in-caste and the renouncer.. see 66.3 below..

9. BARNETT, Steve; FRUZZETTI, Lina; ÖSTÖR, A. On a comparative sociology of India: a reply to Marriott. *JAS* 36 (3), 1977, 599–601.

..apropos of 87 below..

10. BASHAM, A. L. Secular element in ancient Indian life. *JAIH* 4, 1970–71, 289–91.

11. BASU, D. N. A sociolinguistic study of Indo-Aryan kinship terms. *IJL* 1 (2), 1974, 102–114.

..lexicology of kinship terms in Indo-Aryan from the earliest times to the present day diverging in use and significance..

12. BERREMAN, G. *Hindus of the Himalayas.* Univ. of Calif. Press, 1963.

..(author defines caste as a "hierarchy of endogamous divisions in wh. membership is hereditary and permanent")..see 66.5 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. BÉTEILLE, André. Homo hierarchicus, homo equalis. *Modern Asian Studies* 8 (4), New York, 529–548.

..see 66.8 and 30 below..

14. BHANDARKAR, D. R. *Foreign Elements in the Hindu Population*. Calcutta, 1968; 82.

15. BHATT, Gaurishankar. *Bhāratīya saṁskṛti: eka samājaśāstrīya samīkṣā*. (Hindi). Sahitya Sadan, Dehradun, 1965; 822.

16. BHATTACHARYA, N. N. The king and the dice. *JOIB* 23 (4), 1974, 288–307.

..the char. of Vedic *yajña* changed with the change in the technique of production resulting in the rise of class-society and state-power on the ruins of tribal equality; Vedic texts generally reflect a society based upon class-division; few relics of an undifferentiated pre-class society.. sacrifice as primitive magic developed into the esoteric art of the ruling or privileged class.. ancient Ind. social hist. analysed with the help of a study of Rājasūya (mimic cow raid; original and changed meanings of the word *rājan*; tribal councils; *akṣa* and *ṛta*; *ṛta* and Varuṇa; relics of ancient equality; casting of lot; *sabhāsthāṇu*; annihilation of *ṛta*: Śunaḥśepa legend)..

17. BHATTACHARYA, S. C. *Some Aspects of Indian Society*. Firma KLM, Calcutta, 1977; xiii+313.

..(four social orders and mixed castes)..

Rev.; M. C. JOSHI, *The Indian Archives* 28 (1–2), 191–195.

18. BISGAARD, Daniel James. *Social Conscience in Sanskrit Literature*. Univ. of Minnesota, 1976; 271.

19. BLACKBURN, Stuart H. Creation myths in tribal India: problems in cultural diffusion. *MinI* 57 (3), 1977, 191–207.

..motif of incestuous brother-sister pair – fundamental substratum of creation mythology of Central Indian tribes and Munda-speakers – indigenous to them; the earth diver myth merged with this substratum to form a distinct compound myth.. these borrowed by the Indo-Aryans from the Central Indian tribes and Munda-speakers (reversal of traditionally accepted process of cultural diffusion from 'Sanskrit' to 'tribal')..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65.28]

20. BOLLÉE, Willem B. The Indo-European sodalities in ancient India. *ZDMG* 131 (1), 1981, 172–191.

..Maruts-Vrātyas.. brotherhood was called *senā* (*haēnā*); individual member was called *márya* (*mairya*).. deals with Vrātya-brotherhood.. the *Mallas* = Kṣatriya Vrātyas.. *malla* ◁ *marya*..

21. BONGARD-LEVIN, G. M. Some problems of the social structure of ancient India. *N. R. Ray Fel. Vol.*, 1978, 199–217.

..(latter half of the first mill. B. C.; considers Pāṇini)..

22. BOSE, N. K. *Culture and Society in India.*

..see *VBD* III. 65. 13..

Rev.: A. C. MAYER, *BSOAS* 32, 459–60.

23. BOSE, N. K. *The Structure of Hindu Society.* Orient Longman, New Delhi, 1975; 171.

..(author's original Bengali book transl. into English by A. BÉTEILLE).. Aryan fabric as the basis of Hindu social organization.. hist. of caste.. no society is 'monolithic', but is a union of many societies.. social hierarchy provided economic security.. Hindu society was not static, because change of occupation, migration, and debasement or refinement of custom led to the birth of new castes.. (acc. to B., society allowed expression to individual's fundamental genius by means of escape thro' the backdoor of *saṁyāsa* and stand in freedom under open sky)..

24. BROWN, Carolyn Henning. Comment on Hertel's 'Dimensions of Sanskritization'. *Journal for Scientific Study of Religion* 13 (2), New Haven, 1974, 223–227.

25. BURGHART, R. Hierarchical models of the Hindu social system. *Man* 13 (4), 1978, 519–536.

..see 66. 15 below..

26. BUSS, Andreas. *Société, Politique, Individu. Les formes élémentaires de la vie sociale en Inde ancienne.* Van Gorcum Assen, Amsterdam, 1978; 121.

27. CAPPIERI, M. Die asiatischen Proto-Mediterranen. *EAZ* 2, 1961, 2–85.

28. CAPPIERI, M. The Mediterranean race in Asia before the Iron Age. 1969, 1–105.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

29. CHAKRABARTY, C. *Classical Studies in Ancient Races and Myths.* 1979; 192.

30. CHAKRAVARTY, Chandra. *An Ethnic Interpretation of Pauranic Personages.* Firma KLM, Calcutta, 1971; 78.

31. CHAKRAVORTY, Bankabehari. Varṇāśramadharma: its modern interpretation and antiquity. *Folklore* 21, Sept.–Nov. 1980:

..ref. to I. V. civil. .. [objections to author's theory re Indus script and author's replies: (1) lg. of Indus script can't be Aryan; Aryans migrated to India and destroyed I. V. civil. (Aryan immigration is a myth purposefully circulated); (2) withont a Rosetta-like stone, no decipherment can be accepted as certain (Hittite inscriptions were deciphered); (3) 'one symbol for many sounds, and many symbols for one sound' – that is a weakness (No; cf. Egyptian hieroglyphics); (4) symbols without vowel marks attached to them? (in ancient scripts, vowel marks were not a 'must'); (5) S. R. RAO and C. – both regard the lg. as Aryan; then why variations in readings? (one of the two will survive)..

32. CHANDA, Ram Prasad. *The Indo-Aryan Races. A Study of the Origin of Indo-Aryan People and Institutions.* Bharatiya Publ. House, Varanasi/Delhi, 1976 (1978); xiv+274.

..reprint of *VBD* III. 65. 17..

33. CHATTERJI, B. K.; KUMAR, G. D. Ethnogenesis of ancient inhabitants of Indo-Pakistan, Central and Western Asia. *Bull. of Ind. Mus.* 5 (1), 1970.

34. CHATTOPADHYAYA, Sudhakar. *Racial Affinities of Early North Indian Tribes.* Mun. Man., New Delhi, 1973; xii+135.

..ch. 1: Vedic account; Aryan problem (App. A); I. V. civil...

35. CHATTOPADHYAYA, Sudhakar. *Ethnic Elements in ancient Hinduism.* Calcutta Sk. College, Studies 78, 1979; 88.

36. CHITAWALA, Y. M. Settlement pattern: an analytical assessment of the concept. *Prācya Pratibhā* 2 (2), Bhopal, 1974, 28–33.

..food and water – two basic determinants of settlement pattern.. Har. civil. located close to the active flood plains of trunk rivers;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

63, 45]

alluvium of Indus sustained wheat and barley; fish was available in plenty from the river; jungles along the valley of Indus rich in fauna and flora; soil suitable for agriculture..

37. CHAUDHURI, Mamata. Ancient Indian tribes and their integration into the Hindu society. *J. Ind. Anthrop. Soc.* 11 (2), 1976, 125–145.

38. CHAUDHURI, Mamata. *Tribes of Ancient India.* Ind. Mus. Monograph 7, Calcutta, 1977; xii + 162.

..tribe = *jana*.. process of absorption of the tribals into Hindu society..

39. CHOUDHURY, N. C. *Munda Social Structure.* 1977; viii + 137.

40. *CIS*, New Series, No. 3. Vikas Publ., Delhi, 1969.

Rev.: Harold A. GOULD, *JAS* 31, 963–66.

41. COHN, Bernard S. *India: The Social Anthropology of a Civilization.* Prentice-Hall, Englewood Cliffs, 1971; xv + 164 + map and tables.

Rev.; Paul HOCKINGS, *AA* 74, 850–51; S. SINHA, *MinI* 55 (3), 276–79.

42. DAS, V. The uses of liminality: sociology and cosmos in Hinduism. *CIS* 10 (2), 1976, 245–263.

43. DAVIS. A philosophy of Hindu rank. (in) *Cultures in Conflict: The Four Faces of Indian Bureaucracy* (ed. Stanley J. HIGINBOTHAM), Columbia Univ. Press, New York, 1975.

..(summarized by MARRIOTT in *Hindu Transactions*, pp. 132–35)..

44. DERRETT, J. D. M. Social and political thought and institutions. (in) *A Cultural History of India* (ed. A. L. BASHAM), OUP, 1975.

45. DESHPANDE, Madhav M. *Sociolinguistic Attitudes in India: An Historical Reconstruction.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 46.14 above.. (in the earliest period, speakers of Indo-Aryan/Vedic and living Sk. were concerned with neighbouring lgg.. whether they were other varieties of IA or were non-IA; the hist. dimension had already yet come into play; thereafter, when Sk. was no longer a living lg. but was a lg. of high prestige that had ceased to be anyone's first lg., the concern was essentially an evaluation of various vernaculars as against the classical lg.. situation complicated by the circum. that some "protestant" communities combined an adversary position on the lg. with an adversary stance against the rel. and social doctrines and practices of Hinduism.. – Murray B. EMENEAU about the book)..

46. DESHPANDE, Madhav M. History, change and permanence: a classical Indian perspective. (in) *Contributions to South Asian Studies* 1, OUP, Delhi, 1979; 1–28.

..see 57.41 above.. pragmatic theory of epistemology.. theory of four ages.. conception of hist. as developed by the trad. of Sanskrit grammarians.. in *Pur.* and *Dharmaśāstra*: a kind of hist. syncretism.. *ṚV*-Aryans: very much conscious of Aryan-non-Aryan distinction; by the end of *Br.* period, speakers of Sk. lg. were already a mixed people..

47. DUMONT, L. For a sociology of India. *CIS* 1, 1957, 7–22.

..see 3 above..

48. DUMONT, L. A rejoinder to Dr. Bailey. *CIS* 3, 1960, 82–89.

..apropos of 3 above..

49. DUMONT, L. The individual as an impediment to sociological comparison and Indian history. *D. P. Mukerji Fel. Vol.*, Allied Publishers, Bombay, 1967, 226–248.

..see 50 below..

50. DUMONT, L. Absence de l'individu dans les institutions de l'Inde. (in) *Problèmes de la personne* (ed. I. MEYERSON), Mouton, The Hague, 1973, 99–105.

..see 49 above..

51. FUCHS, Stephen. *The Aboriginal Tribes of India*. Macmillan, Delhi, 1973; vii+307. (Also, St. Martins Press, New York, 1977).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[65.60]

Rev.: Edward J. JAY, *JAS* 39 (1), 194–96; Kumar Suresh SINGH, *IHR* 2 (1), 247–50.

52. FUCHS, Stephen. Priests and magicians in aboriginal India. *Studia Missionalia* 22, Rome, 1973, 201–236.

53. VON FÜRER-HAIMENDORF, C. Tribes and Hindu society. *CIS* 5, 1971, 24–25.

54. GAUTAM, A. R. Vedic socialism. *BJ* 23 (22), 22.5. 1977, 65–70.

..functional classification of society.. classes interchangeable.. perfect harmony and co-operation in the life of the community..

55. GHILDAYAL, A. *Prācīna bhāratīya sāmājika vicāraka.* (Hindi). Varanasi, 1972; X+112.

..see 71.39 and 72.12 below..

56. GHOSE, M. C. Science of sociology – origin and growth. *BRMIC* 21 (3), 1970, 61–73.

..ref. to social thinking in *ṚV*..

57. GOLDMAN, R. P. *Gods, priests and warriors. The Bhṛgus of the Mahābhārata.* Stud. in Or. Cult. 12, 1977; xii+195.

58. GOPALAN, S. *The Hindu Philosophy of Social Reconstruction.* CASP, Madras Univ., 1970; XV+108+XVII–XVIII.

..concept of Dharma in Hindu philos. ..

59. GOPALAN, S. *Hindu Social Philosophy.* Wiley Eastern Ltd., New Delhi, 1979; ix+293.

..see 61.26 above.. discusses the 4 *puruṣārthas* and their social significance.. acc. to author, the personal and the social dimensions of man-in-society are intimately related to each other.. Hindu scheme of values offers great promise for getting at the idealistic orientation of personal as well as institutional life..

60. GUPTA, Kanta. The Atharvaveda – as the source of social law. *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 305–316.

..system of 4 *varṇas* and 4 *āśramas* had fully developed in *AV*-period; *saṁskāras* and *vratas*; *balivaiśvadeva*, *atithipūjā*, social degradation of a brotherless girl, *niyoga*, *punarbhū*, etc. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61. GUPTA, Motilal. *Bhāratīya sāmājika saṁsthāen.* (Hindi). Rajasthan Hindi Granth Akademi, Jaipur, 1978; iv+399.

62. HALBFASS, W. Anthropological problems in classical Indian philosophy. *Waldschmidt Fel. Vol.* (80th Birthday), Mus. für indische Kunst, Berlin, 1977, 225–236.

63. HEESTERMAN, J. C. Veda and society. *Studia Orientalia* 50, Helsinki, 1981, 51–64.

64. HEWITT, J. F. K. *The Ruling Races of Prehistoric Times in India, Southwestern Asia, and South Europe.* Oriental Publishers, Delhi, 1972.

65. HOCART, A. M. *Kings and Councillors: An essay in the Comparative Anatomy of Human Society.* Univ. of Chicago Press (Classics in Anthropology), 1970; xcix+318.

..(form follows function; governing existed before government; the basis of social organization before govt. was the common tendency of man to conceptualize life as a thing, and the universal tendency to organize the "technique of life-giving"; this is ritual and it is the basis for the first organizational activity of man.. to conduct a ritual one must have a conductor, a principal; in the beginning he is merely first among equals, but as rites controlling specific activities give way to universal rituals dealing with a world viewed as morally organized, he accumulates authority and the ability to control men).. (first publ. in 1936; introd. by Rodney NEEDHAM)..

Rev.: Arnold FOSTER, *AA* 75, 403–04.

66. ICKE-SCHWALBE, Lydia. Historisch-ethnographische Ergebnisse zur Frühgeschichte vorarischer Stämme auf den Südasiatischen Subkontinent. *WZHUB* 25 (3), 1976, 321–324.

67. JAIN, Ram Chandra. *Ethnology of Ancient Bhārata.* Chowkhamba, Varanasi, 1970; xxxvii+320.

..*VBD* III. 65. 39..

Rev.: F. WILHELM, *JAOS* 92, 573–74.

68. JAITLI, Muralidhar. Atharvaveda men lokasaṁskṛti. (Hindi). *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 253–280.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65, 76]

..folk-culture.. superstitions and popular beliefs; festivals; entertainment; popular arts and literature..

69. JHA, D. N. Social change in ancient India. *Economic and Political Weekly* 14 (35), 1. 9. 1979, 1499–1500.

70. JHA, Vivekananda. From tribe to untouchable: the case of Niṣādas. (in) *Indian Society: Historical Probings* (*D. D. Kosambi Comm. Vol.*), New Delhi, 1974, 67–84.

71. JOLLY, J. *Hindu Law and Customs.* Bharatiya Publ. House, Varanasi, 1975; 341.

..(repr. of 1928)..

72. JOSHI, Sunder Samuel. *Social Evolution of Early Dharma.* DD., Chicago Univ., 1938.

73. KARNIK, V. B. We Indians. *Radical Humanist,* 1971.

..1. "Our multiracial origin", 35 (15), June 1971, 10–15; 2. "Our society from early ages to modern times", 35 (16), July 1971, 32–41..

74. KARVE, Iravati. *Hindu Society – An Interpretation.* Deshmukh Prakashan, Poona, 1968; X + 180.

..2nd ed. of *VBD* III. 65. 41.. [caste-system (untouchability) goes back to Har. culture as is indicated by its pattern of settlement; the low *jāti*, wh. specialized in pounding grain, lived in a separate street in a cell-like isolation (this is not indicative of slavery)]..

Rev.: Pauline KOLENDA. *JAS* 31, 700–701.

75. KHAN, Rasheeduddin. India – the socio-cultural setting. (in) *Ethos of the Composite Culture of India: a preliminary framework.* 1980.

..(Indian subcontinent represents a fascinating coalescence of culture embodied in a distinct civilization – larger parts of whose components are still vibrant, regenerative, adaptive, and innovative.. Indian society – most tenaciously plural society known to human hist.)..

76. KRISHNA MURTHY, K. *Social and Cultural Life in Ancient India.* Sundeep Prakashan, Delhi, 1982; xiv + 162.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

77. KUPPUSWAMY, B. *Dharma and Society : A Study in Social Values.*

..see 61, 46 above..

78. LEOPOLD, Joan. The Aryan theory of race in India, 1876–1920; nationalist and internationalist visions. *The Indian Economic and Social Hist. Rev.* 7 (2), 1970, 271ff.

..(Bishop CALDWELL affirmed the view that Central Asia was the seed-plot of nations where ancestors of Aryans and Dravidians, speaking one lg., lived together long before the commencement of hist.)..

79. LITTLETON, C. S. Georges Dumézil and the rebirth of the genetic model : an anthropological appreciation.

..see 47.77 above..

80. MADAN, G. R. *Western Sociologists on Indian Society - Marx, Spencer, Weber, Durkheim, Pareto.* Allied Publishers, Bombay, 1979; ii + 399.

..discusses (among other things) Max WEBER's views on (1) general characteristics of Indian society; (2) the Hindu social system: (3) the main characteristics of Hinduism in early times; (4) Jainism and Buddhism in India; (5) Hinduism in the Middle Ages and after; (6) general characteristics of Indian religions and other conclusions..

81. MALIK, S. C. Indian archaeology as anthropology. (in) *Perspective in Palaeoanthropology* (*Prof. D. Sen Fel. Vol.*), 1974, 81–86.

82. MALIK, S. C. Prehistoric archaeology as a social science in India. *MinI* 55(3), 1975, 204–226.

..(plea for integration of the goals of arch. with those of anthropology and other social sciences)..

83. MALIK, S. C. (ed.). *Criteria of status evaluation in India.* IIAS (Studies in Indian and Asian Civilizations), Simla, 1977; vii + 72.

..(report of a planning conference).. economic status *vs* ritual status in Indian social system.. the contention of DUMONT (*Homo hierarchicus*, 107) that the concept of purity and pollution en-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65.91]

compasses considerations of power in determining caste hierarchy is examined.. imp. of ritual status reduced.. (what about Sanskritization?)..

Rev.: Gabriella Eichinger FERRO-LUZZI, *Anthropos* 74, 295–96.

84. MALL, Ram Adhar. *Studie zur indischen Philosophie und Soziologie.*

..see 57.117 above..

85. MANDELBAUM, David G. *Society in India.*

..see *VBD* III. 65.46.. [Rev. by S.; India is not a generalist's paradise; overwhelming complexities and inconsistencies]..

Rev.: Owen M. LYNOH, *JAS* 31, 429–30; Susan SEYMOUR, *AA* 75, 1021–22.

86. MARRIOTT, McKim. *Structure and Change in Indian Society.* Aldine Publ. Co., Chicago, 1968.

87. MARRIOTT, McKim. Interpreting Indian society. A monistic alternative to Dumont's dualism. *JAS* 36(1), 189–195.

..(also see M.'s rev. of D.'s *Homo hierarchicus* [*VBD* III. 66.37], *AA* 71, 1166–1175).. see 9 above..

88. MATHUR, K. S. Society in India. *Eastern Anthropologist* 27, Lucknow.

89. MISHRA, Krishna Kumar. Bhāratīya sāmājika saṁsthāon kā badalatā rūpa tathā ādhunikīkaraṇa kī dhāraṇā. (Hindi). *Shodha-Patrika*, Gorakhpur Univ., 1970–71, 212–215.

..joint family system – chief characteristic of Indian society; marriage as sacrament; influence of Dharma on society..

90. MUDALIAR, Murugesa N. *Traditional Hinduism and Social Development: An Enquiry.* Christian Lit. Soc., 1978; v+48.

..(with forewords by Swami TAPASYANANDA, T. M. P. MAHADEVAN, Ignatius HIRUDAYAM)..

91. MUNSHI, S. Tribal absorption and Sanskritization in Hindu society. *CIS* 13(2), 1979, 293–317.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

92. NARMADESHWAR PRASAD. *Social Thought: the Beginnings.* Meenakshi, Meerut, 1970; 335.

93. NARULA, S. S. *Social Roots of Indian Linguistics.*

..see 46.48 above.. (linguistics throws light on some of the dark corners of Indian hist.)..

94. OGIBENIN, Boris. Une étude structurale du cycle du corbeau paléoasiatique. *Bull. de groupe de rech. sémiolinguistiques* 16, 1980, 55–63.

95. OPPERT, Gustav. *On the Original Inhabitants of Bharatavarsa or India.* Oriental Publishers, Delhi, 1972 (and 1978); xv+711.

..(repr. of 1893)..

96. ORENSTEIN, Henry. Death and kinship in Hinduism: structural and functional interpretations. *AA* 72(6), 1970, 1357–1377.

97. PIEPER, J. (ed.). *Ritual Space in India. Studies in architectural anthropology.* AARP 17, 1980; 80+pl. and diagrams.

98. POLIAKOV, Léon. *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe.* Chatto and Heinemann, London, 1974.

..(transl. from French by Edmund HOWARD)..

99. RAY, Nihar Ranjan. Movements of socio-religious protest and social change in Indian history. *BRMIC* 27(5), 1976, 101–103.

..crit. mainly against (1) polytheistic beliefs and practices in Hinduism – orthodoxy and scholasticism of official Brahmanism; (2) strictly hierarchical, complex, and complicated system of caste wh. sustained the existing socio-rel. order..

100. RICHARDS, J. F.; NICHOLAS, Ralph W. Introduction. Symposium: The contributions of Louis Dumont. *JAS* 35(4), 1976, 579–580.

101. RICHARDS, J. W. Early Indo-Aryan social structure. *The Mankind Quarterly* 19, 1978, 129–148.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65, 108]

102. RITSCHL, E. Zur Methode der historischen Untersuchung der altindischen Gesellschaft. (in) *Kolloquium zu Ehren von Walter Ruben*, Berlin, 1980.

103. RUBEN, Walter Einige Probleme der altorientalischen Klassengesellschaft, von der indischen Geschichte her gesehen. 1. Die Entwicklung der altorientalischen Klassengesellschaft. *EAZ* 14(4), 1973, 635-666; 2. Die Eigenart der Kultur der altorientalischen Klassengesellschaft. *EAZ* 15 (1), 1974, 27-65.

104. RUBEN, Walter. Outline of the structure of ancient Indian society. (in) *Indian Society: Historical Probings* (*D. D. Kosambi Comm. Vol.*), New Delhi, 1974, 85-94.

105. RUSSELL, Josiah C. The population of ancient India: a tentative pattern. *JIH* (GJV), 1973, 267-281.

..(population of MD - 30 to 36 thousand; of Har. - 27 to 33 thousand; in 2500-1500 B. C., population of India wd. be 7 millions; at 500 B. C., about 9 millions; Gupta period: 40 millions; H. T.'s times: 30 millions)..

106. SABOURIN, Leopold. *Priesthood: a comparative study. Numen* 35 (Suppl.), 1973; x+279.

..describes diff. aspects of priesthood in primitive societies, among I-I peoples (Vedic, Hindu, Zoroastrian), ancient Greece, etc...

107. SARANA, Gopala. Anthropology of Indian civilization. *J Anthrop. Soc.* 5 (*N. K. Bose Fel. Vol.*), Calcutta, 1970, 31-39.

108. SARANA, Gopala. Archaeological interpretation and anthropology. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 47-56.

..['In simplest terms arch. can be defined as the anthropology of extinct cultures' - WOODBURY; 'Between arch. and hist. there is no fenced frontier' - WOOLEY; Archaeologist deals with 'the fossilized results of human behaviour' - CHILDE].. one way to avoid the controversy, whether arch. is hist. or anthropology, is to regard it as a set of specialized techniques.. ['with.. reservations, folklore and ethnography can be used to supplement arch.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

data in the reconstruction of the material culture of past societies' CHILDE]. . notwithstanding the exponents of 'new arch.', all arch. – old or new – interprets rather than explains. .

109. SARASVATI, Baidyanath. An anthropologist looks at poetry. *MinI* 58 (3), 1978, 193–207.

. .*AV* X.8.32: *paśya devasya kāvyaṁ na mamāra na jīryati*: poetry = cosmos. . in all cultures, poetry attributed to nature. . poetry as revelation to Vedic seers; therefore, poetry precedes man . .in primitive societies, poetry not isolated from other activities. . *chandas* distinguishes poetic lg. from every-day lg. . . the proper context of poetry is the sacred. .

110. SARKAR, S. S. *Ancient Races of the Deccan.* Mun. Man., New Delhi, 1972; xii + 212 + fig., plates, map.

Rev.: Rekha R. GHOSH, *MinI* 56, 179–80.

111. SASAKI, G. H. *Social and Humanistic Life in India.* Abhinav Publications, New Delhi, 1971; 291.

. .1. Indian attitude towards life; 2. economics of the society; 3. education and lg. problem; 4. religion *vs* modernisation; 5. Hindu ethics and social development; 6. varieties of psychological-yogic interaction. . [acc. to author: Indian poeple gifted with 'intuition beyond the scientifically, philosophically apprehended portion of our textual knowledge'. . truth, acc. to Indian view, is harmony and disharmony; it is unity just as much as disunity. . salvation is the ultimate goal, morality is only a secondary concern; *ahiṁsā* is the supreme teaching. . while the Japanese are aware of time rather than space, the Indians are aware of space rather than time; nature in India represents the eternity of space . . caste system is a corporative, and not a competitive, institution]. .

112. SCHERER, Anton. Soziologisches über Sternnamen. *Güntert Comm. Vol.*, 1974, 185–192.

113. SCHERMERHORN, R. A. *Ethnic Plurality in India.* Univ. of Arizona, Tucson, 1978; xii + 369.

114. SHAH, I. A. *Spirit of the East: An Anthropology of the Scriptures of the East.* Octagon Press, London, 1973; vi + 277.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65.122]

115. SHARMA, Madan. Vaidika samāja – 'sāmyasaṁgha se varṇasaṁgharṣa taka'. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 340-341.

..from 'communes' to 'castes'...

116. SHARMA, Madan. Varṇasaṁgharṣa aura bhārata kī sāmājika krānti. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 341.

117. SHARMA, Ramnath. *Indian Society and Social Institutions*. Mun. Man., New Delhi, 1981; x+280.

..structural-functional study.. attempts holistic analysis of Indian social institutions..

118. SHARMA, R. N. Society in the Atharvaveda. (in) *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 293–304.

119. SHARMA, R. S. Historiography of the ancient Indian social orders. (in) *Light on Early Indian Society and Economy* (=120 below), Bombay, 1966, 12ff.

..see *VBD* III. 65. 68...

120. SHARMA, R. S. *Light on Early Indion Society and Economy*.

..see *VBD* III. 65. 69..

Rev.: F. WILHELM, *ZDMG* 122, 439.

121. SHARMA, R. S. Class formation and its material basis in the upper Gangetic basin (c. 1000–500 B. C.). *IHR* 2 (1), 1975, 1-13.

..later Vedic period and PGW arch. .. iron in Northern India.. *AV*-evidence.. four social statuses diff. from social classes in the sense that some of them owned the means of production and the others were completely deprived of them.. only peasants were meant for paying taxes (cf. *viśām attā*).. the class and the state not well established in later Vedic age.. see 123 and 72. 36 below...

122. SHARMA, R. S. Problems of social formations in early India. 36 *PIHC*, 1975 (1977), 1–14.

..(General President's address).. ("no theory, no history"; search for theories and models.. social hist. does not mean a backward projection of sociology; economic hist. does not imply

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

application of economic theory with retrospective effect.. application of hist. materialism : ' no production no hist. ').. study of ancient Indian hist. wd., on this basis, involve a study of (1) labour process and labouring masses; (2) raw material or natural resources on wh. they worked; and (3) artifacts with wh. they worked.. also (a) use, utilization, and possession of raw material; (b) appropriation and distribution of surplus labour and surplus product; (c) nature of relations that were established bet. diff. categories of primary producers themselves, and again bet. primary producers on the one hand and users, organizers, managers, and distributors of production on the other.. (*varṇas* as theoretical abstractions of relations of production, wh. acquired ritual overtones owing to certain specific hist. circs.)..

123. SHARMA, R. S. Social formations in the upper Gangetic basin in c. 1000–500 B. C. *Altorientalische Forschungen* 5, 1977, 233–236. (Also, summary in *WZHUB* 25. 3, 1976, p. 415).

..later Vedic tribes : detribalisation; Rājanyas or chiefs and warriors developed into an organized social category at the cost of their common kinsmen known as *viś*; king as *viśām attā*.. priestly support imp. for this.. towards the end of the Vedic period, the combination of priests and warriors emerges as an essential factor in the maintenance of social order; many rituals prescribed to establish control of chiefs and warriors over peasants.. use of iron weapons – presumably the cause of the power of Rājanyas.. king as *balihṛt* and *viś* as *balikṛt*; voluntary contribution converted into obligatory payment; meaning of *bali* underwent complete change.. taxes spent on royal establishment or on feeding king's warrior supporters; good portion of collections in kind fell to priests who helped maintain royal authority.. priests were imp. only among the Indo-Aryans; Brahman as one of the sixteen types of priests later overshadowed them all.. in the upper Gangetic basin, in the first half of the first mill. B. C., there was dominance of Rājanyas and Brāhmaṇas, but no *varṇa*-system yet.. ' class ' and ' state ' were not well-established ingredients of later Vedic society.. see 121 above..

124. SHRIRAMA. *Social Structure and Values in Later Smritis.* Indian Publications, Calcutta, 1972; 376.

..social philosophy in some later Smṛtis..

125. SINGER, Milton. *When a Great Tradition Modernizes: An Anthropological Approach to Indian Civilization.* Praeger Publishers, New York, 1972; xviii + 430.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[5, 131]

..see *VBD* III. 65.76.. collection of 9 essays (foreword by M. N. SRINIVAS).. socio-hist. interpret. of arts in India; sociological theory of arts and their place in a civil.; how arts in India maintain trad...

Rev.: Owen M. LYNCH, *JAH* 8(2), 171–77; Akos ÖSTÖR *AHR* 82(4), 1051–52; Frank REYNOLDS, *Hist Rel* 13(2), 163–64.

126. SINGER, Milton; COHN, Bernard S. (ed.). *Structure and Change in Indian Society*.

..see *VBD* III. 65.75.. (M. N. SRINIVAS, "Mobility in the caste-system")..

Rev.: Lionel CAPLAN, *BSOAS* 32, 414–15; Edward J. JAY, *JAOS* 90, 598–99.

127. SINGH, Yagyendra Bahadur. *Social Life in Ancient India*. Light and Life Publishers, New Delhi, 1981; xxi+298.

128. SINHA, Ajit Kumar. *Social Structure of India. Prolegomena to the Theoretical Foundation of Social Change in India*. Sinha Publishing House, Calcutta, 1973.

..(*Social Institutions of India*)..

129. SINHA, R. *Family to Religion. A Theoretical Exposition of Basic Social Institutions*. Brill, Leiden, 1980; xii+222.

130. SINHA, Surajit. Tribes and Indian civilization; a perspective. *Min I* 60 (1–2), 1980, 1–15.

..Indian civilization has adopted complex strategies in absorbing tribal enclaves and frontiers into the body politic of the caste-peasant level of the civilizations; the tribes, nevertheless, continue to maintain their distinctive identity.. *varṇa-jāti* hierarchy..

131. SINHA, Surajit. The structure of Indian civilization: continuity and change: an anthropologist's view. *BRMIC* 33(6), 1982, 131–136; 33(7), 1982, 160–164.

..Indian civil. has craftily preserved its structure and essence; it can't be easily destroyed; it is also so complex and cramped that it can't be easily mobilized for modern developments as a nation.. (civilization presupposes a level of complexity where there is a difference bet. the specialists, the 'liberati', and the 'laity')..
consciously formulated 'Great Traditions' generated at the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

centres of civilization and the particularistic 'Little Traditions' of the village communities or ethnic groups.. unlike most of the ancient civilizations, the species Indian civil., as an identifiable identity, continues to be alive over more than 3000 yrs.. India – the greatest confluence of cultural strands, a veritable microcosm of the Globe, the most tenaciously plural society in the world.. decisive bulk of the people of India lived in nearly self-sufficient and self-regulating village communities as endogamous *jātis* with birth-ascribed status and occupations.. (characteristics noted by Western 'orientalist'; combination of pantheism, and monism in Hindu religion; harmonization of 4 puruṣārthas; three *guṇas*, *cāturvarṇya*, four *āśramas*; *jñāna-*, *karma-*, *bhakti-mārgas*; emphasis on *deśācāra* and *kulācāra* along with *śāstrācāra*; cyclical concept of time; karma, saṁsāra, saṁnyāsa, *mokṣa*).. [root of the stability of caste-system: cardinal Brahmanic concepts of *karma* and *saṁsāra* provided a value-orientation and legitimacy to this unique social system (Max WEBER); Asiatic mode of production based on local self-sufficiency and hereditary division of labour (MARX); coordination of cultural ideals with the non-competetive organization of production in terms of self-contained local units: two other factors, viz., cultural autonomy of the caste groups and the escape valve for the individual thro' the institution of *saṁnyāsa* (N. K. BOSE)]..

132. SIRCAR, D. C. *Studies in the Society and Administration of Ancient and Medieval India. Vol. 1: Society.*

..*VBD* III, 65. 77..

Rev.: L. STERNBACH, *JAOS* 90, 410–11.

133. SMITH, B. K. Religion and social structure in India. *Hist Rel* 21 (1), 1981, 100–102.

..rev. article on DUMONT's *Homo hiararchicus*..

134. SOUTHWORTH, Franklin C. (ed.). *Symbols, Subsistence and Social Structure. The Ecology of Man and Animal in South Asia.* South Asia Regional Studies, Univ. of Penn., 1979; vii + 71.

135. SRINIVAS, M. N.; SESHAIAH, S.; PARTHASARATHY, V. S. (ed.). *Dimensions of Social Change in India.* South Asia Books, New Delhi, 1978; xiv + 518 + map and charts.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..majority of papers concentrate on caste, tribes, and rel. groups.. (caste shd. be considered not only a cultural-religious problem but also a problem of contradictions in economic interest – Suraj BANDOPADHYAYA)..

Rev.: Pauline KOLENDA, *JAS* 39(1), 192–94.

136. SRIVASTAVA, H. C. The continuity theme in Indian tradition.

..see 57.210 above..

137. STUTLEY, Margaret. *Ancient Indian Magic and Folklore. An Introduction.*

..see 7.42 above..

138. SUR, A. K. *Dynamics of Synthesis in Hindu Culture.* Indian Publications, Calcutta, 1973; xiv + 122.

..(contains 10 papers).. ethnicity had a large role to play in the formation of the present matrix of Hindu culture; racial miscegenation of the people is the real clue to the Hindu way of life.. pre-Aryan elements in Indian culture; Mother-Goddess..

Rev.: K. GURU DUTT, *AP* (Sept. '73), 322–23.

139. SZEMERÉNYI, Oswald. *Studies in the Kinship Terminology of the Indo-European Languages (with special reference to Indian, Iranian, Greek, and Latin).*

..see 45.299 above..

Rev.: P. FRIEDRICH, *Lg.* 56, 186–192; Ph. GIGNOUX, *StIr* 7, 297–99; K. H. SCHMIDT, *ZCPh* 37, 278–82.

140. THAPAR, Romesh (ed.). *Change and Conflict in India.* Macmillan, Madras; VI + 146.

Rev.: A. K. HALDAR, *MinI* 60, 148.

141. THAPAR, Romesh (ed.). *Tribe, Caste, and Religion in India.* Macmillan, Delhi, 1977; 168.

142. THAPAR, Romila. The image of the barbarian in early India. *Comparative Studies in Society and History* 13 (4), 1971, 408–436.

143. THAPAR, Romila. Social mobility in ancient India with special reference to elite groups. (in) *Indian Society: Historical Probings (D. D. Kosambi Comm. Vol.)*, 1974, 95–123.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

144. THAPAR, Romila. Genealogy as a source of social history. *IHR* 2 (2), 1976, 259–281.

..earliest records of lineage and succession to be found in Vedic lit.; mainly succession lists of Vedic teachers (occasioned by the oral transmission of ritual).. not useful for chronological reconstruction; migration and movement of peoples; only those who had political and social status; connected with emergence of property; ritual status: *gotra* and *pravara* lists.. *gotra* = a patrilineal exogamous sibship whose members trace their descent to a common ancestor; originally only of Brāhmaṇas; later extended to other *varṇas*.. *pravara* = stereotyped list of names of ancient Ṛṣis believed to be remote founders of families..

145. THAPAR, Romila. *Ancient Indian Social History: Some Interpretations.* Orient Longmans, New Delhi, 1978; xii + 396.

..(collection of essays).. from the early period to the end of first mill. A. D. .. among other topics, deals with renunciation; *dāna* and *dakṣiṇā*; trad. of hist. writing in early India..

Rev.: B. D. CHATTOPADHYAYA, *VBQ* 43, 289–93; R. N. D. *ABORI* 61, 276–77.

146. THAPLIYAL, U. P. *Foreign Elements in Ancient Indian Society.* Mun. Man., New Delhi; xvi + 194.

147. TYLER, Stephen A. *India: An Anthropological Perspective.* Goodyear Regional Anthrop. Series, Pacific Palisades, 1973; xiv + 224.

..[for T., Indian philosophical religions represent a corpus of texts to be cognized and reduced to the essential ground of taxonomies composed of classes of oppositions; he extends and completes DUMONT's structural contrast bet. the collectivity and individual in Hindu thought].. Indian culture, acc. to author, is a delicate balance bet. the rel. of the social order and the rel. of the individual.. he points to the oppositions bet. the sacrifice of *ṚV* (wh. maintains order in society; is ritualistic, moralistic; fulfils householder's obligation; is embodied in the *Brāhmaṇas*) and the sacrifice of *SV* (wh. makes the individual divine, is ascetic; is amoral; is ecstatic's cult; is embodied in *Up.*).. some taxonomies are basic paradigms of Indian culture stretching back to *ṚV* and even earlier to I. V. civil. .. author sees the total Indian society as a ritual organization.. "the orthodox pattern", "the heterodox challenge", the "Hindu synthesis".. Aryan contribution to Indian culture is insignificant; only Aryan ritualism

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

65.155]

was preserved by the Brahmins; all else is Dravidian – a case of an urban, sophisticated civilization absorbing the ruder culture of pastoralists..

Rev.: Pauline KOLENDA, *JAS* 36 (1), 176–77.

148. UNNITHAN, T. K. N. et al (ed.). *Sociology for India*. Prentice Hall of India, 1967; ii+219.

Rev.: Leslie HOWARD, *JAS* 30, 247.

149. Varṇāśrama cycle and Hindu social order. *BITCM*, Jan.–June 1979, 99–126.

..report of a Seminar (led by J. A. and Come CARPENTIER)..

150. VIDYARTHI, L. P. *South Asian Culture: An anthropological perspective*. Oriental Publishers and Distributors, Delhi, 1976; 140+5 fig.

151. VIDYARTHI, L. P. *Rise of Anthropology in India*. Concept Publ., Delhi, 1978; Vol. I: The Tribal Dimensions, 476; Vol. II: The Rural, Urban, and Other, 384.

..Vol. II: "Caste studies" (136–154); "Study of religion" (154–176)..

Rev.: AGEHANANDA BHARATI, *AA* 82, 215–16.

152. VISWANATHA, S. V. *Racial Synthesis in Hindu Culture*. Oriental Books Reprint Corporation, New Delhi, 1978; vii+234+map.

..from the age of *ṚV* to end of 4th cent. A. D.; contact of Aryans with indigenous non-Aryans.. (repr. of 1928)..

153. VIVEKANANDA, Swami. *Caste, Culture, and Socialism*. Advaita Ashram, Calcutta, 1978; 82.

..(sixth impression)..

154. VYAS, Mitrilal. Vaidika samājavāda. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, 49–52.

..*varṇa-āśrama-vyavasthā* conduces to socialistic society..

155. WALKOWSKA, Hanna. L'ethnologie en tant que méthode d'étude de la culture de l'Inde antique. *WZHUB* 25 (3), 1976, 375–376.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

156. WANG, Gungwu (ed.). *Self and Biography. Essays on the Individual and Society in Asia.* Sydney Univ. Press, 1975; ix+217.

..S. N. RAY discusses the "bifocal" view of the self in trad. Hinduism: the free and immortal metaphysical self and the doubly contingent social self determined by both the current caste position and the phase of the reincarnation cycle..

Rev.: Vytautas KAVOLIS, *JAH* 13 (2), 188–89.

66. VARṆA: CASTE.

1. AHMAD, Makhdum T. *Systems of Social Stratification in India and Pakistan.* Punjab Univ. Press, Lahore, 1972; 144.

..[Rev.: nature of caste: (a) caste is the product of Hindu culture; (b) it is a structural phenomenon wh. can be discussed without ref. to Hindu rel. ideas.. caste-system makes for cohesion and unity in diversity; the term 'caste' coined for the Indian social scene; caste – a structural phenomenon characterized by a peculiar interaction and interdependence of its members]..

Rev.: Gabriella Eichinger FERRO-LUZZI, *Anthropos* 71, 332–33.

2. BAHADUR, K. P. *Caste, Tribes, and Culture of India.*

3. BARNETT, Steve; FRUZZETTI, Lina; ÖSTÖR, Askos. Hierarchy purified: notes on Dumont and his crities.

..see 65.8 above..

4. BENVENISTE, É. Traditions indo-iraniennes sur les classes sociales. *JA* 230, 1938, 529–549.

..see *VBD* I. 133.2..

5. BERREMAN, G. *Hindus of the Himalayas.*

..see 65.12 above.. [also, BERREMAN, "Caste in India and the United States", *American Journal of Sociology* 66 (2), 1960: cultural uniqueness of caste]..

6. BERREMAN, G. *Caste and Other Inequalities: Essays on Inequality.* Folklore Inst., Meerut, 1979; xvii+324.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.13]

..B.'s ideas to be contrasted with those of DUMONT; B. rejects social stratification of any sort; D. thinks that hiararchy is inevitable in society; B. asserts that ethnic differences are essential for caste-system; he sees castes as ethnic groups (castes as substances, rather than just relations)..

Rev.: Pauline KOLENDA, *JAS* 41, 863-64.

7. BÉTEILLE, A. *Caste, Class, and Power*. Univ. of Calif. Press, 1965.

..see *VBD* III. 66.11.. (political and economic power have not in any way replaced power for ritual status)..

8. BÉTEILLE, A. Homo hierarchicus, homo equalis.

..see 65.13 above and 66.30 below..

9. BÉTEILLE, A. et al. Caste : A Trend Report and Bibliography.

..see *VBD* III. 66.94..

10. BIARDEAU, M. Brahmanes et potiers. *Annuaire de l'É.P.H.É.*, sect. des Sc. Rel. 79, 1972, 28–55.

11. BISHOP, Donald H. Cāste in India, past and present. *Social Studies* 62 (1), 1971, 10–15.

12. BOUGLÉ, C. *Essays on Caste System*. CUP, 1971, xv+228.

..see *VBD* III. 66.23.. three notions essential to the concept of caste: hereditary specialization; hierarchy; and repulsion or isolation of one group from another (commensual and connubial restrictions); caste-system exists only in India.. Part I: roots of the system; Part II: the vitality of the system; caste-system dominates Indian civil.; India has no hist., for, that wh. is essential (viz. caste) has been unchanged; Part III: effects of caste-system (Indian lit. too bears the inhibiting marks of caste; the individual never becomes the focus of Indian prose or drama, he is always submerged in the generic group.. B. does not derive caste-system from the ancient *varṇa*-system.. hierarchy of caste determined less by the usefulness or difficulty of occupations than by their relative purity and impurity..

Rev.: Stephen A. TYLER, *AA* 74, 1380–82.

13. BRINKHAUS, Horst. *Die altindischen Mischkastensysteme*. Hamburg Univ. Alt- und Neu-Indische Studien 19, Steiner, Wiesbaden, 1978; iv+232.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..late in the Vedic period, *cāturvarṇya* of ancient India found itself in conflict with social reality; intercourse with new social groups had increased and *cāturvarṇya* was forced to accomodate them; this was accomplished thro' the extension of the system by means of the theory of mixed caste – a flexible and durable mechanism by wh. a whole congeries of disparate groups cd. be ordered into their appropriate stratum in Indian society.. two basic features in the construction of this system : a 'mirror of reality' and a 'programmatic model'.. texts given in transliteration accompanied by transl. and comm... cf. 100 below..

Rev.: G. B., *ZDMG* 129 (2), 427–28; H. W. BODEWITZ, *WZKSA* 26, 213–16; R. N. D., *ABORI* 61, 277; F. LÁSZLÓ, *OLZ* 76, 395–97; Sheldon POLLOCK, *JAOS* 100, 322–23.

14. BRUNNER, Hélène. Les catégories sociales védiques dans le Śivaisme du sud. *JA* 252, 1964, 451ff.

15. BRUGHART, R. Hierarchical models of the Hindu social system.

..see 65.25 above.. [F. G. BAILEY's theory of closed social stratification and DUMONT's theory of hierarchy both assume the unity of Hindu social system].. BURGHART considers three different hierarchical models – Brāhmaṇas, ascetics, and king (on the basis of documentary material of 18th and early 19th centuries from Nepal)..

16. BYRSKI, M. C. Is Manu's varṇadharma an obsolete sociological concept? *ALB* 44–45, 1980–81, 654–661.

..ref. to *Puruṣasūkta*..

17. CHADNEY, J. G. Caste and class in India : principles or resources. *M in I* 58 (2), 1978, 171–178.

18. CHATURVEDI, Sivadatta Sharma. *Vaidika varṇavyavasthā aura śrāddha*. (Hindi). Kishor Vidya Niketan, Varanasi, 1979; ix+72.

..report of 2 *śāstrārthas* bet. Giridhara Sarma CHATURVEDI (*sanātana dharma*) and Indra Vidyavacaspati (Āryasamāja).. appendix ; Chaturvedi's paper on *śrāddha*..

19. CHAUDHARY, Radhakrishna. Peasants in ancient India. *JBRS* 59, 1973.

20. COX, Oliver. Race and caste. A distinction. *American Journal of Sociology* 1, 1945, p. 360.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.25]

..cf. *VBD* II. 66. 16.. caste and race are basically different in that race distinctions are a bipartite, interracial adjustment, while caste is ancient provincial, culturally oriented, hierarchical in structure, status conscious, non-conflictive, non-pathological, occupatioually limited. lacking in aspiration and progressiveness, hypergamous, endogamous, and static..

21. DAMLE, Y. B. *Caste : a review of the literature on caste.* M. I. T., Centre for International Studies.

22. DAS, Veena. *Structure and Cognition : Aspects of Hindu Caste and Ritual.* OUP, New York, 1977; x+147.

..acc. to author, one can take the finished products of collective consciousness such as the corpus of myths and extract the principles underlying the conceptual orders envisaged in those myths.. decode the latent patterns of myth and ritual and build up a picture of the Hindu universe of discourse as a cognitive system.. Hindu myth uses certain empirical categories (e. g. *brahman*) to formulate certain abstract ideas (e. g. about the status Brahmanhood) wh. are in turn woven together in terms of logical relations of opposition, exclusion, and exchange.. (based on *Dharmāraṇya-Purāṇa* and *GS*).. discusses the relevance for Hindufsm of DURKHEIM's distinction of profane and sacred.. author suggests that pollution can be an idiom for sin..

Rev.: Harvey Paul ALPER, *JAOS* 100, 55–56; Kathleen RYAN, *AA* 82, 910–12.

23. DAS, Veena; UBEROI, Jit Singh. The elementary structure of caste. *CIS* 5, 1971, 33–43.

24. DERRETT, J. Duncan M. Rājadharma. *JAS* 35 (4), 1976, 597–609.

..(in symposium on DUMONT's contributions).. author questions DUMONT's depiction of the relation bet. Brāhmaṇa and king.. there was no question of 'secularizing' the political element – it was from the beginning a practical "seen" question, a matter of ways and means; the chief manipulator of politics, the king himself, had many superstitious functions and attitudes.. polltical element was not subordinated to the religious; the Brahmins were no more 'religious' than was the king himself.. see 71.32 below..

25. D'SOUZA, V. S. Caste structure in India in the light of set theory. *Current Anthropology* 13 (1), 1972, 5–22.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

26. DUMONT, L. Caste, racisme, et 'stratification'. Cahiers Internationaux de Sociologie 29, 1960, 91–112.

..see *VBD* III. 66.34 (*CIS* 5, 20–43; 6, 122–125)..

27. DUMONT, L. 'Tribe' and 'caste' in India. *CIS* 6, 1962, 120–122.

28. DUMONT, L. Caste: a phenomenon of social structure or an aspect of Indian culture? (in) *Caste and Race: Comparative Approaches*, ed. A. de REUCK and J. KNIGHT (= *VBD* III. 66. 80), London, 1967, 28–38.

29. DUMONT, L. Homo hierarchicus: introduction. *Social Science Information* 8 (2), 1969, 69–87.

30. DUMONT, L. *Homo hierarchicus*. Univ. of Chicago Press, 1970. (Also, Vikas, Delhi, 1970; paperback ed., Univ. of Chicago Press, 1974).

..society is structured in terms of dominant and secondary ideas or principles; in Indian society, dominant principle is religion, the secondary is politico-economic. The dominant principle of the Hindu caste-system is hierarchy of rel. sort; other principles are purity-impurity (also religious) and interdependence. Indian caste-system is not individualistic; it emphasizes its totality, not its individual members; relationship is imp., not individual substances; therefore, interdependence.. ranking of castes does not result from material conditions.. *varṇas* (= social segments) based on a system of binary oppositions – Br. *vs* Kṣ; Br.-Kṣ. *vs* Viś; Br.-Kṣ.-Viś *vs* Śūdra.. (*CIS*, 1971: nine reviews by Indianists and D.'s reply).. see *VBD* III. 66.37 and 38; also see 65.13 and 66.8 above..

Rev.: G. D. BERREMAN, *Man* 6, 515; J. D. M. DERRETT, *OLZ* 67, 75–81; R. S. KHARE, *JAS* 30, 859–68; Pauline KOLENDA, *JAOS* 93, 120–24; E. R. LEACH, *South Asian Rev.* 4, 233–37; S. J. TAMBIAH, *AA* 74, 832–35; Nur YALMAN, *Man* 4, 123–31.

31. DUMONT, L. Marriott's review of *Homo hierarchicus*: a comment. *AA* 72 (2), 1970, 468–469.

..ref.: *AA* 71, 1166–1175.. see *VBD* III. 66.37..

32. DUMONT, L. On putative hierarchy and some allergies to it. *CIS* (NS) 5, 1971, 58–78.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.39]

..D. criticises HEESTERMAN (see 47 below).. H., acc. to D., assimilates the individual Brahman and the Brahman as a category, and confuses a fall of rank within the category with a fall from the category (or of the category).. (study of caste system thro' the renewed concept of hierarchy)..

33. DUTT, N. K. *Origin and Growth of Caste in India.* Vol. I.

..see *VBD* III. 66. 39..

Rev.: E. SLUSZKIEWICZ, *RO* 8, 194–95.

34. FULLER, C. J. Gods, priests, and purity: on the relation between Hinduism and caste system.

..see 48. 123 above.. the crucial attribute of Hindu gods is great power (and not purity); gods themselves can't be polluted.. the relation bet. man and god is not a simple transposition of hierarchical relations bet. men.. concepts of purity and pollution are not exhausted by the concepts of high and low status – even tho' they are indisputably closely linked to them as DUMONT has shown – but they also involve ideas of good and bad, and of spiritual purity and closeness to god, so that they partly express the proper relationship bet. man and god..

35. GADKARI, Jayant. *Prācīna bhāratīya samājaracanetīla śūdrāṁce sthāna.* (Marathi). D. D. Kosambi Pratisthana, Bombay, 1981; 115.

..(based on R. S. SHARMA's *Śūdras* = 117 below)..

36. GAIL, A. *Paraśurāma, Brahmane und Krieger. Untersuchung über Ursprung und Entwicklung einer Avatāra Viṣṇus und Bhakta Śivas in der indischen Literatur.* OH, Wiesbaden, 1977; xvi + 252 + 1 pl.

37. GANDHI, R. S. Der Kasten-Grossfamilienkomplex des Hindu-Sozialsystems, das Hindu-Ethos, und die Entwicklung der Hindu-Persönlichkeit. *Sociologus* 24 (1), Berlin, 1974, 56–64.

38. GOLDMAN, R. P. *Gods, priests and warriors. The Bhṛgus of the Mahābhārata.* Stud. in Orient. Culture 12, Univ. of Calif., 1977; 184.

39. GRANTOVSKIJ, E. Indoiranische Kastengliederung bei den Skythen. 25 *PICO*, Moscow, 1960.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. GUPTA, Chitralekha. The Atharvavedī Brāhmaṇas of India. *MinI* 57 (3), 1977, 216–228.

..(cf. *VBD* III. 66. 32).. 21 Atharvavedin *gotras*; listed on the basis of inscriptions; most of the *AV*-Brāhmaṇas – followers of Śaivism; their social position, in general not very high..

41. GUSEVA, N. R. On the problem of the activity of some caste and religious organisations in India. (Russ.). (in) *Religion and Mythology of the Peoples of East and South Asia* (Russ.), "Nauka", Moscow, 1970, 222–241.

42. HALBFASS, W. *Zur Theorie der Kastenordnung in der indischen Philosophie.* NAWG, Philolog.–Hist. Kl., Jg, 1975, Nr. 9, Göttingen, 1976; 44.

43. HANUMANTHAN. Origin of the untouchables of south India. 39 *PIHC*, Vol. I, 1980, 159–167.

..the untouchables in Tamil Nadu and elsewhere in South India are Dravidian people, and they were probably its earliest inhabitants (Ādi-Dravida)..

44. HARA, Minoru. Civil and military – brāhmins and kṣatriyas. (Jap.). *Nihon bukkyō gakkai nenpō* 36, 1971, 1–31.

..opposing qualities of b. and k.: *śāstra-śastra*; *kṣamā-manyu*, etc. ..

45. HARPER, E. B. Ritual pollution as an integrator of caste and religion. *JAS* 32, 1973, 233–250.

..see *VBD* III. 66. 49.. Hindu society is organized around the task of caring for its gods, and a division of labor among the castes is necessary to attain this end; an imp. aspect of the Brāhmaṇa's task is that he absorbs the god's impurities; the lower castes remove ritual pollution from the highest caste, Brāhmaṇas, so that the latter are in the requisite high state of purity to worship the gods on behalf of the community as a whole; the gods then bestow benefits on members of the community..

46. HAZARIKA, B. N. The caste-system and the ancient Indian slavery. *J. Univ. Gauhati* 26–27 (1), Arts, 1975–76, 272–282.

47. HEESTERMAN, J. C. Priesthood and the Brahmin. *CIS* (NS) 5, 1971, 43–47.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66, 51]

..there has been, since antiquity, a contradiction in the Brāhmaṇa's role: the ideal Brāhmaṇa is the representative of transcendence, but if he serves others he becomes dependent on society and cannot transcend it.. see 32 above..

48. JAISWAL, Suvira. Presidential address: ancient India. 38 *PIHC*, 1978, 23–48.

.."Some recent trends in the study of caste system".. (hist. phenomena, whether in the realm of ideas or material features, looked upon as products of interaction of socio-economic factors; hist. developments explained in their total material context).. discusses views of WEBER, KOSAMBI, SHARMA, SRINIVAS, DUMONT, SENART, BOUGLE.. (Marxist view: *varṇas* are looked upon as theoretical abstractions of relations of production, wh. acquired ritual overtones owing to certain specific hist. circs.).. *varṇa* = social order, not class in the economic sense; to be distinguished from *jāti*.. acc. to J., in its beginnings *varṇa* was not a mere theoretical imposition on the existing caste realities but a description of the realities of the later Vedic age. As the Aryan society advanced both spatially and demographically owing to the greater efficiency of its productive system and new social groups were drawn within its vortex, the *varṇa* system became more complex and diversified and was stretched a good deal to maintain the myth of its universal applicability.. altho' the *vaiśya* was a residual category ever since its inception, there was a good deal of homogeneity within the upper three *varṇas*, but the *śūdra-varṇa* consisting of the defeated and dispossessed peoples, who were reduced to propertyless menial positions, had from the very biginning a heterogeneous char. ..

49. JAISWAL, Suvira. Some recent theories of the origin of untouchability: a historiographical assessment. 39 *PIHC*, Vol. I, 1980, 218–229.

..the institution of untouchability and the theory of purity and pollution ought to be treated as further developments of the *varṇa*-system and its ideology rather than as an independent system..

50. JAYARAMAN, Raja. *Caste and Class. Dynamics of Inequality in Indian Society*. Hindustan Publ. Co., Delhi, 1981; VIII+168.

51. JHA, Harihara. *Adhyāpana-vyavasāyādikarma varṇa-vyavasthā ca. Saṃ. Vim.* 2 (2), 1974, 72–78.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..profession not necessarily determined on the basis of caste or *varṇa*.. Vedic and *Up*. evidence for teachers being non-Brāhmaṇas..

52. JHA, Vivekananda. *Early History of Untouchables in India*. DD, Patna Univ., 1971.

53. JHA, Vivekananda. Status of the Rathakāra in early Indian history. 34 *PIHC*, Vol. I, 1973, 104–111. (Also, *JIH* 52.1, 1974, 39–47).

..*ratha* mentioned in *ṚV* frequently, but not *rathakāra*; since war formed the chief preoccupation of the *ṚV*-Aryans, *rathakāra* was an honourable member of the *viś* and stood fairly high in the Vedic hierarchy; *rathakāra* – imp. (in polity – *ratnin* – as well as ritual status) in later Vedic texts; it is difficult to determine the *varṇa*-status of *rathakāra* in the Vedic period; his separation from the general *vaiśya* community is first taken note of in *TB* I.1.4.8; not degraded to the level of *śūdra*.. *rathakāra* as distinct from the three *varṇas* (in *Sūtras*).. *Baudh DS* : *r*. as a mixed caste..

54. JHA, Vivekananda. Stages in the history of untouchables. *IHR* 2 (1), 1975, 14–31.

..(1) *ṚV* shows no acqaintance with peoples, contact with whom was even remotely tabooed; later Vedic texts mention Cāṇḍāla and Paulkasa – but they are not treated as untouchables; idea of regions unworthy of Aryans mooted, but the term *anta* had not acquired its precise meaning of untouchable; (2) *DS*- and *GS*-period : pollution and untouchability ideas become evident.. see 133 below..

55. JHA, Vivekananda. Position and status of bamboo-workers and basket-makers in ancient and early medieval times. 39 *PIHC*, 1979, 230–240.

..*ṚV* does not mention a bamboo-worker, tho' *veṇu* in the sense of bamboo occurs in VIII.55.3; among later Vedic texts, *AV*, *TS*, *KS*, *ŚPB*, *KBr*, *ĀpŚS*, and *KātŚS* mention *veṇu*; *Puruṣamedha* (*VS* and *TB*) enumerates, among 184 victims, *Bidalakari* (= *vaṁśavidārīṇī* and *vaṁśapatrakāriṇī* acc. to Mahīdhara).. ref. to bamboo workers in post-Vedic texts..

56. JHA, Vivekananda. Leather workers in ancient and early medieval India. 40 *PIHC*, 1981, 99–108.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66, 63]

..leatherwork is one of the earliest occupations of India and was a flourishing craft in the Vedic period.. considers Vedic words: *carman* (leather or hide), *mlā* (tanning) (*ṚV* VIII. 55. 3), and *carmamna* (leather-worker, VIII. 5. 38).. also other Vedic ref. and IE evidence.. *carmamna* belonged to the Aryan community.. (change in material perspective and development of castes)..

57. JOSHI, Lakshmana Sastri. Jātisaṁsthā āṇi dharmaśāstra. (Marathi). *Navabhārata* 31 (11), 1978, 41–47.

..origin.. (English version of the article in *Radical Humanist*, Aug. '78)..

58. KAMBLE, B. R. *Caste and Philosophy in pre-Buddhist India.* Parimal Prakashan, Aurangabad, 1979; 285.

..see 88 below..

59. KETKAR, S. V. *History of Caste in India.* Rawat Publications, Jaipur, 1979; xv+192.

..(reprint of 1909)..

60. KHARE, R. S. 'Encompassing and encompassed': a deductive theory of caste system. *JAS* 30, 1970–71, 859–868.

..rev. article on DUMONT's *Homo hierarchicus* (= 30 above)..

61. KLASS, Morton. *Caste: the emergence of the South Asian social system.* Inst. for the Study of Human Issues, Philadelphia, 1980; xi+212.

..how and why caste system came into existence..

Rev.: Adrian C. MAYER, *BSOAS* 44 (3), 606–07.

62. KOLENDA, Pauline. Religious anxiety and Hindu fate. *JAS* 23, 1964, 71–79.

..(members of low castes do not use *karma*-theory to explain their own low caste status; they explain it in secular or hist. terms)..

63. KOLENDA, Pauline. Seven kinds of hierarchy in Homo Hierarchicus. *JAS* 35 (4), 1976, 581–596.

..(symposium on DUMONT's contributions).. discusses the various senses attached to the term 'hierarchy' by DUMONT; points to what appears to be his neglect of *dharma* as a normative organizational principle in the caste system..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

64. KOLENDA, Pauline. *Caste in Contemporary India: beyond organic solidarity.* Benjamin/Cummings, Menlo Park, 1978; 181.

..[K. starts from the observation that in ancient India tribes (= kinship entities under lineage chiefs) subsisted in isolation from one another, each with a minimal division of labour. At this stage, Indian society was integrated by mechanical solidarity. The passage from mechanical to organic solidarity lay in the long period during wh. the I. V. cities were built, the Aryans swept over Northern India, and Hinduism became established. Self-sufficient tribes, or parts of them, were gradually incorporated as strata within more inclusive, hierarchically organized social systems]..

Rev.: T. SELWYN, *Man* 14, 363.

65. KRISHNA, Nanditha. Caste is not Aryan. *IWI* 96 (32), 10. 8. 1975, 14–19.

66. KUPPURAM, G. Brahmin through the ages – with special reference to the decline of Brahmanism in Tamilnadu. *QRHS* 20 (4), 1980–81, 24–32.

..casteism came to be deep-rooted right from especially the later Vedic age, great severity being shown to Śūdras.. duties of a Brāhmaṇa..

67. KUTSENKOV, A. A. From the history of studies of Indian caste system. (Russ.). *Narody Azii i Afriki* 4, 1980.

68. LEACH, E. Introduction: what should we mean by caste? (in) *Aspects of Caste in Ceylon, etc.* (ed. by E. LEACH), Cambridge Papers in Social Anthropology, No. 2, 1960.

69. LINCOLN, Bruce. *Priests, Warriors, and Cattle.* Univ. of Calif. Press, Berkeley, 1980.

70. MADAN, T. N. On the nature of caste in India: a review symposium on Louis DUMONT's *Homo Hierarchicus.* *CIS* 5, 1971, 1–13.

71. MACDONALD, K. S. *Brāhmaṇas of the Vedas.* Bharatiya Book Corporation, Delhi, 1979; 211.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.78]

..account of Br. of the four Vedas.. state of society.. human sacrifice, horse sacrifice, and other sacrifices..

72. MARGLIN, F. A. Power, purity, and pollution. Aspects of the caste system reconsidered. *CIS* 11 (2), 1977, 245–270.

73. MARRIOTT, M. Towards an ethnosociology of Hindu caste systems. *9th Internat. Congress of Antrop. and Ethn. Sciences*, No. 2206, 1973.

74. MARRIOTT, M. Caste systems. (in) *Encycl. Brit.*, 1974.

75. MARRIOTT, M. Interpreting Indian society: a monistic alternative to DUMONT's dualism. *JAS* 36 (1), 1976, 189–195.

..in the older monistic philos. wh. we may as well call 'Vedic', D. notes that categories like gods and men, Brāhmaṇas and Kṣatriyas, priests and kings are to be understood as relative rather than absolute, and ranked thro' generosity as much as thro' possessions. Persons may overlap such categories, their identities blurred and transformed thro' gifts and other transfers, notably including food. Such observations by D. tend in the same direction as our formulation that the intersection of categories is as regular a process as segmentation in Vedic thinking about categories.. the monism of the presumptions of Vedic thought – that is, the provision of means for anything to be transmuted into any other.. (D.'s abandonment of Vedic monism– opted for and compromised with the dualistic Western social sciences)..

76. MAYER, Adrian C. The Indian caste system. (in) *Internat. Encycl. of the Social Science*, Vol. II, Macmillan, 1968.

77. MCGILVRAY, D. B. (ed.). *Caste Ideology and Interaction*. Cambridge Papers in Social Anthropology–9, 1982; 258+ 39 line-drawings.

78. MEILLESAUZ, Claude. Are there castes in India? *Economy and Society* 3, London, 1973, 89–111.

..attempt to maintain class relationship within the framework of a rigid status organization is matched by a repressive religious ideology wh. remains the basis of idealistically biased scholarly approaches..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. MENCHER, Joan. The caste system upside down, or the not-so-mysterious East. *Current Anthropology* 15 (4), 1974, 469–493.

..seeks to expose the exploitative nature of the system..

80. MENDONÇA, Alberto. A estrutura das castas da India (A margem dum livro recente). *Bol. do Inst. Menezes Bragança*, No. 126, Bastora-Goa, 1980, 103–105.

81. MISRA, Padma. *Evolution of the Brahman Class (in the perspective of Vedic priesthood)*. BHU, Varanasi, 1978; 288.

..traces the evolution of the Brāhmaṇas as a sacerdotal caste thro' the process of fusion of the pre-Vedic Aryan and the indigenous cultural patterns and rel. beliefs.. Vedic and arch. evidence.. priesthood, in the early stages, was *functional* and had not yet become a closed order.. considers such words as *vipra*, *ṛṣi*, *purohita*, *brahman* (mas.)..

Rev.: D. K. GUPTA, *PJ* 14–15, 364–65.

82. MUKHERJEE, Prabhati. Toward identification of untouchable groups in ancient India, as enumerated in Sanskrit lexicons. *JAS Ben* 16 (1–4), 1974 (1977), 1–14.

..(examines definitions of *caṇḍāla*)..

83. MURDOCH, J. *Review of Caste in India*. 1977; xxx + 110.

..a compilation of the ideas of leading thinkers, viz. MUIR, MAX MÜLLER, SHERRING, WILSON, MONIER WILLIAMS, and CORNISH.. reprint with a new introd. by K. L. SHARMA..

84. NARAYANANANDA, Swami. *Caste, its Origin, Growth and Decay*. S. N.'s Complete Works, No. 14, Delhi, 1979; 45.

..(3rd rev. ed.)..

85. OJHA, Aditya Prasad. Prācīna evaṁ pūrvamadhyakālīna bhārata men tantuvāyon kī sāmājika sthiti – eka aitihāsika viśleṣaṇa. *JGJKSV* 35 (1–2), 1979, 203–212.

..antiquity of weaving traced back to I. V. civil. (arch. evidence) ..*ṚV*: *tasara* (shuttle), *mayūkha* (peg); *VS*: *veman* (loom); *AV*: *tantu* (warp), *otu* (woof); *ŚPB* (3. 1. 12. 8): *anuchāda* (warp), *paryāsa* (woof); *TS*: *prācīnatāna* (warp), *otu* (woof)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.95]

weaving as special care of women in Vedic period; spinning and weaving as imp. functions of house ladies in *ṚV*.. *Nirukta* : *tarku* (spindle).. earliest ref. to weavers in *ṚV* X. 26, 6; 71. 9 (*vāya*, *vayitrī*, *śirī*).. in Vedic society, artisans like weavers belonged to Vaiśya class; no evidence of any contempt or social stigma or impurity attached to them; but no respectable position.. emergence of an occupational group of weavers was already in process in Vedic period.. see 86 below..

86. OJHA, A. P. Weavers in ancient Indian society and economy. *JIPIH* 2 (2), Allahabad, 1980, 87–98.

..see 85 above..

87. PARANJPE, A. C. *Caste, Prejudice and the Individual*. Lalwani Publ. House, Bombay, 1970; 236.

88. PATIL, Sarad. Buddhapūrva jāta va tattvajñāna : dalita paṇḍitācī samīkṣā. (Marathi). *Navabhārata* 33 (8), 1980, 5–14.

..rev. article on 58 above..

89. PIANO, Stefano. *Caste indiane*. Popoli diversi 5, Torino, 1980.

90. PITT-RIVERS, Julian. [Caste]. *Evans-Pritchard Fel. Fd.*, Barnes and Noble, New York, 1971.

91. POUCHEPADASS, Jacques (ed.). *Caste et clàsse en Asie du Sud*. Puruṣārtha 6, Paris, 1982.

..genesis and status of social classes within societies of castes.. particular investigation of local and regional situations..

92. RAI, Upendranath. Varṇasaṁkara jātiyon kī utpatti. (Hindi). *Śodhapatrikā* 21 (2), 1970, 39–49.

93. RAJPUROHIT, Bhagavati Lal. Prācīna bhārata men purohita. (Hindi). *Sāhitya-Patrikā* 24 (1), Dacca, 1973.

94. RAMANATHAN, C. The meaning of *varṇa* in the context of social system. *SP*, 27 AIOC, Kurukshetra, 1974, 278–279.

..Yāska : *varṇo vṛṇoteḥ*.. see 95 below..

95. RAMANATHAN, C. Varṇa – its scope in the context of caste. *JGJKSV* 32 (1–4), 1976, 313–22.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 94 above.. word *varṇa* traced back to the root meaning 'to cover' or 'to paint'.. similar social concepts among Vedic Indians and Avestan Iranians.. *varṇa* implies the Aryans' resistance to amalgamation with the original inhabitants who were of a diff. 'colour'..

96. RAVINDRA DEVI. Varṇavyavasthā karma para ādhārita hai, janma para nahīn. (Hindi). *VJ* 29 (3-4), 1980, 94-96.

97. RAY, Upendra Nath. Śūdron ko vedapāṭha kā niṣedha kisane kiyā? (Hindi). *Vedavāṇī* 35 (8), 1983, 4-7.

..first in *Br.* and *ŚS*.. Śaṁkara can't be held responsible..

98. RITSCHL, Eva. Brahmanische Bauern. Zur Theorie und Praxis der brahmanischen Ständeordnung im alten Indien. *Altorientalische Forschungen* 7, 1980, 177-187.

99. ROCHER, Ludo. Caste and occupaticn in classical India: the normative texts. *CIS* NS 9 (1), 1975, 139-151.

100. ROCHER, Ludo, Notes on mixed castes in classical India. *ALB* 44-45, 1980-81, 132-146.

..(cf. 13 above).. R. takes into account, among others, *Gaut DS*, *Baudh DS*, *Vasiṣṭha DS*..

101. ROLLAND, Pierre. Le cérémonial d'exclusion de la caste dans l'Inde ancienne. *K. A. Nilakanta Sastri 80th Birthday Fel. Vol.*, Madras, 1971, 487-497.

102. RUBEN, W. Einige Probleme der altorientalischen Klassengesellschaft von der indischen Geschichte her gesehen. *EAZ* 15, 1974, 27-65.

103. RUILIN, Yang. The Hindu caste system: past and present. *South Asian Studies* 1, Beijing, 1982, 75-80.

104. SAGAR, Sunder Lal. *Hindu Culture and Caste System in India.* Uppal Book Store, Delhi, 1975; 234.

105. SANKHDHER, M. M. Genesis of the caste system. *Indian Political Science Rev.* 6 (1), 1971-72, 123-130.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.113]

106. SARASWATI, Baidyanath. *Brahmanic Ritual Traditions in the Crucible of Time.* IAAS, Simla, 1977; xxiv + 299 + plates.

..see 54.244 above.. study of *saṁskāras*.. (what is imp. is not what the Brāhmaṇas have given up in course of time but what they have retained as the unchangeable elements of their culture.. present work deals mainly with *vivāha* – both *laukika* and *śāstrīya* aspects of it.. extent of uniformity bet. Pañcagauḍas and Pañcadrāviḍas..ch. 1 : Brahman – *varṇa* and *jāti*; ch. 2 : Trad. classification and brahmanical caste-regions; ch. 3 : Hindu *saṁskāras*; ch. 4 : forms of marriage; ch. 5 : marriage rites and their symbolism (*mantras* considered).. (ethos and spread of brahmanic culture and its regional manifestations).. see 68.85 below..

Rev.: R. B. CHARI, *MinI* 59 (4), 385–86; Andreas JENNIS, *Anthropos* 76, 616–17.

107. SATYAKETU, Vidyalankar. The origin of caste in India. (1) Nature of the caste system. *The Vedic Path* 43 (4), 1981, 15–22.

..serially..

108. SCHETELICH, M. Der Weg zur Konsolidierung des Brāhmaṇa varṇa als oberster Stand der altindischen Gesellschaft, dargestellt am Beispiel des purohita. (in) *Kolloquium zur Ehren von Walter Ruben*, SBAW–DDR, Berlin, 1980.

109. SENART, É. *Caste in India : the facts and the system.* Ess Ess Publ. Delhi, 1975; xxvi + 223.

..(repr. of 1930).. see *VBD* III. 66.88..

110. SHARMA, A. An analysis of three epithets applied to the Śūdras in Aitareya-Brāhmaṇa VII. 29.4.

..see 13.17 above..

111. SHARMA, A. Albiruni on the Śūdras. *Indica* 15 (1), 1978, 9–12.

112. SHARMA, A. The Puruṣasūkta : its relation to the caste-system.

..see 3.223 above..

113. SHARMA, K. N. For a sociology of India : on the word 'varṇa'. *CIS* NS 9 (2), 1975, 293–297.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

114. SHARMA, Lekhram. Jāti-prathā : eka vivecana. (Hindi). *VJ* 29 (3-4), 1980, 91-94.

115. SHARMA, Madan. Varṇa-saṁgharṣa aura bhārata kī sāmājika krānti. (Hindi). *Śodhapatrikā* 33 (1), 1982, 60-72.

..in I. V. civil. and Vedic age..

116. SHARMA, Rajendra Nath. *Brahmins Through the Ages: Their Social, Religious, Cultural, Political and Economic Life.* Ajanta Publ., Delhi, 1977; xx+253.

..origin and evolution of Br. from the earliest times to the Gupta age.. ch. I: Vedic period: Aryans admitted some nobles and priests of the indigenous people into their folds; in the society formed by such assimilation, the function of an individual determined his *varṇa*, not his birth; the system gradually changed and assumed its somewhat rigid form, depicted in the tenth *maṇḍala* of *ṚV*; with sacrifices becoming more and more complex, the Brahmins acquired greater prestige and power; the *Sūtras* clearly lay down that, by his very birth in a Br. family, the Br. is superior to all; definite duties of Br. prescribed..

Rev.: P. GUPTA, *PrJy* 13, 319-20.

117. SHARMA, R. S. *Śūdras in Ancient India: A Social History of the Lower Order down to circa A. D. 600.* Mot. Ban., Delhi, 1980; xix+382.

..see *VBD* II. 66.58 and III. 66.91.. 2nd revised ed... shows how the labouring class in ancient times came to be known as Śūdras; their social and economic relations with the higher *varṇas*.. was ancient Indian society a slave society? how far did the ritual status of the Śūdras correspond to their economic status? how did the Vaiśyas come to be reduced to the level of the Śūdras and the Śūdras placed on a par with the Vaiśyas?.. (works out a framework for the hist. of social differentiation and marks the main stages in the evolution of ancient Indian society).. tribe *vs. varṇa* (c. 1000-500 B.C.); servility and disabilities (c. 600-300 B.C.); state control and the service orders (c. 300-200 B.C.); crisis in the old order (c. 200 B.C.-A.D. 300); peasanthood and rel. rights (c. A.D. 300-600).. (in later Vedic times, Śūdras constituted a small servile class of defeated and dispossessed Aryans and Non-Aryans employed in domestic work)..

Rev.: N. C. R., *ALB* 44-45 (suppl.), 82-84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.126]

118. SHARMA, Sudarshan Kumar. The origin of the 'Jāṭas'. *JOIB* 26 (3), 1977, 268–281.

..(ref.: G. C. DWIVEDI's paper on the same subject, *JIH* 43. 2, 1970, 377–98).. word *jāṭa* derived from *cāṭabhaṭa*..

119. SHUKLA, Ram Prasad. Prācīna bhārata men śūdron kī sāmājika sthiti. (Hindi). *Prajñā* 23 (2) – 24 (1), 1978, 249–253.

120. SINHA, Binod Chandra. Few historical factors for untouchability. *QRHS* 13 (3), 1973–74, 169–171.

..in the Veda, there is no ref. to untouchability; there are instances where better condition of the lowest class is reflected; e.g. *AV* IX. 10. 62; condition of Śūdras deteriorated in *DS*..

121. SINHA, Nirmal C. Brāhmaṇa and Kṣatriya. *Bulletin of Tibetology* 7 (1), 7. 2. 1970, 13–16.

122. SMITH, R. Morton. Bowdlerizing Brāhmaṇas. 30 *PICHSANA*: South Asia, Mexico, 1981.

..see 34. 217 above..

123. SRIVASTAVA, Surendra Kumar. *Vaidika sāhitya men varṇavyavasthā*. (Hindi). Bharati Prakashan, Varanasi, 1978.

124. TAMBIAH, S. J. From Varṇa to caste through mixed unions. (in) *The Character of Kingship* (ed. Jack COODY), CUP, 1973; 191–229.

125. THAKUR, Vijay Kumar. Relative position of the Brāhmaṇas and the Kṣatriyas in the age of the Buddha. *Hindutva* 7 (5), 16–21; 32.

126. UPADHYAYA, Govind Prasad. *Brāhmaṇas in ancient India. A Study in the Brāhmaṇa Class from 200 B. C. to A. D. 500*. Mun. Man., New Delhi, 1979, xxvi + 274.

..ch. 1: The cultural traditions of the later Vedic period; geography, social characteristics, rel,; non-Vedic culture; ch. 2: challenge of new socio-rel. communities to the established Vedic system..

Rev.: H. D. SANKALIA, *BDCRI* 40, 274; Vijay Kumar THAKUR, *JBRS* 62, 270–74.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

127. UPADHYAYA, Govind Prasad. *The Caste System. Its Origin and Growth; its Social Evils and their Remedies.* Arya Sahitya Mandal, Ajmer, 1953; viii+111.

128. VIDYALANKAR, Satyaketu. Origin of caste in India. *The Vedic Path* 44 (1–2), 1981, 30–36.

..serially.. Janapada basis of castes..

129. VIDYAVACHASPATI, Satyadev. Dharmaśāstra aura varṇāśramavyavasthā. (Hindi). *VJ* 23 (3–4), 1974, 104–107.

..Vedic evidence.. *DS* of Gautama, Āpastamba, and Vasiṣṭha..

130. VIGASIN, A. A. The development of endogamy of ancient Indian varṇas. (Russ.). (in) *Stcherbatsky Comm. Vol., Indian Culture and Buddhism,* "Nauka", Moscow, 1972, 97–102.

131. WANDER, N. Totem, caste et parenté. *L'homme* 17, Paris, 1977, 111–115.

132. WILSON, J. *Indian Caste.* Deep Publ., New Delhi, 1976; Vol. I: 450; Vol. II: 288+xxii.

..(repr. of 1877)..

133. YADAV, B. N. S. A note on "Stages in the history of untouchables". *IHR* 2 (2), 1976, 514–515.

..apropos of 54 above.. [acc. to JHA, taboo is 'at the root of the idea of untouchability'; as 'an emotional reality' and 'a cognizable force in the Indian context', it constituted 'the psychological basis of untouchability'.. in his analysis of the origin of the institutionalized form of untouchability, R. S. SHARMA has given primacy to material aspects of a society's life, including the cultural lag and class relations, with wh. were combined contempt for manual labour on the part of the privileged class, the primitive ideas of taboo, and the notions of ritual and social purity]..

134. YAMAZAKI, Genichi. Ancient Indian institution of the low-classed people, especially Cāṇḍālas or the untouchables. (Jap.). *Toyo Gakuho* 53 (3–4), 1971, 1–45.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

67. ĀŚRAMA : SAṀSKĀRA : GOTRA, ETC.

1. AGRAWALA, V. S. *Gotras in Pāṇini*. BHU, Varanasi, 1963; 39.

2. CHATTERJI, Suniti Kumar. *A Shortened Ārya Hindu Wedding and Initiation Ritual*. Grantha-Parikrama Press, Calcutta, 1976; 35+35.

..see 68.25 below..

Rev.: L. STERNBACH, *JAOS* 97, 362–63.

3. CHAUHAN, Sraddha. Puṁsavana saṁskāra kā lakṣya. *Veda-Savitā* 3 (2), 1982, 53–54.

4. DANGE, Sadashiv A. 'Godāna' āṇi 'govikarta'. (Marathi). *VSMV* 1973, 1974, 29–42.

..*godāna* = cutting of hair.. cutting of hair – a common custom in various communities.. *godāna* to be distinguished from *cūḍā-karma*; *godāna* to be performed at the age of 16; hair at the *upastha*, moustache and beard, etc. are intended in *godāna*.. *aghāsu hanyante gāvaḥ* (*ṚV* X. 85.13) – in this passage, *gāvaḥ* refers to hair; *godāna* as an essential part of marriage-ceremony.. *govikarta* = barber; he had a distinct position in ritual society..

5. DHAVAMONY, M. Monasticism: Hindu and Christian. *Bulletin* 37 (1), Vatican City, 1978, 40–53.

..see 64.20 above..

6. DWIVEDI, Rajendra Prasad. Gārhasthyāśramasya mahattvam. *Prajñā* 17 (1), 1971 (1973), 53–66.

7. GANGADHARAN, N. The antiquity of the institution of the four āśramas. *BITCM*, Jan–June 1976, 149–159.

..P. V. BAPAT suggested (General President's address, 27 AIOC) that *āśramavyavasthā* was a deliberate attempt of social reformers to counteract Buddha's teaching of the leaving the house and taking to houseless state.. G. advances evidence to show that there is no justification to regard the *āśrama*-institution as posterior to Buddhism..

8. GONDA, J. Upanayana. *Ind. Taur.* 7, 1979, 253–259.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..discusses earlier views re the interpretation of the term *upanayana*.. *upa + nī* = 'lead (respectfully) to'; teacher leads a Brāhmaṇa to *brahmacarya*; *upanayana* does not mean 'initiation' or 'introduction'; it is the first stage of a long and complex series of rites wh. ends with *samāvartana*.. essentially this is a puberty ritual, effecting the transition from childhood or adolescence to adulthood, and as such it is obligatory for all members of the three Aryan classes of the Indian society..

9. GONDA, J. The treatment of hair cuttings in the Gṛhya-sūtras. *Ṛtam* 10 (1–2), 1978–79 (1981), 37–40.

..in the description of *caula*, *godāna*, etc. found in the Gṛhya-sūtras there is no trace of the belief that the 'disposal of the hair leads to the production of vegetation' (see 47, 73 above).. G. points to some weak points in B. LINCOLN's argument..

10. HEESTERMAN, J. C. Householder and wanderer. *CIS: Louis Dumont Fel. Vol.*

11. IYER, V. A. K. Hindu samskaras. *Tap. Pras.* 14 (1), 1976, 83–94.

12. JAITLI, K. T. Vartamāna-Sindhupradeśe prācīnagotrāṇām upalabdhiḥ. *SP*, 29 AIOC, Poona, 1978, p. 214.

13. JHA, Tarinish. Gṛhastha-āśrama men brahmacarya kā mahattva. (Hindi). *VJ* 29 (12), 1981, 27–28.

14. KAELBER, W. O. The Brahmacārin: homology and continuity in brahmanic religion. *Hist Rel* 21 (1), 1981, 77–99.

15. KARANDIKAR, Ranjana. The development of domestic rites: the Jātakarma rite of the Satyāṣāḍha school. *27 PAIOC*, 1976, 239–245.

..ref. to comm. of Mātṛdatta, Mahādeva, Maheśa, Gopīnātha..

16. KRISHAN, Y. Was it permissible for a *saṁnyāsī* (monk) to revert to lay-life? *ABORI* 50, 1969, 75–89.

17. LAKSHMINARASIMHA SASTRI, S. Samskaras. *Kamakoti Vani* 8 (10)–9 (7), 1976–77.

..serially..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

18. McMULLEN, Clarence O. (ed.). *Rituals and Sacraments in Indian Religions*. Batala, 1979; 144.

..see 54.164 above..

19. MEHTA, Mohan Lal. Ucca gotra aura nīca gotra. (Hindi). *Śramaṇa* 21 (12), 1971, 3–4; 8.

20. MISHRA, Krishna Chandra. Gotras and exogamy. *JOIB* 24 (3–4), 1975, 422–427.

..see *VBD* III.67.27.. Vedic evidence.. (theory of *sagotra* marriage is explicitly an outcome of some misunderstanding)..

21. MISHRA, Virendra Kumar. Upanayana saṁskāramen brāhmaṇabhojana evaṁ śirovapana kā paurvāparya. (Hindi). *SP*, 29 AIOC, Poona, 1978, 22–23.

..acc. to *Pāraskara GS*, *śirovapana* precedes *brāhmaṇabhojana*..

22. NANDASHARMA, Atulkumār. Cūḍākarma. *Śrīdevayānaḥ*, Sri Sadasiva KSV, Puri, 1976–77, 29–30.

23. OLIVELLE, P. The notion of āśrama in the Dharmasūtras. *WZKSA* 18, 1974, 27–35. (Also, Asian Studies Res. Inst., Reprint Series, Bloomington).

..two views on *āśramas* : *samuccaya* (*TS* : *tribhiḥ ṛṇavā*..) and *vikalpa* (*brahmacaryād eva pravrajet* – *Jābāla Up.* 4).. in the earliest known stage of the development of the *āśrama*-theory, the 4 *āśramas* were not related to periods of an individual's life; they were rather the 4 possible modes of life wh. presented themselves to the student who had completed his education at his teacher's house.. evidence of *Gautama-*, *Baudhāyana-*, *Āpastamba-*, *Vasiṣṭha-DS*.. (1) the subject of *āśrama-vikalpa* is the young man who has completed the statutory period of study after *upanayana*; (2) the first *āśrama* = *naiṣṭhika brahmacārin*; (3) each *āśrama* – a permanent state of life; (4) purpose of *āśrama* : maintenance of universality of *dharma*.. [*saṁnyāsa* presented embarassment to the performers of the classical theory of *āśramas*]..

24. OLIVELLE, P. A definition of world renunciation. *WZKSA* 19, 1975, 75–83.

..(apropos of Louis DUMONT, "World renunciation in Indian religions", *CIS* 4, 1960, 33–62 = *VBD* III.48.83).. *saṁnyāsa* is

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

a negative state – a denial of all that makes society what it is; anti-structure to established society; as life-in-the-world is the epitome of *saṁsāra*, so renunciation constitutes the threshold of *mokṣa*.. altho' the hist. development of Vedic rel. may explain certain of its aspects (see: J. C. HEESTERMAN, "Brahmin, ritual and renouncer", *WZKSA* 8, 22ff. = *VBD* III. 54. 73), renunciation erupted into the religio-cultural trad. of India as a totally new and unique phenomenon; therefore, it was never totally assimilated into the structures of orthodox society; nevertheless, society absorbed and integrated many of the values and ideals of the renouncers, who represent the most creative element of the intellectual hist. of India.. see 64. 36 above..

25. OLIVELLE, P. The integration of renunciation by orthodox Hinduism. *JOIB* 28 (1), 1978, 27–36.

..theory of *āśramas* made renunciation a viable option within the orthodox rel.; Hinduism remains the rel. of caste and of renunciation..

26. OLIVELLE, P. Pañcamāśramavidhi : rite for becoming a naked ascetic. *WZKSA* 24, 1980, 129–145.

..based on a single ms., called *Pañcamāśramavidhi*, in Asiatic Society, Calcutta (= *Daṇḍatyāgavidhi* – written at the end of a ms. of Rudradeva's *Saṁnyāsapaddhati* in Deccan College Gorhe Collection)..

27. OLIVELLE, P. Renouncer and renunciation in the Dharmaśāstras. (in) *Studies in Dharmaśāstra* (ed. R. LARIVIERE).

28. PAHADIYA, S. M. Saṁskāras. *MR* 138 (6), 1975, 424–425.

29. PAI, G. K. Puṁsavana in Bhāgavata Purāṇa. *VIJ* 12 (1–2), 1974, 227–231.

..P. only in *AV* VI. 11. 1; in *GS*..

30. PANDEY, Rajbali. *Hindu Saṁskāras*. Mot. Ban., Delhi, 1976.

..reprint of *VBD* III. 67. 31..

31. PANDIAN, V. *Upanayanam in Social Perspective*. Vijaya Vanamaldevi Publ., Madras, 1980; vii + 152.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..collection of *upanayana-mantras* with English transl. .. (views on caste and Śūdras)..

32. RAHURKAR, V. G. The origin of the *gotra*-system in the Ṛgveda. *ABORI* 53, 1972, 93–99.

..see *VBD* III. 67. 36.. *Āprīsūktas* provide an imp. clue for the pre-*Sūtra* hist. of the *gotra*-system.. Vedic families developed into *gotras* of the *Sūtra*-period..

33. RAKHE, D. A. Upanayanasaṁskārasya mahattvam. *Surabhāratī*, 1979, 36–41.

34. RAM GOPAL SASTRI. Saṁskāravidhi-maṇḍanam. (Hindi). *Vedavāṇī* 28 (8), 1976, 24–79.

..considers and answers away objections on Dayananda's *Saṁskāravidhi*.. (*Bhūmikā*, pp. 25–38)..

35. RAMU, Anantha. Āśrama-Dharma and the ethics of self-actualization. *IPQ* 8 (1), Students' Suppl., Poona, 1980, 1–6.

36. RANJIT SIMHA. Āryon ke ṣoḍaśa saṁskāra. (Hindi). *VJ* 25 (1–2), 1976, 78–80. (Also, *Vedavāṇī* 28. 8, 1976, 5–8).

37. RAWAL, Ananta Ray. Sagotra aura sapiṇḍa. (Hindi). *VJ* 23 (1–2), 1974, 75–77.

38. SAITO, Tadashi. Funeral ceremony in ancient India. *J. Graduate School* 1, Taisho Univ., 1977, 1–19.

39. SASTRI, Nandakumar. Dharmaśāstron men ṣoḍaśa saṁskāra – eka paricaya. (Hindi). *VJ* 23 (1–2), 1974, 24–28.

40. SHUKLA, J. B. Vedeṣu gṛhasthāśramaḥ. *Sūr.* 49 (8), 1973, 175–177.

41. SINHA, Gayaprasad. Kṣatriya: gotra aura pravara. (Hindi). Avadh Univ. Res. Journal, FA, 1 (1), 1982, 112–116.

42. SPROCKHOFF, J. F. *Saṁnyāsa. Quellenstudien zur Askese im Hinduismus.*

..see 21. 54 above.. problems relating to *Saṁnyāsa-Up.*; mainly deals with textual problems (but they have relevance to rel. and social questions)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: J. W. DE JONG, *IIJ* 21, 294–95.

43. SPROCKHOFF, J. F. Die Alten im alten Indien. Ein versuch nach brahmanischen Quellen. *Saeculum* 30 (4), 1979, 374–433.

..considers much Vedic evidence; discusses: *āśrama-vyavasthā*; life-span of the Indian; big families; father-son relationship; life-continuation after death (thro' progeny); *saṁnyāsa*; voluntary death; "exposure"; position of woman.. see 68.97 below..

44. SPROCKHOFF, J. F. Araṇyaka and Vānaprastha in der vedischen Literatur. Neue Erwägungen zu einer alten Legende und ihren Problemen. *WZKSA* 25, 1981, 19–90.

..Part I.. characteristics of a *vānaprastha*; definition of *Āraṇyakas*.. I. the earliest differentiation bet. *araṇya* and *vana*; *grāma* vs. *araṇya* (mainly in *Saṁ.* and *Br.*); II. *vana* and *vānaprastha* in *Up.*; III. *araṇya* in *Up.*; IV. Waldeinsiedler in Vedic times.. (Part II to follow)..

45. SYRKIN, A. [Āśramas in Up.]. (Russ.). *Sluszkiewicz Fel. Vol.*, 229–233.

46. THAPER, Romila. Renunciation: the making of a counter culture? (in) *Homage to a Historian* (ed. N. JAGADEESAN; S. JAYAPRAGASAM), Madurai, 1976, Section II, 1–49.

..ascetics (*saṁnyāsins*) having already opted out of society cd. influence those within it thro' the demonstration of the power of *tapas* and the fact of being beyond the law.. In the structure of power, the king in his kingdom and ascetic in his exile become counterweights – one embedded in duties, obligations, and rights and the other emancipated from them..

47. TIWARI, Kapil N. *Dimensions of Renunciation in Advaita Vedānta*. Mot. Ban., Delhi, 1977; xii + 156.

..personal and social dimensions of *saṁnyāsa*.. chh. 1–3: hist. and typological development of the concept of *saṁnyāsa*..

48. TRIPATHI, Rajbali. Yajñopavītaṁ paramaṁ pavitram. *Kalyāṇa* 53 (5 and 6), 1979.

49. UPADHYAYA, Gangaprasad. Saṁskāron kā mahattva. (Hindi). *Vedavāṇī* 28 (8), 1976, 9–23.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68. 6]

50. VAIDYANATH SASTRI. *The Saṁskāravidhi*. Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1976; 359.

..English transl. of Swami Dayananda Sarasvati's work on the procedure of sacraments..

51. VENKATACHALAM, V. Avenues for harnessing "Sanskritology" to modern experimental research – with special reference to *Puṁsavana*. *SP*, 5 WSC, 1981, p. 211.

52. VISHWESHWARA. Upanayanam. *SSPP* 14 (9–11), 1972.

..serially..

68. WOMAN : MARRIAGE : FAMILY.

1. ADHIKARI, Rabindranath. Affection for the children in the days of the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 305.

..tho' the fathers of the time of *ṚV* lived in the unnatural circs. of war, they were not indifferent to their sons and daughters..

2. ADHIKARI, Subal Chandra. The position of love-lorn disappointed maidens in ancient Indian society (up to c. 600 A.D.). *SP*, 27 AIOC, Kurukshetra, 1974, 197–198.

..frustrated girl : earliest ref. in *AV*..

3. AGNEW, Vijay. A review of the literature on women. *JIH* 55, 1977, 307–324.

..ref., among others, to 6 below..

4. AGRAWAL, Padma. Women in India. *Prajñā* 23 (2)–24 (1), 1978, E 123–124.

..ref. to the Vedic age..

5. AGRAWAL, Vishvambhara Nath. Bhāratīya darśana men nārī. (Hindi). *VJ* 25 (6), 1976, 31–33.

6. ALTEKAR, A. S. *The Position of Women in Hindu Civilization from prehistoric times to the present day*. Mot. Ban., Delhi, 1978.

..see *VBD* III. 68. 4.. reprint..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

7. APTE, Usha M. The problem of the illegitimate children as treated by the Vedic religion. *Bh. Vid.* 34 (1–4), 1974 (1977), 145–152. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 281).

..studies, by way of example, the cases of Satyakāma Jābāla, Mahīdāsa Aitareya, Kakṣīvat Auśija.. illegitimate children and their mothers got respectable place in Vedic society if they attained and displayed some qualities..

8. APTE, U. M. *The Sacrament of Marriage in Hindu Society. From Vedic Period to Dharmaśāstra.* Ajanta Publ., Delhi, 1978; xxiv + 254.

..Section I: Vedic age (*ṚV* to *Up.*): marriage was a well established institution with a no. of socio-rel. practices associated with it; child-marriage was non-existent; polygamy was not the order of the day; Section II: age of the Sūtrakāras: *gṛhasthāśrama* as the best of the *āśramas*..

Rev.: J. A. GUNE, *ABORI* 62, 298–301; V. C. PANDEY, *VIJ* 17, 334–35; N. C. RAMANUJACHARY, *ALB* 44–45 (suppl.), 97–98.

9. ASTHANA, Pratima. *Women's Movement in India.* Vikas Publ. House, Delhi.

..(women enjoyed a high position in Aryan civilization)..

Rev.: Arati GUHA, *QRHS* 15 (2), 130–32.

10. BANDYOPADHYAY, Samaresh. Foreign accounts of marriage in ancient India. *JAIH* 6 (1–2), 1972–73, 60–104.

..mentions certain aspects of marriage in India from the Vedic age – as culled from the accounts of Indian culture by foreign writers..

11. BANERJI, Sures Chandra. Is Hindu śāstra misogynic? *BRMIC* 28 (10), 1977, 219–223.

..(high status of women in Vedic age)..

12. BASAVARAJAYYA, M. S. Bhāratīyasaṁskṛtau mahilāyāḥ sthānamānau. *MO* 4 (2), 1971 (1973), 127–130.

13. BASU, Jogiraj. The education of women in Vedic India. *VBQ* 37 (2), 1971–72, 121–133.

..attained high standard in Vedic India.. see 69.3 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14. BHARGAVA, P. L. Dharmaśāstron men pratipādita Hindu vivāha. (Hindi). *VJ* 23 (1-2), 1974, 70-71.

..from *ṚV* to *Dharmaśāstras*; marriage ritual; forms of marriage..

15. BHATTACHARYYA, N. N. *Indian Puberty Rites*. ISPP, Calcutta, 1980; viii + 124.

..see *VBD* III. 68. 11.. (2nd rev. ed.)..

16. CARMODY, Denise Lardner. *Women and World Religions*. Abingdon, Nashville, 1978.

..role and status of women in Hinduism (among other religions)..

17. CHAKRAVARTI, A. K. Forms of marriage in ancient India. *JAIH* 5 (1-2), 1971, 226-235.

..(*svayaṁvara* goes back to *ṚV*-period)..

18. CHAKRAVARTI, Vani. Prācīnakāle bhartṛmaraṇānantaraṁ striyāḥ sthānam. *SSPP* 55 (7), 72, 157-167.

..Vedic and *Sūtra* evidence..

19. CHAKRAVARTI, Vani. Saṁhitāyuge nārīṇāṁ sthānam. *SSPP* 56 (11-12), 1974, 241-252.

20. CHAKRAVARTI, Vani. Āntarjātikanārīvarṣe nārīpragatiḥ. *SSPP* 58 (1-6), 1975, 32-37.

..ref. to position of women in Vedic age..

21. CHAKRAVARTY, Haripada. Yāska on women.

..see 26. 11 above..

22. CHATTERJEE, Chanchal Kumar. *Studies in the Rites and Rituals of Hindu Marriage in Ancient India*. Sk. Pustak Bhandar, Calcutta, 1978; vii + 372.

23. CHATTERJEE, Herambanath. *Studies in the Social Background of the Forms of Marriage in Ancient India*. Sk. Pustak Bhandar, Calcutta; Vol. I, 1972, xvi + 368; Vol. II, 1974, 369-623.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vol. I: promiscuity and the earliest ref.; legal effects; *rākṣasa*, *paiśāca*, *āsura*, *ārṣa*.. Vol. II: *brāhma*; gift of bride; gift of bride to priest; *gāndharva*: mutual consent..

24. CHATTERJEE, Krishna Nath. *Hindu Marriage - Past and Present.* Tarä Publ., Varanasi, 1972; 397.

25. CHATTERJI, Suniti Kumar. *A Shortened Ārya Hindu Vedic Wedding and Initiation Ritual.*

..see 67.2 above..

26. CHAUDHURY, R.L. *Hindu Women's Right to Property: Past and Present.* Firma KLM, Calcutta, 1961.

27. CHAUDHURY, Roma (ed.). *Role and Status of Women in Indian Society.* Firma KLM, Calcutta, 1978; vii+167.

..[Roma CHAUDHURY, "Great Indian women thro' the ages (Vedic age)]..

28. CHOUDHARI, Lakshman. Place of women in the Indian culture. *JBRS* 59, 1973, 93–99.

..women in Vedic age not confined to family limitations; mention of illustrious women of that age; and of *Up.* period; even in *Sūtra*-period, women were given reverential treatment..

29. DANGE, Sindhu S. Yāska on widow's share.

..see 26.13 above.. *Nir* III.5 (*ṚV* I.124.7).. widow underwent the ordeal of the dice-throw and decided her lot – to be dependent or independent..

30. DANGE, Sindhu S. The garment of the bride. *VIJ* 16 (1), 1978.

..see 54.60 above..

31. DAS, M.S.; BARDIS, P.D. The Family in Asia. 1978; xxviii+431.

32. DEORE, Vijaya Ram. Manu on vratabandha of women. *SP*, 29 AIOC, Poona, 1978, p. 289.

..ref. to *vratabandha* of girls in *Sūtra*-lit. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68.41]

33. DEVADOSS, T. S. *Hindu Family and Marriage. A Study of Social Institutions in India.* Madras Univ. Philos. Series 27, 1979; xii+150.

..surveys the entire span of these two institutions from the Vedic era to Gandhian age.. (Part I: discusses social philosophy; *varṇāśramadharma*, *puruṣārthas*, two *mārgas*, etc.)..

Rev.: ANNA, *Ved. Kes.* (Feb. '80), 76; S. P. DUBEY, *Pr Bh* (Feb. '81), 77–78.

34. DHAL, U. N. The role of women in the Atharvaveda. *Girvāṇasudhā* 3 (1–2), 1981, 45–48.

..birth of a daughter; marriage; dress and decoration..

35. DUMÉZIL, Georges. *Mariages indo-européens: Suivi de quinze questions romaines.* Payot, Paris, 1979; 342.

..trifunctional interpretation of eight Indian forms of marriage: first function – *brāhma*, *daiva*, *prājāpatya*, *ārṣa*; second function – *gāndharva*, *rākṣasa*; third function – *āsura*, *ārṣa*..

Rev.: Alf HILTEBEITEL, *Hist Rel* 19, 370–72.

36. GARG, R. K. Āryasaṁskṛti ke gauravagranthon men nārī. (Hindi). *VJ* 25 (3–4), 1976, 137–145.

..serially.. women in Veda; *ṛṣikās*; Vāk and Aditi; women in *Up.*; Gārgī, Maitreyī..

37. GHURYE, G. S. *Family and Kin.* Popular Book Depot, Bombay, 1962.

38. GODSE, B. S. Vaidika nārīce darśana. *Prajñāloka* 16 (1), 1973, 28–32.

39. GOSWAMI, K. G. *Intercaste Marriage in Ancient India.* Sk. Pustak Bhandar, Calcutta, 1970.

..see *VBD* III. 68. 29..

40. GOSWAMI, K. G. Bhāratīya ācāraśikṣāke paripreksyamen vaidika nāriyān. (Hindi). *Kalyāṇa* 57 (1), 1983, 411–415; 57 (2), 1983, 450–453.

41. GOYAL, Pritiprabha. Svayaṁvara. (Hindi). *BSSS* 1 (1–2), 1971–72, 23–28.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see *VBD* III. 68. 30..

42. GOYAL, Pritiprabha. Prācīna bhārata men niyoga prathā. (Hindi). *BSSS* 2 (1–2), 1972, 25–32.

..(three purposes of *vivāha* : *dharma*, *prajā*, *rati*).. evidence for *niyoga* in Veda..

43. GOYAL, Pritiprabha. *Hindu Vivāha Mīmāṁsā*. (Hindi). Jodhpur, 1981 ; viii + 215.

44. GUPTA, Kanta. Niyoga in ancient India. *Indol. Stud.* 2 (1), Dept. of Sk., Delhi Univ., 1973, 20–32.

..*ṚV* X. 40. 2; VII. 4. 7–8; *Ait Br* 33. 1..

45. GUPTA, S. L. Position of women in India. *India Cultures Quarterly* 30 (4), 1975–76, 17–21.

46. HAZARIKA, B. N. Women in the Brāhmaṇa literature. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 38–39. (Also, *SP*, 5 WSC, 1981, 193–194).

..woman gradually losing her high position; excluded from inheritance; no property of her own; wife wholly dependent on husband..

47. HEILER, Friedrich. *Die Frau in den Religionen der Menschheit*. Theologische Bibliothek Töpelmann 33, Walter de Gruyter, Berlin, 1977; 194.

..see 56 below..

48. HEJIB, Alaka. Wife or widow? The ambiguity and the problems regarding the material status of the renounced wife of a saṁnyāsī. *GI* 4 (4), Mot. Ban., 1980, 1–11.

..(*saṁnyāsa* as 'ritual death')..

49. INDRADEVA, Shriram. The status of women in ancient India. Compulsives of the patriarchal order. *Diogenes* No. 93, 1976, 67–80.

..the army of Dāsa Sambara consisted of women soldiers; this suggests equality of status bet. men and women among non-Vedic Dāsa tribes. subordination of women in Vedic society attributed to the fact that a large no. of women of alien pre-Aryan tribes

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. 57]

were captured and married by conquering Vedic Aryans; these latter were suspicious of their alien wives and therefore imposed restrictions on them..

50. JAIN, Devaki (ed.). *Indian Women*. Govt. of India, 1975; xxii+312.

Rev.: Karen LEONARD, *JAS* 35, 706–07.

51. JAISWAL, Suvira. Women in early India : problems and perspectives. 42 *PIHC*, 1981, 54–60.

..studies the problems in the context of the material culture of the society; possible to trace economic underpinnings of the position of women at every major stage of change..

52. JIVAN KRISHNA. Prācīnamate strīśrāddhādhikārikrama-vyavasthāniṣkarṣaḥ. *SSPP* 14 (12), 1972, 284–286.

53. JOSHI, Jyoti. Hindu lagna eka saṁskāra tarīke. (Guj.). *Vāgīśā*, Annual No., Gurukula Mahila Arts College, Porbandar, 1970–71, 59–62.

54. KAUR, Inderjeet. *Status of Hindu Women in India*. DK Publishers' Distributors, New Delhi.

55. MAHADEVAN, T. M. P. Indian culture and womanhood-1. *Samvit* 3, Calcutta, 1981.

..serially..

56. MERINGER, Johannes. Die Frau in den vorgeschichtlichen Religionen. *Anthropos* 74, 1979, 753–769.

..see 47 above.. (double rel. role of prehist. women : *active* role consists in serving as cooperators of men in magico-rel. rites as priestesses, prophetesses, ecstatics, dancers, and musicians; *passive* role consists foremost in their terrestrial representation of heavenly goddesses)..

57. MATHUR, Ramesh. Women in Hindu society : status and image. *Journal of Intercultural Studies*, Inaugural No., Kansai Univ. of Foreign Studies, Hirakata City, 1976, 21–50.

..Part 1 : evidence of Vedic lit. : no inequality in the rights of men and women; birth of a female child not abhorred; catholicity in social structure; inst. of marriage firmly established in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

early Vedic period; *ṚV* X. 85 (relationship of two human beings rationalized; char., purpose, and aspiration of the union rationalized); forms of marriage; age at wh. woman married; monogamy-polygamy; status of widows.. Part 2: incest and exogamy system; Yama-Yamī dialogue; *gotra*-exogamy; image and position of a sister..

58. MENEZES, Anne. Indian women through the ages. *Boletin de Inst. Menezes Bragança*, No. 111, Bastora-Goa, 1976, 29–53.

58A. MINA RANI SARADA. Prācīna śāstron men strīdhana. (Hindi). *VJ* 28 (9), 1979, 30–32.

..*ṚV* III. 31. 2; X. 85. 13, 34; *Nir.* 3. 4..

59. MINA RANI SARADA. Prācīna śāstron men 'vidhavā-sampad'. (Hindi). *VJ* 29 (6), 1980, 23–25.

..Vedic ref. to widow's inheritance..

60. MISRA, Bani Prasanna. A note on the origin of Sati. *JIH*, GJVol., 1973, 283–289.

..absence of Sati in Vedas.. (rel. or superstitious belief of material requirements of the dead man)..

61. MITRA, V. *Happy Married Life in Ancient India.* Arya Book Depot, New Delhi, 1965.

62. MOGHE, S. G. Dharmaśāstravāṅmaye varṇitā bhāratīya-nārī. *Gīrvāṇasudhā* 3 (1–2), 1981, 25–29.

..*saṁskāras* for women..

63. OJHA, Catherine. Feminine asceticism in Hinduism: its tradition and present condition. *M in I* 61 (3), 1981, 254–285.

..[H. is the rel. of all the people who live within the caste-system; acc. to this definition, 'orthodox H.' would be constituted of those particular rel. theories and practices wh. belong to the higher *varṇas*, and specially the Brāhmaṇas].. acc. to Dharma-śāstra, practice of world renunciation, with its main objective of *mokṣa*, is not a feminine but a masculine pattern of life (and that too restricted to *dvija*); for a woman, marriage and marital life may provide with the means to reach perfection; ideal of *sādhvī* and *satī*.. at the end of *Uṗ*.-period, concept of 4 *āśramas* was consolidated; but women were debarred from *saṁnyāsa*.. provi-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sion for an unmarried lady-student of *brahmacarya-āśrama*.. the *brahmacāriṇī* represents the most ancient trad. of feminine asceticism.. (Buddhist and Jaina Bhikkuṇīs)..

64. PARADKAR, M. D. Upaniṣadon men nārī. (Hindi). *VJ* 22 (1-2), 1973, 85-88.

65. PARUI, Sasanka Sekhar. Punishment of women in ancient India. *JOIB* 26 (4), 1977, 362-368.

66. PATHAK, Sarvananda. Niyoga in ancient India. *Journal of Hist. Res.* 17 (2), Ranchi, 1975, 104-112.

..the word *niyoga* discussed grammatically.. forms of *n.* indistinctly visible in *Śruti*-lit.; practice contd. up to 3rd cent. B.C...

67. PATIL, Sarad. Kulaṭā te gaṇikā. (Marathi). *Navabhārata* 28 (7), 1975, 40-63.

..(considers *kula* and *gotra*)..

68. PATIL, Sarad. Strīrājya. (Marathi). *Navabhārata* 28 (12), 1975, 30-56; 29 (1), 1975, 20-37.

..anthropological study.. woman and agriculture.. Vāk Āmbhṛṇī was *mātṛdevatā* of Ambhīgaṇa, wh. latter was a direct remnant of Indus civil...

69. PAVRY, Jal. Education of women in ancient and medieval India. *GJV*, VSM, 1982, 215-231.

..(ref. *ṚV* I. 167 : hymn to Maruts).. see 69. 22 below..

70. PHADKE, Anant Sastri. Striyāṁcā sāmājika vikāsakrama : kāhī saṁskṛta śabdāṁcyā ādhārāne. (Marathi), *VSMV* 1962, 1963, 20-28.

71. PIDARA, Swatantra Kumar. *On Performing a Hindu Wedding : Ceremonies and their Significance.* Maya Publ., Philadelphia, 1978; vi + 122.

..acc. to Āryasamāja and Sanātana-dharma..

72. PRASANNAKUMAR, Vedalamkar. Bhāratīya-samāja kā bhayaṁkara abhiśāpa – daheja prathā. (Hindi). *Vedavāṇī* 30 (3), 1978, 21-22.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedic view re. dowry..

73. PUNIA, Dharmapal Singh. Dowry system in ancient India. *Bhārata Manīṣā* 1 (4), Varanasi, 1976, 28–31.

..(*ṚV* mentions that, when the bridegroom and his party reach the bride's house, he gives her a garment called a lover's gift.. *DS* and *GS* refer to the selling of daughters..

74. PUNIA, Dharmapal Singh. Women and public administration in ancient India. *Bh. Vid.* 38 (1–4), 1978, 29–35.

..during Vedic age, ordinary women also took part in the adm. – *ṚV* X. 85. 26; women went to wars (V. 30. 9); Viśpalā lost her leg in battle (I. 112. 10).. evidence from *TB*, *ŚPB*, Pāṇini..

75. RAGHUNATHA RAO, R. *The Aryan Marriage, with special reference to the age question: a critical and historical study.* Cosmo Publ., Delhi, 1975; 280.

76. RAJAVIRA SASTRI. Kyā vedon men nārī jāti kā tiraskāra hai? (Hindi). *Dayānanda-Sandeśa* 8 (6–7), 1980, 33–42.

..apropos of "Vedon men nārī", *Saritā*, May 1980..

77. RAMAKRISHNA "BHARATI". *Vaidika vivāhapaddhati.* (Hindi). Bharati Prakashan Mandir, New Delhi, 1978.

78. RAM SVARUP "RAKSHAK". Vaidika dāmpatya. (Hindi). *Veda-Jyoti* 5 (9), 1981, 6–7.

..serially..

79. RITSCHL, Eva; SCHETELICH, Maria. Kuṭumbin und kuṭumbika – zum Inhalt dieser Begriffe und zur Stellung ihrer Träger in der altindischen Gesellschaft. *Altorientalische Forschungen* 4, 1976, 207–230.

80. ROCHER, Ludo. The sūtras and śāstras on the eight types of marriage. *Sternbach Fel. Vol.* 1, Lucknow, 1979, 207–214.

..(a case study for determining the individual characteristic of and interrelation bet. Dharma-, Gṛhya-, and Artha-texts in prose and verse; examines 10 texts).. (1) no 'one later text' can be shown to have derived its material directly from 'one earlier text' or 'earlier texts'; (2) even in prose texts, we find versified sections; the thesis that versified *śāstras* are more recent

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

68. 87]

than prose *sūtras* is not valid; (3) perhaps too much stress has been laid on the differences bet. the texts; (4) possibility of establishing better readings thro' a word-by-word comparison of the texts..

81. *The Role and Status of Women in Indian Society.* 1978; vii+167.

82. SAHA, A. N. Evolution of family and matrimonial law in India. *Folklore* 22 (1), 1981, 1–11.

..Vedic evidence: indications of polyandry (Aśvinau and Sūryā); *devṛ* (*ṚV* X. 18. 7-8) = (literally) second husband; Ṛgvedic marriage based on village exogamy.. 8 forms of marriage and 13 kinds of sons mentioned in *DS*.. see 70. 30 below..

83. SAHGAL, Jaya Rani. Ārya-saṁskṛti men nārī kā sthāna. (Hindi). *VJ* 25 (1–2), 1976, 76–77; 83.

84. SAMKALESHWAR SASTRI, Vishnudev. Vaidikasāhitye strīṇāṁ sthānam. *Surabhāratī* 10, 1972, 48–54.

85. SARASVATI, Baidyanath. *Brahmanic Ritual Traditions in the Crucible of Time.*

..see 54. 244 and 66. 106 above.. ch. 3: Hindu *saṁskāras*; ch. 4: forms of marriage; ch. 5: marriage rites and their symbolism (*mantras* considered)..

Rev. Andreas JENNIS, *Anthropos* 76, 616–17.

86. SATYARTHI, H. C. Some aspects of women's economic position in the Ṛgveda. 40 *PIHC*, 1980, 121–28.

..as early as in the *ṚV*-period, with the increasing growth of private property, women in general, tho' always taking part in productive works, seem to have been losing their independent economic status and themselves becoming an item of property in patriarchal society..

87. SELWYN, Tom. Images of reproduction: an analysis of a Hindu marriage ceremony. *Man* 14 (4), 1979, 684–698.

..what is said during the marriage rites about the supposed qualities of, and relations bet., firstly men and women, and secondly wife-takers and wife-givers, is closely linked at a metaphorical level to ideas about the relation bet. high and low castes..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88. SETHURAMAN, V. L. Widow remarriage – a view point. *SP*, 5 WSC, 1981, p. 198.

..widow remarriage was approved by Dharmaśāstra (from Vedic period to Epic period)..

89. SHAH, Mrigakshi. Dharmaśāstron men nirūpita vivāha-prakāra. (Hindi). *VJ* 23 (3–4), 1974, 124–127.

90. SHARMA, Arvind. Attitudes towards sonship in classical Hinduism and Theravāda Buddhism. *MO* 6–7, 1972–75, 37 ff.

..strong commitment to birth of son (Vedic ref.).. divergent Hindu and Buddhist approaches towards sonship..

91. SHARMA, Arvind. The scriptural sanction for Suttee in Hinduism. *GI* 2 (3), Mot. Ban., Delhi, 1978, 11–16.

..(1) *Smṛti*-lit. seems to sanction suttee but only in part; (2) *Śruti*-lit. does not sanction it at all.. [*Śruti* evidence in support of suttee: *ṚV* X. 18. 7–8; but this is to be understood only symbolically; the practice may have been in vogue in hoary antiquity.. also *TS* (quoted in 84th *anuvāka* of *Nārāyaṇīya Up.*): *agne vratānāṁ vratapatir asi patnyanugamavrataṁ cariṣyāmi*; this passage is of doubtful authenticity.. *AV* XVIII. 31]..

92. SHARMA, Devidatta. Position of women in the social structure of ancient India. *Meerut Univ. Sk. Res. Journal*, 1977.

93. SHARMA, Ganesh Dutt. Vaidika sāhitye nārīṇāṁ sthānam. *Viśvasaṁskṛtam* 3–4, 1982.

..serially..

94. SHARMA, Shambhunath. Vivāha-saṁskāra. (Hindi). *VJ* 23 (11), 1975, 20–23.

95. SINGH, Sarva Daman. *Polyandry in Ancient India*. Vikas Publ. House, New Delhi, 1978; xi + 212.

..establishes the prevalence of polyandry amongst Vedic Aryans as also amongst other people of the old IE stock..

96. SIVANANDA, Swami. Ideal womanhood. *Hindutva* 10 (2), 1979, 1–8, 12.

..Vedic ideal..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

97. SPROCKHOFF, J. F. Die Alten im alten Indien.

..see 67.43 above..

98. SRIVASTAVA, Sailendra. Hindū-saṁskṛti men nārī. (Hindi). *VJ* 23 (8), 1974, 19–23.

..women in *ṚV*: daughter's right to patrimony; women-seers; singers and dancers; eligible for Vedic study..

99. SULLERE, Sushil Kumar; SULLERE, Susil. Prācīna bhāratīya praśāsana men striyon kī bhūmikā. (Hindi). *JGJKSV* 34 (3-4), 1978, 139–146.

..(*ṚV*: *strī* as *sabhāvatī*)..

100. SUNANDANA. Brahmavādinīs of ancient India. *Bharata Manisha Quarterly* 4 (3–4), Varanasi, 1979.

101. SUNITI. Veda men nārī kā svarūpa. (Hindi). *Vedavāṇī* 27 (5–6), 1975; 35 (4), 1983.

102. SUR, A. K. *Sex and Marriage in India*. Allied Publishers, Calcutta, 1973.

103. THAKUR, Upendra. Dharmaśāstra aura nārī. (Hindi). *VJ* 23 (3–4), 1974, 117–123.

..(from *ṚV*-times onwards)..

104. TRIGUNAYAT, Gobind. Vaidika kālīna dāmpatya jīvana. (Hindi). *VJ* 23 (10), 1975, 13–16.

..evidence from *ṚV* and *AV*: companionship bet. husband and wife; progeny as the goal..

105. TSUJI, Naoshiro. Marriage ceremony in ancient India. (Jap.). *AORS* 12/13, 1975–76, 20–45.

..(profuse bibliography).. various rites ref. to..

106. UDAYAVIRA SASTRI. Strīśikṣā kā svarūpa: taba aura aba. (Hindi). *VJ* 29 (1–2), 1980, 19–22.

..see 69.37 below..

107. UPADHYAYA, B. S. *Women in Ṛgveda*. S. Chand, New Delhi, 1974; 243.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..3rd rev. ed. .. see *VBD* I. 139. 22; also 4. 75 above..

108. VENKATANATHAN, A. S. Vivāhasaṁskāraḥ. *SP*, 31 AIOC, Jaipur, 1982, 77–78.

109. YOUNG, Katherine K. Why are Hindu women traditionally oriented to rebirth than liberation (*mokṣa*)? *Proc. III Intern. Symposium on Asian Studies*, Vol. 4, Asia Res. Service, Hong Kong, 1981.

110. YOUNG, Katherine K.; SHARMA, Arvind. *Images of the Feminine. Mystic, philosophic, and human in the Buddhist, Hindu, and Islamic traditions.* New Horizons, Chico (Calif.), 1974; 36.

..[a bibliography of women in India]..

111. YUDHISTHIRA, Mimamsaka. Nārī ke kucha kartavya. (Hindi). *Vedavāṇī* 32 (10), 1980, 1–3.

..(*YV* 15. 59 : *lokaṁ vṛṇa chidraṁ pṛṇātho*)..

69. EDUCATION.

1. ACHYUTHAN, M. *Educational Practices in Manu, Pāṇini, and Kauṭilya.* College Book House, Trivandrum, 1974; 122.

..Pāṇini : examinations were conducted; students who did not do well were scolded by teachers.. *chātra* – a pupil sheltered by his teacher like an umbrella; higher education for women..

Rev.: V. C. PANDEY, *VIJ* 17, 336–37.

2. BANERJEE, N. N. Studenthood in ancient India. *Hindutva* 8 (1), 1977, 18–20; 29.

3. BASU, Jogiraj. The education of women in Vedic India.

..see 68. 13 above..

4. BHAT, G. K. Teacher-pupil relation (Vedic view) *JAS Bom* 45–46, 1970–71 (1975), 13–22.

..see *VBD* III. 69. 3.. discusses formation of school curriculum basic qualifications of teacher, divine intuition, transmission of knowledge thro' *upadeśa*.. ref. to *Vidyā-sūkta*.. see 5 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

5. BHAT, G. K. Teacher-pupil relationship (in the context of Upaniṣadic literature). *ABORI* 54, 1973, 173–178.

..see *VBD* III. 69.4.. also see 4 above.. view re divine and esoteric significance of Veda; process of learning became *exclusive*; teacher became inevitable.. discusses educational principles underlying the various legends (Satyakāma, Raikva Sayugvā, Indra-Virocana-Prajāpati, Yājñavalkya-Gārgī), kindness and understanding of the teacher (Yama-Naciketas, Śvetaketu-Āruṇi) *āśrama-vyavasthā*..

6. BHATT, V. P. Learning and education as revealed in the Bṛhadāraṇyaka-Upaniṣad. *VIJ* 13 (1–2), 1975, 37–41.

..see 20.180 above..

7. BOKIL, V. P. *Foundation of Education, discussed on the background of Indian Spiritualistic Philosophy.* Poona, 1970; xi+624+10.

8. CHOWDHARY, T. H. The ancient ideal of learning. *BJ* 22 (1), 15.8.1975, 211–216.

..*Up.* ref. ..

9. FARUK KHAN. Vaidika śikṣāyen. (Hindi). *Ve Ku*, Sept. 1970, 61–67.

10. GUPTA, Krishna. Prācīna bhāratamen śikṣāse caritra-nirmāṇa. (Hindi). *Kalyāṇa* 57 (1), 1983, 332–334.

11. HOOJA, G. B. K. Towards Vedic education. *The Vedic Path* 45 (4), 1983, 3–9.

12. JAYASWAL, Sita Ram. *Śikṣā – darśana evaṁ bhāratīya śikṣā kī samasyāyen.* (Hindi). Prakashan Kendra, Lucknow, 1971; 15+232+27.

13. JYOTIMITRA. Prācīna bhārata kī cikitsā-vijñānīya śikṣā. (Hindi). *BHU News* 10 (5), 15.2.1978, 6–8.

..*āyurveda* as *upāṅga* of *ṚV* or *AV*; *ChUp* 7.1: *janavidyā* = *āyurveda*; Pāṇini (4.2.60; 4.4.102) mentions *āyurveda* in *Gaṇapāṭha*..

14. KABIR, Humayun. *Indian Philosophy of Education.* Asia Publ., Bombay, 1971; 266.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..reprint..

15. KEAY, Frank Ernest. *Ancient Indian Education: an inquiry into its origin, development, and ideals.* Cosmo Publ., New Delhi, 1980; 191.

..reprint of *VBD* II. 69. 11..

16. MAITY, S. K. Early Indian education with special reference to the classical age. *JGJKSV* 34 (3-4), 1978, 9-22.

..Vedic system of ed. (first to be introduced); at first, no restriction on the teaching and learning of the Veda by warriors and others.. ed. started from rel. background, and individual teacher was responsible for imparting ed. ..

17. MALAMOUD, C. [Ācārya-brahmacārin relationship]. 2 WSC, 1975.

..*svādhyāyo' dhyetavyaḥ* (= *ācāryakaraṇavidhi*).. *AV* X. 5..

18. MOOKERJI, R. K. *Ancient Indian Education.* Mot. Ban., Delhi, 1974.

..reprint of *VBD* III. 69. 21..

19. PANDEYA, Nanda Kishor. Gṛhyasūtrakālikī śikṣā. *Sūr.* 49 (4), 1973, 77-80; 96.

20. PANT, Mahes Raj. *On Sanskrit Education.* Kathmandu, 1979; viii + 202.

21. PATHARIA, Satya. Adhyāpaka śiṣya tathā śikṣā kaisī hon? (Hindi). *Vedavāṇī* 34 (2), 1981, 4-6.

..*YV* 11. 59..

22. PAVRY, Jal. Education of women in ancient and medieval India.

..see 68. 69 above..

23. PIPITONE, Giuseppe. Spunti pedagogici nelle Upanishad. *Vidyā* 11-12, Marsala, 1966, 8-28.

..contd. from *VBD* III. 69. 27..

24. PIPITONE, Giuseppe. Educazione ed istituti educativi nelle Upanishad. *Vidyā* 21-22 (1968), 24-37; 23-24 (1969), 18-29; 25-26 (1969), 7-27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

69, 34]

25. PIPITONE, Guiseppe. L'ideale educative del principe nell' antica India. *Oriente e Occidente* 1 (2–3), 1978, 64–81; 2 (1-3), 1979, 10–25.

..(contd. from *Vidyā* 33–34, 1971, 21–32; *Oriente e Occidente* 1 (1), 1978, 25–42).. based on *Gautama DS*, *Baudh DS*, *Āp DS*, *KA*.. Italian transl. of relevant passages..

26. RAMANATH, Vedalamkar. Vedon men śikṣā-śāstra ke katipaya sūtra. (Hindi). *Bhāratī*, Arya Kanya Gurukula, Porbandar, 1977, 7ff.

..*AV* XI. 5. 14; 3 (*śikṣaka-śiṣya-sambandha*); *AV* I. 1 (*śikṣaṇa-paddhati*); *AV* VI. 133. 3–4 (*śikṣā* and *tapas*)..

27. SAHAY, Ramavati. Prācīna bhārata men bālaśikṣā. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 339–340.

..was it secular? was it restricted to higher classes?..

28. SARAF, R. K. Śikṣā kā svarūpa : Yāska kī dṛṣṭi. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, 49–50.

29. SARASVATI, Baidyanath. Traditional modes of learning in Indian civilization. *J Anthrop Soc* 5, 1970, 153–169.

30. SARKAR, Subimal Chandra. *Educational Ideas and Institutions in Ancient India*. Janaki Prakashan, Patna, 1979; II+195.

31. SARMA, Vidyasagar. *Upaniṣadon kī śikṣāpraṇālī* (Hindi). Chowkhamba, Varanasi.

32. SARMAH, J. *Philosophy of Education in the Upanishads*. Oriental, New Delhi, 1978; 303.

33. SHARMA, Chote Lal. Prācīna bhāratīya śikṣā paddhati. (Hindi). *Avagāhana* 1 (1), Gandhi Vidya Mandir, Sardar Shahr, 1977, 32–36.

..mainly based on Prakrit works.. some observations on education in Vedic age..

34. SINGH, R. P. *Professional Education in Ancient and Medieval India*. Arya Book Depot, New Delhi, 1970; III+146,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34A. SINHA, Niroj. *University Administration in Ancient India*. Janaki Prakashan, Patna.

35. SINHA, Rekha. The education system in Upaniṣadic age. *Ind. Taur.* 6, 1978, 293–299. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 158; *SP*, 30 ICHSANA, Mexico, 1976, p. 39; *SP*, 3 WSC, 1977, p. 3).

..aim of ed.; types of ed.; procedure of ed.; criteria of a student; criteria of a teacher; methods of teaching; co-education; significance of *yajña* for ed...

36. SURENDRA PRAKASH. Vedon men chātra-adhyāpaka-sambandha. (Hindi). *VJ* 27 (10), 1979, 9–10.

37. UDAYAVIRA SASTRI. Strīśikṣā kā svarūpa : taba aura aba. (Hindi).

..see 68.106 above..

38. VERMA, Manabhana. *The Philosophy of Indian Education*. Meenakshi, Meerut, 1969; 6+184.

39. Vidyananda "Videha", Swami. *Vaidika Strīśikṣā*. (Hindi). Vedasamsthan, Ajmer; 2+26.

40. Vidyananda "Videha", Swami. *Vaidika Bālaśikṣā*. (Hindi). Vedasamsthan, Ajmer; 1+30.

41. VYAS, R. N. *Indian and Western Educational Psychologies and Their Synthesis*. Associated Publ., Ambala Cantt., 1981; 142.

..Indian ed. psychology from Vedic times onwards..

70. LAW.

1. ACHARYA, Ram Kumar. The legal philosophy of the Ṛgveda. *URSHS* 5, 1970–71, 150–159.

..see 4.2 above..

2. ACHARYA, Ram Kumar. The theory of punishment in the Dharmasūtras. *JGJKSV* 31 (1–4), 1975, 1–8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

70.10]

..see *VBD* III. 70.1.. put in the framework of caste-system; special privileges to certain classes.. penal code of *DS* is extensive and elaborate, but not indiscriminate and arbitrary.. comparison of the views of Gautama, Baudhāyana, Āpastamba, and Vasiṣṭha.. punishment theory of *DS* is sagacious; tho' based on force-idea, it is not ruthless..

3. BANERJI, Sures Chandra. *Crime and Sex in Ancient India.* Naya Prokash, Calcutta, 1980; xvi + 183 + illustr.

4. BHATIA, H. S. (ed.) *Origin and Development of Legal and Political System in India.* Deep and Deep Publ., New Delhi, 1978; Vol. I : xxiv + 206; Vol. II : xvi + 220; Vol. III : xvi + 272.

..(collection of already published essays and excerpts from books).. see 71.13 below..

Rev.: Richard W. LARIVIERE, *JAOS* 102, 233.

5. BIRENDRA NATH. *Judicial Administration in Ancient India.* Janaki Prakashan, Patna, 1979; 164.

6. CHAKRABORTY, Hari Pada. *Political and Legal Institutions in Vedic Literature.* Sk. Pustak Bhandar, Calcutta, 1980; xvi+348.

..see 71.18 below..

7. CHATTERJEE, H. *The Law of Debt in Ancient India.* Sanskrit College, Calcutta, 1971; 418.

8. DERRETT, J. Duncan M. *Dharmaśāstra and Judicial Literature.* OH, Wiesbaden, 1973; IV + 75.

..*A Hist. of Ind. Lit.*, Part 1 of Vol. V..

Rev.: G. D. SONTHEIMER, *OLZ* 73, 490–92.

9. DERRETT, J. Duncan M. *History of Indian Law (Dharmaśāstra).* Brill, Leiden, 1973; vi + 39.

10. DERRETT, J. Duncan M. *Essays in Classical and Modern Hindu Law.* Brill, Leiden; Vol I : Dharmaśāstra and related ideas, 1976, xiii + 386; Vol. II : Consequences of the intellectual exchange with the foreign powers; Vol. III : Anglo-Hindu legal problems, 1977, xxvi + 414; Vol. IV : Current problems and the legacy of the past, 1978, xxii + 454.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(Collected Writings).. Vol. I : contribution wh. Sk. material is capable of making to the comp. and hist. study of law, and to the rediscovery of long-buried strata of the social hist. of India..

Rev.: J. C. WRIGHT, *BSOAS* 42 (2), 390–91.

11. DERRETT, J. Duncan M.; SONTHEIMER, G.-D.; SMITH, G. (ed.). *Beiträge zu indischen Rechtsdenken*. Studien zu nicht-europ. Rechtstheorien, Bd. 1, Steiner, Wiesbaden, 1979; xii+127.

..ideas of law in Hindu civilization; custom and law in trad. Ind. jurisprudence; the judicial function in trad. Ind. law; the concept of property in Hindu law..

Rev.: O. v. H., *ZDMG* 131 (1), 219; Werner F. MENSKI, *BSOAS* 44 (2), 397–98; Ludo ROCHER, *JAS* 41, 864.

12. DUMONT, Louis. La dette vis-à-vis des ancêstres et la catégorie de sapiṇḍa. *Puruṣārtha* 4, 1980, 15–37.

..1. Introd.: l' offrande de *piṇḍa*; 2. *sapiṇḍa* : le catégorie en général; 3. les parents *sapiṇḍa* dans le deuil; 4. la catégorie et l' héritage; 5. les *sapiṇḍa* par rapport au mariage; 6. trois contextes, deux écoles, et un conjecture..

13. GUPTA, D. R. Crime and Punishment in Ancient India. Bharatiya Publ. House, Varanasi, 1973; 168.

..Books I and II..

14. JOLLY, Julius. *Hindu Law and Customs*. Bharatiya Publ. House, Varanasi, 1975; viii+348.

..reprint..

15. KAMBLE, N. D. Social stratification and regressive judiciary system in ancient India. *M in I* 58 (1), 1978, 33–48.

..evidence from *DS* (among others)..

16. LARIVIERE, Richard W. Ordeals in Europe and in India. *JAOS* 101 (3), 1981, 347–349.

..ordeals in India documented as early as *Ch Up* 6.16 (and since then in every treatise on *vyavahāra*)..

17. LEIST, B. W. *Alt-Arisches Jus Gentium*. IBS 27, Innsbruck, 1978; 33+XIV+623.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(reprint of 1889; ed. by W. MEID; Foreword by B. SCHLERATH; Indices, etc. by J. GIPPERT).. abundance of citations; more than 1000 from *Sūtra*-lit. ..

18. LINGAT, Robert. *Les sources du droit dans le système traditionnel de l'Inde.* Mouton and Co., Paris-The Hague, 1967; 322.

..see *VBD* III. 70. 12.. see 19 below..

Rev.: J. D. M. DERRETT, *JAOS* 90, 346–48; Ludo ROCHER, *Toung Pao* 55, 227–33; L. SKURZAK, *OLZ* 68, 503–04.

19. LINGAT, Robert. *The Classical Law of India.* Univ. of Calif., Berkeley, 1973; xviii + 305. (Indian ed.: Thomson Press, Publ. division, Delhi).

..English transl. of 18 above by J. D. M. DERRETT, with additions)..

..two basically diff. periods: (a) *Dharmasūtras* and *Dharmaśāstras*: we can't speak of Hindu 'law'; these texts reflect the practices in vogue in authors' times; but integrated within *ācāra*, they have become something diff. from mere customary rules; they have recd. a rel. value – the notion that it was a sin not to conform to them; (b) commentaries, on the other hand, developed a technique of interpretation; the law wh. was effectively in force during this long period was born of that technique; it was only with that interpretation that a true judicial science began in India..

Rev.: Ludo ROCHER, *JAS* 33 (1), 139–40; *JAOS* 94, 250.

20. MAJUMDAR, Ajit B. Indian laws through ages: ancient and early medieval. *Law Quarterly* 10, Calcutta, 1973, 53ff.

21. MALAMOUD, C. La théologie de la dette dans le brahmanisme. *Puruṣārtha* 4, 1980, 39–62.

22. MOGHE, S. G. Śunaḥśepa and Dattaka-Vidhāna. *JGJKSV* 35 (1–2), 1979, 85–95.

..acc. to *Ait Br* version Ś. wd. be a *kṛtrima* son of Viśvāmitra; Sāyaṇa treats him as *svayaṁdatta* (KANE quotes *Vasiṣṭha DS* in favour of this)..

23. NAKAMURA, H. The Indian and Buddhist concept of law. (in) *Religious Pluralism and World Community* (ed. Edward JURJI), Brill, Leiden, 1969, 131–174.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

24. NAKANO, G. *A Study of Indian Law.* (Jap.). 1974; 406+36.

25. NARANG, S. P. Origin and concept of law in the Ṛgveda. (in) *Comp. Anal. Stud. Vedas.*

26. OM PRAKASH. Hindu law and the principles of ancient Indian philosophy of Dharma. *J. Ishwari Prasad Inst. of Hist.* 2 (2), Allahabad, 1980.

..acc. to the postulates of Mīmāṁsā, the authority of Veda is based on the direct perception of word and its meaning; *dharma* pure and well preserved only in Veda..

27. ORENSTEIN, H. Logical congruence in Hindu sacred law : another interpretation. *CIS* 4 (NS), 1970, 22–35.

..see *VBD* III. 70.13..

28. RAMACHANDRAN, T. N. Yajnavalkya the law-giver. *Souvenir*, Sri Yajnavalkya Jayanthi Mahotsava, Nanjaipugalur, 1979, 61–64.

29. RUBEN, W. Some aspects of the history of law in old India and Greece. *JOIB* 25 (3–4), 1976, 376–386.

..[the Aryans invaded the Gaṇgetic plain and reduced the original rice-growing communities to Sūdras.. in India, king was a despot responsible to none but Varuṇa; from *ṛta* developed the concept of *dharma*.. no Gk. analogies to *Br.*, *Up.*, and *DS*]..

30. SAHA, A. N. Evolution of family and matrimonial law in India.

..see 68.82 above..

31. SAMOZVANTSEV, A. M. Some observations on the evolution of ancient Indian law (the property). *Sternbach Fel. Vol.*, No. 1, Lucknow, 1979, 215–230.

..investigates the evolution of the idea towards private property and towards the system of the foundation of private property in ancient India on the basis of the use of the term *āgama* in Śāstras and its semantics.. *DS* are much more complex reflection of law practice as compared with simple incorporation of juridical stuff.. see 39 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

70.39]

32. SHARAN, M. K. *Court Procedure in Ancient India, on the basis of Dharma Sastra Literature.* Abhinav Publ., New Delhi, 1978; xiv+280.

33. SHARMA, Kunden Lal. Dharmaśāstron men ṛṇa tathā nikṣepa vyavasthā. (Hindi). *VJ* 23 (3-4), 1974, 166-171.

34. SHASTRI, Kalanath. Prācīna bhārata men vidhi aura nyāya. (Hindi). *AAIHSR* 5, 1977, 116-118.

..In *ṚV*, the term *dharma* stands for law.. principles of jurisprudence in Vedic age are more democratic..

35. SHETH, Surabhi. Apastamba's views on inheritance. *Bh. Vid.* 31, 1971 (1974), 55-58.

36. SHRI SAMNYASI. Ṛgveda ke darpaṇa men aparādhī aura daṇḍavidhāna. (Hindi). *VJ* 22 (11), 1974, 23-24.

..*ṚV* I. 130. 8; VII. 104. 15; V. 42. 9..

37. TARA CHAND. The individual in the legal and political thought and institutions of India. (in) *VBD* III. 57. 126.

..see 71. 102 below..

38. UNDERWOOD, Frederic B. Aspects of justice in ancient India. *Journal of Chinese Philosophy* 5 (3), Dordrecht, 271-286.

39. VIGASIN, A. A.; ROMANOFF, V. N. [Evolution of dhārmic literature]. (Russ.). *Drevniy vostok i antichniy mir.* Moscow.

..see 31 above.. we need to find a starting pt., i. e., a precondition for the implantation of juridical stuff into *DS* in reconsidering the sacrifice in the *Up.*; basis for such reconsideration is the idea of purgatorial victim wh. lies as embryo in the conception of *ātmayajñin* of the *Br.*-period; *Up.* consider the whole life as well as a separate dharmical action to be a purgatorial sacrifice wh. has achieved the *ātman* as the highest purpose; this comparison of life and sacrifice served for the ritualists as a basis for the interference with and explanation of the field of human practice in wh. they had never been interested before; and as soon as a Sūtrakāra became interested in diff. aspects of life from the ritual pt. of view, he got in his sphere of interests the juridical aspects as well..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. VISHNU DAYAL, B. Ṛgveda ke sātha kiyā gayā nyāya. (Hindi). *Vedavāṇī* 27 (7), 1975, 4–8.

71. POLITY.

1. ACHARYA, N. K. *The Cultural Polity of the Hindus.* Surya Prakashan Mandir, Bikaner, 1971; 136.

2. ALTEKAR, A. S. *State and Government in Ancient India.* Mot. Ban., Delhi, 1972.

..reprint of *VBD* III. 71. 2..

3. BANDYOPADHYAYA, N. C.; BHATTACHARYYA, N. N. *Development of Hindu Polity and Political Theories.* 1980; xxx + 432.

4. BANERJEA, P. N. *Public Administration in Ancient India.* London, 1973; 316.

..reprint..

5. BANERJEE, N. N. *Vedic Socialism.* Hindutva Publ., New Delhi, 1980; 274.

..ch. 2: socialism and democracy in ancient India.. [*dharma* is the core of Vedic socialism].. see 65. 5 above..

6. BASHAM, A. L. Hindu and Buddhist ideologies of kingship. *Proc. 30 ICHSANA*, Seminar on Kingship, Mexico, 1981.

..cf. *VBD* III. 71. 7..

7. BASU, A. Hindu doctrine of divine kingship. (in) *The Sacral Kingship*, Brill, 1959.

8. BASU, Praphulla Chandra. Indo-Aryan Polity: Rigvedic Period. N. P. Series 12, Nag Publishers, Delhi, 1977; v + 108.

..(first publ. 1919).. reprint.. see *VBD* I. 135. 5.. family and *gotra*; castes and classes; village community; family ownership of land; *viś*; slaves; kingship; nobility; assembly; etc. ..

9. BERBER, Friedrich. *Das Staatsideal im Wandel der Weltgeschichte.* C. H. Beck Verlag, München, 1973; 574.

..ref. to the political wisdom of India and China..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[1.19]

10. BHANDARI, V. S. Rājasūya and "Jānarājya". *JAS Bom* 49–51, 1974–76 (1979), 30–34. (Also, *SP*, 29 AIOC, Poona, 1978, 4–5).

..see 54.16 above.. *jānarājya* occurring in the *mantra*, *imam devāḥ* (*VS* 9.40; 10.18), wh. is recited at the *abhiṣeka* in Rājasūya, means "People's rule".. in Vedic times, a king was not a hereditary one but was elected by the people.. kingship as a sort of trust.. (*jānarājya* seems to have denoted a democratic form of govt. under a constitutional monarch).. active participation of the people in the adm. of the country..

11. BHARTIYA, Kanti Kishor. *Vaidika svarājya kī śāsana paddhati*. (Hindi). Grantham, Kanpur, 1976.

Rev.: S. K. GUPTA, *BSSS* 2, 5 (1–2), 35–36.

12. BHARGAVA, P. L. The Vedic concept of Rāṣṭra. *IHSR* 1, 1973, 7–12.

..reconstructed mainly from *ṚV* and *AV* evidence..

13. BHATIA, H. S. (ed.). *Origin and Development of Legal and Political System in India*.

..see 70.4 above..

14. BHATTACHARJEE, Amulya Kumar. Sabhā and Samiti in the Vedic age. *Bh. Vid.* 39 (2), 1979, 1–4.

15. BHATTACHARYA, Amulya Kumar. Popular assembies in the Vedic age. *J. Univ. Gauhati*, Arts, 28–29, 1977–78 (1981), 88–91.

16. BHATTACHARYA, Narendra Nath. *Bhāratavarṣera rājanaitika itihāsa. Prathama kāṇḍa: prācīna*. (Bengali). Firma KLM, Calcutta, 1974; 12 + 268.

17. BHAWANI SINGH. Divinity of the ancient Indian king. *MR* 122, 1967, 104–116.

18. CHAKRABORTY, Haripada. *Political and Legal Institutions in Vedic Literature*.

..see 70.6 above..

19. CHAKRAVARTI, Adhir. Federal experiment in ancient India. *JAIH* 11, Calcutta, 1977–78, 25–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ref. to diff. kinds of sovereignty in *Ait Br* VIII. 14; *vairājya* does not mean a 'distinguished kingdom', but 'one without a king'.. Pāṇini's ref. to *gaṇa* and *saṁgha*..

20. CHAUDHARI, Radhakrishna. Prācīna bhāratīya śāsana kī rūparekhā. (Hindi). *Parishad Patrika* 9 (1), Patna, 1969, 44-48.

..considers *viśaḥ*, *sabhā*, *samiti*, *svārājya*, etc..

21. CHAUDHURI, P. K. *Political Concepts in Ancient India: A Glossary of Political Terms.* S. Chand and Co., New Delhi, 1977; xvi+190.

22. CHOUSALKAR, Ashok. Some aspects of ancient Indian republics. *JBomU* (Arts) 44-45, No. 80-81, 1975-76, 230-242.

[in spite of the existence of the spirit of collectivism, as a theory, republicanism was not developed in ancient India.. republican assemblies were sovereign; members were vigilant and had full freedom of expression.. I. V. republics had initiated some new experiments in adm.]..

23. CHOUSALKAR, Ashok. Development and political thought of early Arthaśāstra thinkers. *JBomU* (Arts) 46, No. 82, 1977, 31-44.

..beginnings of political speculation in *AV*; political thought implied in *Up*...

24. CHOUSALKAR, Ashok. Prācīna bhāratīya rājakīya vicāra. (Marathi). *Navabhārata* 30 (1), Oct. 1976, Part I: Arthaśāstra; 31 (1), Oct. 1977, Part II: Dharma.

25. COHEN, Ronald; SERVICE, Elman R. *Origins of the State: The Anthropology of Political Evolution.* Inst. for the Study of Human Issues, Philadelphia, 1978; 2+233.

..[origin of the state: (1) conflict theories; (2) integrationist theories]..

Rev.: Marvin HARRIS, *AA* 82, 427-29.

26. COOMARASWAMY, Ananda K. *Spiritual Authority and Temporal Power in the Indian Theory of Government.* Mun. Man., New Delhi, 1978; 87.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71.35]

..reprint.. see *VBD* I. 135. 9..

27. DAS, Binod Sankar. A study on ancient political thoughts. *SUJ* 4, Sambalpur, 1971, 75–81.

28. DATTARAY, R. *A Forgotten Functionary of Ancient India - Kṣattṛ*. Sk. Pustak Bhandar, Calcutta, 1974; iii + 52.

..see *VBD* III. 71. 15.. K. in Vedic age; K. from the etymological pt. of view; K. as caste-name..

29. DAVE, J. H. Vaidikī rāṣṭrabhāvanā. *Saṁvid* 11 (1–2), 1974, 7–10.

30. DRAVID, Rajeshwar Sastri. *Bhāratīya-rājanītiprakāśaḥ*. Sarada-gaurava-grantha-mala – 46, Poona, 1976; 78.

31. DERRETT, J. Duncan M. Rulers and ruled in India. (in) *Gouvernés et Gouvernants*. Rucueils de Société Jean Bodin 22, 1969, 417–445.

32. DERRETT, J. Duncan M. Rājadharma. *JAS* 35 (4), 164–167; 597–609.

..see 66. 24 above.. (symposium on DUMONT's contributions).. no question of 'secularizing' the political element – it was from the beginning a practical "seen" question, a matter of ways and means; the chief manipulator of politics, the king himself, had many superstitious functions and superstitious attitudes.. political element was not subordinated to the religious; the Brahmins were no more "religious" than was the king himself..

33. DE SMET, R. V. Ancient Indian royal tradition. *The Divine Life* 45 (5), 1983, 156–158; 45 (6), 1983, 188–192.

...Vedic times: election of the king by the *samiti*; coronation in *Br.*-period; *ratnins*..

34. DREKMEIER, C. *Kingship and Community in Early India*. Brill, Leiden, 1978.

..reprint of *VBD* III. 71. 18..

35. DUBUISSON, D. L'équipement de l'inauguration royale dans l'Inde védique et en Irlande. *RHR* 193, 1978, 153–164.

..see 54. 88 above.. similarities in respect of clothes, weapons, shoes of the ruler..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

36. DU MESNIL-MARIGNY, Jules. *Histoire de l'economie politique des anciens peuples de l'Inde, de l'Egypte, de la Judee, et de la Grece.* B. Franklin, New York, 1970.

..three vols. .. reprint..

37. FUSSMAN, Gérard. Le concept d'Empire dans l'Inde ancienne. (in) *Le concept d'Empire* (ed. M. DUVERGER), Paris, 1980, 379–396.

38. GANGULY, D. K. *Aspects of Ancient Indian Administration.* Abhinav Publ., New Delhi, 1979, xxiv+352.

39. GHILDAYAL, A. Prācīna bhāratīya rājanaitika vicāraka. (Hindi). Varanasi, 1974; 226.

..cf. 65.55 above and 72.12 below..

40. GOKHALE, Jayashree B. Hindu and Buddhist political traditions: a comparison. *JIH* 49, 1971–72, 195–216.

41. GUPTA, R. D. Vedic political thought in present day context. *The Vedic Path* 44 (3), 1981, 51–55.

..*AV* 4.10.1–13; 15.8.1–3; 15.9.1–3; 19.4: course wh. civilizations tread in the matter of socio-political discipline.. *utkrāmata* (thesis), *nyakrāmata* (antithesis), *ya evaṁ veda* (synthesis)..

42. HARA, Minoru. Hindu concept of loyalty to kings. (Jap.). *AORS* 8, 1971.

43. HARA, Minoru. The king as husband of the Earth. *As. Stud.* 27 (2), 1973.

44. HEESTERMAN, J. C. Conundrum of the king's authority. (in) *Kingship and Authority in South Asia* (ed. J. F. RICHARDS), Univ. of Wisconsin, Madison, 1978, 1–27.

45. JAYASWAL, K. P. *Hindu Polity. A Constitutional History of Ancient India.* BAPPCO Publ., Bangalore, 1978; 414+xliii.

..see *VBD* I.135.23.. 5th ed. .. 1400 B.C. to 700 A.D..

46. JHA, Dayadhar. Theory and practice of Dvairājya (double kingship) in ancient India. *JBRS* 61, 1975, 37–54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71.52]

..HOCART felt that the evidence for *dvairājya* was teleological rather than historical; e.g. Indra-Varuṇa being combined in the king suggested that the active king had apparently swallowed up the quiescent king.. H.'s view is not warranted; many hist. instances of *dvairājya* (father-son; brothers).. e.g. Avantī, Vidarbha, Pāṭala, and other parts of Western India..

47. JHA, Dayadhar. Espionage during the Vedic period. *JBRS* 62, 1976 (1981), 27–33.

..spies mentioned in *ṚV*, *AV*, *YV*..

48. JOSHI, Venkatesa Sastri. Prācīna bhāratātīla grāmarājye āṇi ājacyā grāmapaṁcāyatī. (Marathi). *Navabhārata* 2 (8), 1976, 18–27.

..*ṚV* I. 114. 1; 44. 10; X. 107. 5; 173. 1.. *sabhā*, *samiti*..

49. KUMBHARE, R. V. Vaidika kāla men rājā. (Hindi). *Vanasthali Patrikā* 6 (15), 1970, 1–6.

50. LINDBLAD, J. Thomas. The ultimate implications of the ancient Hindu concept of sovereignty: the principle of Dharma as the key to a theory of mass participatory democracy. *JIH*, G. J. Vol., 1973, 193–220.

..ancient Hindu concept of sovereignty evolved in the period that includes Vedic age (1000–300 B. C.), era of imperial unity (300 B. C. – 300 A. D.), and classical age (300–600 A. .D).. *brahma-kṣatra* partnership in *dharma*.. *ṛta* and *dharma* in *ṚV*.. *dharma* has essentially six elements: (1) phenomenological existentiality; (2) existential contradictivity; (3) creative universality; (4) teleological potentiality; (5) dysrhythmic intentiouality: (6) rationalistic relativity + (7) distorted fulfilment of ultimate reality..

51. MABBETT, Ian W. *Truth, Myth and Politics in Ancient India*. Thomson Press, Publ. Div., New Delhi, 1971; 158.

52. MAHENDRA SASTRI. Veda men rājanītikā sundara varṇana. (Hindi). *Vedavāṇī* 27 (4), 1975, 4–8; 2; 27 (5), 1975, 14–20.

..(*ṚV* I. 104. 3–8)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

53. MAJUMDAR, Bimal Kanti. Concepts of dharma, daṇḍa, artha, and nīti and their bearing on Hindu political thought. *Journal of History* 1, Jadavpur Univ., 1971–72, 9–25.

54. MANSIMHA. Vedon men rāṣṭrīya bhāvanā. (Hindi). *Kosala* 3 (1–2), Faizabad, 1980-81, 39–44.

..five categories : *kula, grāma, viś, jana, rāṣṭra*.. Vedic evidence for a sense of nationhood..

55. MARULASIDDAIH, G. Rājadharma. *VIJ* 13 (1–2), 1975, 182–189.

..origin of *rājadharma* in the Vedic period.. *Ait Br* : gods select king to fight against demons..

56. MATSUNAMI, Yoshihiro. One aspect of kingship in traditional Indian mythology. (Jap.). *JIBS* 23 (2), No. 46, 1975, 685–690.

57. MIRASDAR, Mangala. A political motive behind the sacrifices in Pañcamahākāvyas. *CASS Stud* 6, 1982, 107–113.

..Vedic background : display of valour as motive behind Aśvamedha and Rājasūya..

58. MISRA, S. N. *Ancient Indian Republics*. The Upper India Publ. House, Lucknow, 1976; xx + 327 + 5 maps + 1 plate.

..hist. and constitution of Indian republics from the earliest times up to A. D. 600.. various types of consecration mentioned in *Ait Br* indicate the existence of diff. types of govt. in diff. regions ..political hist. of *gaṇarājyas* based on evidence from Vedic lit., *Aṣṭādhyāyī*, etc. .. acc. to author, the ancient Indian republics enshrined the refulgent spirit of democracy even in the hoary past..
Rev. : Suvira JAISWAL, *IHR* 4 (2), 440–41.

59. MOHAN, K. R. K. Democracy in ancient India. *Bharata Manisha* 4 (3–4), 1979.

60. MUKHERJI, Shobha. *The Republican Trends in Ancient India*.

..see *VBD* III. 71. 44..
Rev. : J. VELINKAR, *Indica* 10 (1), 49–50.

61. MUKHOPADHYAYA, Devavrata. Prācīne bhārate prajātantram. *SSPP* 61, 1978–79, 84–89.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71.70]

62. NAGENDRA SINGH. *Juristic Concepts of Ancient Indian Polity.* Vision Books, New Delhi, 1980; xxvii+200.

..(IV B. N. Rau Mem. Lectures).. from Vedic times to Gupta period; studies political structure of the state and legal, constitutional, and adm. concepts..

63. OM PRAKASH. Prācīna bhārata kā rājanītika itihāsa. (Hindi). Indian Press Ltd., Allahabad, 1972, viii+182.

..from the times of Vaivasvata Manu up to the Greek invasions..

64. OM PRAKASH. Concept of hierarchy and power in the ancient Indian theory of society and state. 40 *PIHC*, 1980, 46–56.

65. PANDEY, Shyam Lal. *Vedakālīna rājyavyavasthā.* (Hindi). Hindi Samiti, Dept. of Information, No. 201, Lucknow, 1971; 14+213.

66. PANDEY, Uma Kant. *Political Concepts and Institutions in the Śukla Yajurveda.* Janaki Prakashan, Patna, 1979; viii+180.

..I. Main features of the rel. of *ŚYV*; II. Study of concepts (*ŚYV*): *rāṣṭra, svarāṭ, sabhā, kṣatra*; III. Social structure as described in *ŚYV* and *ŚPB*; IV. Ethical notions and their political implications.. see 11.59 above..

67. PANDEY, Vimal Chandra. *Prācīna bhārata kā rājanītika tathā sāṁskṛtika itihāsa.* Central Book Depot, Allahabad, 1972; 621.

..Part I: from prehistoric period up to 320 A. D. .. (reprint of 3rd ed.)..

68. PATWARDHAN, Y. K. Prajāpatī viruddha devānī krāntī kaśī kelī? (Marathi). *Prasāda*, June 1978, 37–40.

..socio-political interpretation of the legend of Prajāpati's assault on his own daughter; P.'s daughter = *sabhā* and *samiti*..

69. PAVGEE, N. B. *Self-government in India. Vedic and post-Vedic.* EBL, Delhi, 1980; xxiv+559.

..reprint..

70. PERERA, L. P. N. The grāmaṇī (gāmaṇī) in ancient India: an addendum. *S. Paranavitana Comm. Vol.*, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

71. PURI, B. N. *History of Indian Administration. Vol. I: Ancient Period.*

..see *VBD* III. 71. 54..

Rev.: G. TUCCI, *EW* 22, 343.

72. PUROHIT, Bhai-Shankar. Prācīnabhārate gaṇatantra-bhāvanā. *Paramārthasudhā* 1 (4), 1977, 31–34.

73. RAJENDRA PRASAD. Ministers during later Vedic age. *HS* 13, 1970, 1–8.

..*ratnins* were the older form of ministers; with progress of states towards political unity, future of ministers became brighter..

74. RATATE, V. R. Vaidika śāsakīya vividha sabhāsamitiyān. (Hindi). *Vedavāṇī* 26 (2), 1973, 10–14.

..*sabhā, samiti, pariṣad, viś, vidatha, bhāṇa, gaṇa*, etc. ..

75. RAVINDRA NATH. *Vaidika prajātantra.* (Hindi). Bharatiya Vidya Prakashan, Varanasi, 1973; iv+188.

76. ROCHER, L. A few considerations on monarchy in ancient India. *Recueils de la Société Jean Bodin 20*, 1970, 639–675.

77. ROMANOV, V. N. Ancient Indian ideas about king and kingdom. (Russ.). Vdi 4, 1978, 26–33.

78. ROY, S. L. *Diplomacy in Ancient India.* Charu Publishers, Calcutta; vi+226.

..from the early Vedic period to the end of the sixth century A. D. ..

79. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien. II: Die Entwicklung von Staat und Recht.*

..see *VBD* III. 71. 61..

Rev.: J. D. M. DERRETT, *OLZ* 69, 280–82.

80. SAHA, Sisir Ranjan. Kingship in ancient India. 29 *PIOC*, Vol. 3, Paris, 1973, 211–218. (Also, *SP*, 29 ICO, Sect. 7, 1973, p. 72).

..see *VBD* III. 71. 62..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

81. SAHAY, Uma. The origin of kingship : the social contract theory. *Ved. Kes.* 57 (8), 351–353.

82. SALETORE, B. A. *Ancient Indian Political Thought and Institutions.* London, 1968; 709.

..reprint of *VBD* III. 71. 63..

83. SANTUCCI, James A. Aspects of the nature and functions of Vedic kingship. *Proc. 30 ICHSANA*, Mexico, 1981. (Also, *SP*, 30 ICHSANA, Mexico, 1976, 43–44).

..antiquity of kingship in IE societies; survival of the PIE title **rāg-s* in Italic, Celtic, Indic; PIE root **reg* = 'to outstretch (oneself)', 'movement in straight line'; semantic developments from this root throw light on the nature and functions of IE kingship.. Vedas, being essentially sacrificial texts, portray the king as a sacral figure whose chief duty is as sacrificer in Vedic rites; his 'secular' duties in military and judicial spheres are actually subsumed and given meaning in the sacral sphere when the king assumes affinity and identification with Indra and Varuṇa..

84. SARAN P. *Prācīna bhārata men rājanītika vicāra avama saṁsthāyen.* (Hindi). Minakshi Prakashan, Meerut, 1975; 583.

85. SCHETELICH, M. Zu den Anfängen altindischer Staatslehre. *Ind. Taur.* 8–9, 1980–81, 377–384.

..beginnings in *AV*; little material in *DS* (like Gautama and Āpastamba wh. are older than *KA*).. references in Vedic lit. suggest the building up of states in Gangetic valley cir. 800–700 B. C.; also ref. to political theories, e. g., *Ait Br* 8. 28, *ChUp* 2. 1. 1–3.. no "offensive" politics suggested in *Ait Br* passage – only watching the movements of the potential foe and corresponding reaction to it.. also cf. *Ait Br* 8. 21–23.. the duty of Purohitas in respect of *nīti*..

86. SCHMITT, R. Königtum im Alten Iran. *Saeculum* 28 (4), 1977, 384–395.

87. SENGAR, J. S. Democracy in Vedic era. *The Vedic Path* 44 (3), 1981, 64–70.

..in Vedic times, king had no separate entity from the royal institution; he was more democratic..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

88. SHARMA, J. P. *Republics in Ancient India.*

..*VBD* III. 71. 75..

Rev.: J. L. BROCKINGTON, *JRAS* 1971, 199–200; H. GOETZ, *ZDMG* 122, 438–39; K. K. PILLAY. *JIH* 51 (1), 203–05; Richard SARAN, *JAOS* 96, 150–51.

89. SHARMA, J. P. The nature and character of ancient republicanism. *Bhm* 1 (2), 1975, 27–30.

..IE people more given to republicanism than the peoples of Egypt, Mesop., Palestine, China.. traces of republicanism in India, Greece, Rome, etc. .. republicanism of the ancient world perished more thro' its own weaknesses than thro' the strength of monarchies..

90. SHARMA, Rama Prasad. Prācīna bhārata men gaṇatantra. (Hindi). *VJ* 27 (10), 1979, 11–12.

91. SHARMA, R. S. *Aspects of Political Ideas and Institutions in Ancient India.*

..see *VBD*. III. 71. 76.. [Rev. by SCHARFE: SHARMA proposes 1st cent. A. D. as likely date for *KA*.. special attention to early constitutional "assemblies" (author still under JAYASWAL's influence); acc. to SHARMA, *vidatha* = the earliest folk assembly of the Aryans: rev. does not accept this; SHARMA suggests that occasional mention of women in the context of *vidatha* is indicative of original matriarchal society: rev. does not agree because IE society was patriarchal; SHARMA suggests that *gaṇapati* gradually transformed himself into *rājan*; also that king was originally chosen for a limited period – he qualified himself thro' competitions].. see 92 below..

Rev.: B. KÖLVER, *ZDMG* 122, 438; Hartmut SCHARFE, *IIJ* 13, 286–87.

92. SHARMA, R. S. *Prācīna bhāratīya rājanītika vicāra evaṁ saṁsthāyen.* (Hindi). Macmillan, New Delhi, 1977; viii + 342.

..Hindi version of 91 above..

93. SHARMA, R. S. From Gopati to Bhūpati (a review of the changing position of king). *SP*, 4 WSC, 1979, 90–91.

..a study of the terms used for king shows his changing position; in *ṚV* he is called *janasya gopā* or *gopati* (may be compared with *viśāṁ pati*), that is, protector/chief of tribes; after the tribes had

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

settled down, the term *rāṣṭragopā* or *rāṣṭrabhṛt* came to be used (later Vedic lit.); also *balibhṛt* and *viśām attā*; after the tribes had integrated and tribes and peoples were welded into a community, such titles as *nṛpa*, *nareśa*, *narendra*, etc., came into prominence (post-Vedic times); after the various *varṇas* had been established, terms like *dharmarāj*, *dharmapravartaka* came to be used (inscriptions of the early centuries); *mahīpati* = lord of the earth; therefore collects taxes (*Manusmṛti*); *kṣitīndra*, *kṣitipa*, etc. (in Gupta and post-Gupta texts and epigraphs) underline both territorial sovereignty and royal ownership of land..

94. SHARMA, R. S. The socio-economic basis of "oriental despotism" in early India. *Proc. 30 ICHSANA*, Mexico, 1981.

95. SHARMA, Salisha. Rājanītiśāstra kī ārya-paramparā aura usakā mūla (eka vihaṁgama dṛṣṭi). (Hindi). *VJ* 25 (3-4), 1976, 165-166.

96. SHENDGE, Malati J. Myth and governance in early India. *IJPA* 28 (4), 1982, 863-892.

..discusses a possible mode for the reconstruction of the Harappa govt... Varuṇa, the emperor; Mitra, the co-ruler of Varuṇa; Rudra, the Commander-in-chief; Sūrya, the chief of Intelligence Bureau; Savitṛ, minister for dividing; Bhaga and Aṁśa, ministers of revenue and redistribution; Pūṣan (roads); Aśvins (health and social welfare); Vāyu (royal stables); Vāta (emergency medical aid); Parjanya (agricultural and animal production and population growth); Vṛtra (dam-guard); Tvaṣṭṛ (arts and crafts); Vala (dairies)..

97. SINGH, Tahsildar. Evolution of Purāṇic concept of kingship. *JGJKSV* 35 (3-4), 1979, 99-106.

..two streams of Vedic trad.: (a) king was elected but on contractual basis; (b) king's divine origin (elaborated and emphasized in *Purāṇas*)..

98. SIMHA, Ratibhanu "Nahar". *Prācīna bhārata kā rājanaitika evaṁ sāṁskṛtika itihāsa*. (Hindi). Kitab Mahal, Allahabad, 1971; 5+703.

..4th ed...

99. SINHA, Atul Kumar. Hierarchy and ethical theory in ancient India. 40 *PIHC*, 1980, 57-67.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

100. SIRCAR, D. C. Ancient Indian democratic traditions. *JIH* 49, 1971–72, 125–134.

101. SROTRIYA, Dasarath. Atharvaveda men 'rājakarmāṇi'. (in) *Hist. Crit. Stud. in AV*, Nag Publ., Delhi, 1981, 281–292.

..political system of *gaṇa* and *gaṇapati* evolved on account of the influence of the Vedic institution of *yajña*.. in *AV* one sees a fully developed view of polity.. (influence of magic)..

102. TARA CHAND. The individual in the legal and political thought and institutions of India.

..see 70.37 above..

103. TATACHARYA, A. Ramanuja. *Vedakālīna-janatantra-sthānāni.*

..see *VBD* III, 71.86.. discusses *samiti*, *sabhā*, *vidatha*; constituents of *rājya*; *janatantra* states in Vedic period..

Rev.: ED., *Śodhapatrikā* 9 (1), 84.

104. UPADHYAYA, Nirmala M. Welfare state in ancient India. *JIH* 50, 1971–72, 133–147.

105. VARMA, V. P. *Studies in Hindu Political Thought and its Metaphysical Foundations.* Mot. Ban., Delhi, 1974; xiv+509.

..see *VBD* III. 71.93.. rev. enlarged ed...

Rev.: K. S. SHARMA, *ALB* 44–45 (suppl.), 81–82.

106. VARMA, V. P. *Vaidika-rājanīti-śāstra.* (Hindi). Bihar Hindi Grantha Acad., Patna, 1975; 7+iv+ii+278.

..mainly based on *YV* and *AV*..

Rev.: K. V. SARMA, *VIJ* 14, 323–24.

107. VASWANI, T. L. Democracy in ancient India. *Mira* 33 (4), 1975, 81–84; 94.

108. VIDYALAMKAR, Satyaketu. *Prācīna bhārata kī śāsana-saṁsthāyen aura rājanītika vicāra.* (Hindi). Sarasvati Sadan, Mussoorie; 352.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72.8]

72. Economic Life.

1. Aquique, Md. Ship-building industry in ancient India. *JBRS* 61, 1975, 31–36.

..ancient India's trade and commercial relations with many foreign countries.. ref. to *nauḥ* in *ṚV* (VIII. 42. 3; I. 97. 8); at the time of entering India, the Vedic Aryans used dugouts or boats propelled by one oar (*aritra*) for crossing Panjab rivers..

2. Bhartiya, Kanti Kishor. Vaidika kāra-praṇālī aura usakā ādarśa upayoga. (Hindi). *Vedavāṇī* 27 (7), 1975, 19–22. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 5–6).

..*AV* III. 29. 1–5 : taxation; *ṚV* IX. 96. 4..

3. Bhattacharjee, Amulya Kumar. Trade and commerce in the Vedic age. *Sam. Vim.* 5 (1–2), 1977, 107–111. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 19).

..*vaṇij*; bartering; currency; usury; maritime trade.. also see 73. 13 below..

4. Bhattacharya, Sri Saradindu. Some aspects of credit in ancient India and abroad – a commentary. *JAIH* 11, 1977–78, 66–77.

..evidence from *ṚV*, *AV*, Pāṇini..

5. Bongard-Levin, G. M. On the problem of land-ownership in ancient India. *Soviet Anthropology and Archaeology* 13 (3), New York, 1974–75, 41–81.

6. Buch, Maganlal A. *Economic Life in Ancient India.* R. S. Publ. House, Allahabad, 1979; Vol. I: XV+399; Vol. II: 365+30.

7. Buddha Prakash. A debated question; genesis and character of landed aristocracy in ancient India. *JESHO* 14 (2), 1971–72, 196–220.

8. Chakraborti, Haripada. History of irrigation in ancient India. 32 *PIHC*, 1970–71, 150–156.

..Harappans must have had some sort of irrigation system; Lothal evidence.. Vedic evidence : VII. 49. 2 (*khanitrima*);

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

VIII. 49. 6; 69. 12; wells and their water being used for irrigation; tanks (VIII. 87. 4); X. 68. 1 (agriculturists irrigating fields); *YV* mentions *sarasi*, *kulya*; evidence from *AV* and *Baudh DS*..

9. CHANANA, Dev raj. Some problems in the economic history of ancient India. (in) *Readings in Indian Economic History*, Asia Publ., London, 1964.

10. DAS, Santosh Kumar. *The Economic History of Ancient India*. Vohra Publishers and Distributors, Allahabad, 1980; 175.

..see *VBD* II. 72. 6... reprint.. *ṚV*-age (pp. 20–39); *Br*,-period (39–55)..

11. DRAGUHN, Werner. *Entwicklungsbewusstsein und wirtschaftliche Entwicklung in Indien*. Schriften des Inst. für Asienkunde in Hamburg – 28, OH, Wiesbaden, 1970; 288.

12. GHILDIYAL, A. *Prācīna bhāratīya ārthika vicāraka*. Vivek, Agra, 1973; 356.

..see 65. 55 and 71. 39 above..

13. GHOSHAL, U. N. *Contributions to the History of the Hindu Revenue System*. Saraswat Library, Calcutta, 1972; a–k + 448.

..2nd ed. of *VBD* I. 139. 9 with glossary revised and brought up to date by S. K. MITRA.. from earliest times down to c. 1200 A. D. ..first part deals with the Vedic age..

Rev.: B. P. MAZUMDAR, *JBRS* 58, 317–18; D. C. SIRCAR, *JAHS* 6, 339–41.

14. HUSAINI, S. A. Q. *The Economic History of India*. Vol. I: From the earliest times to the formation of feudalism. Calcutta, 1962; 284 + illust.

15. JAIN, P. C. *Labour in Ancient India* (from the Vedic age up to the Gupta period). Sterling Publishers, New Delhi, 1971; xxvi + 276.

..an account of socio-economic life in ancient India.. discusses social structure, agriculture, diff. types of crafts and industry, slaves, wages of labourers, etc. .. (acc. to author, not only was slavery unknown in the early Vedic age but the very idea of subservience, bordering on slavery, was conspicuous by its absence)–

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

72.24]

Rev.: R. C. MAJUMDAR, *JIH* 50, 896–98; Rajeshwar Prasad SINGH, *IHR* 1 (2), 340–42.

16. JHA, D. N. *Studies in Early Indian Economic History.* Anupama Publ., Delhi, 1980; viii+102.

17. KUNDU, B. B. The Vedic economic structure. *Ved. Kes.* 65 (7), 1978, 263–269; 65 (8), 1978, 300–304.

..from 2500 B. C. to 800 B. C. .. discusses social organization, social economy, condition of the masses, nature of Vedic economy, directive principles of Vedic society..

18. LAPING, Johannes. *Ländliche Wirtschaft im Alten Indien.*

18A. MAHENDRA SASTRI. Veda men udyogadhaṁdhon ke saṁcālana kā sundara varṇana. (Hindi). *Vedavāṇī* 28, 1976, 15–20.

19. MAJUMDAR, A. K. Documentary material relating to economic history of ancient India. (in) *Readings in Indian Economic History*, Asia Publ. House, London, 1964.

20. MAJUMDAR, R. C. *Corporate Life in Ancient India.* KLM, Calcutta.

..*VBD* III. 71. 17..

Rev.: Mariangela Chiodo D'ONZA, *EW* 21, 403–04.

21. MALIK, S. C. India c. 1000 B.C.–A.D. 1000: interpreting economic patterns in a civilizational framework. *Eastern Anthropologist* 29 (3), 1976, 249–258.

22. MITRA, S. K. Evolution of economic life and social ideas in ancient India. *BRMIC* 27 (4), 1976, 79–85.

..Vedic, later Vedic, *Sūtra* periods..

23. MOTI CHANDRA. *Trade and Trade Routes in Ancient India.* Abhinav Publ., New Delhi, 1977; xxiv+259+pl., fig., maps.

Rev.: Dilip K. CHAKRABARTI, *IHR* 4 (2), 451–53.

24. PRASAD, Prakash Charan. Theory of interest-rate in ancient India. *JBRS* 56, 1970, 107–112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

25. RAI, G. K. Forced labour in ancient and early medieval India. *IHR* 3 (1), 1976, 16–42.

..evidence from *Gautama DS* (among others).. *viṣṭi* (forced labour) was diff. from compulsory labour-service..

26. RANI, Raman. Ṛgvaidika vyavasāya aura ārthika jīvana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 51–52.

..see 4.52 above..

27. RITSCHL, Eva. The role of village community in ancient India. *Recueils de la Société Jean Bodin* 42, Bruxelles, 1981.

28. ROY CHAUDHURI, S. P. History of land use in India. *IJHS* 5, 1970, p. 178.

..(abstract)..

29. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien. I: Die Entwicklung der Produktionsverhältnisse im atten Orient.*

..see *VBD* III, 72.27.. (Vedic period = period of decaying tribal society)..

Rev.: J. D. M. DERRETT, *OLZ* 67, 481–85.

30. SAGAR, Poonam. Agriculture in the Vedic period. *The Vedic Path* 45 (2), 1982, 37–42.

..Vedic lit. shows that, in Vedic period, farmers had a good knowledge of fertility of land, selection and treatment of seeds, seasons of sowing and harvesting, rotation of crops, and manuring for increased production.. see 77.71A below..

31. SALETORE, R. N. *Early Indian Economic History.* N. M. Tripathi, Bombay, 1973; xviii + 859.

..from the earliest times to about 700 A. D...

Rev.: L. PETECH, *EW* 24, 435–36.

32. SAMOZVANCEV, A. M. *Theory of Property in Ancient India.* Akad. Nauk SSSR, Moscow, 1978; 166.

..hist. introd... utilises (among others) *ĀpDS* and *Baudh DS*..

33. SCHETELICH, M. Zu den landwirtschaftlichen Kenntnissen der vedischen Arya. *EAZ* 18 (2), 1977, 207–218.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[2.36]

..introd. of plough in agriculture in India attributed to Aryans (1500–1200 B. C.); but pre-Aryan and non-Aryan hand in this regard is unmistakable.. study of some relevant words; *ṚV* employs non-Aryan terms in this context..

34. SCHETELICH, M. Early forms of landed property in India - *urvarā* and *kṣetra* in the *Ṛgveda*. *SP*, 4 WSC, 1979, 89-90.

..*ṚV* contains not only the rel. trad. of the cattle-rearing Aryans worshipping Indra as the conqueror of new lands for them, but incorporates a good deal of beliefs connected with developed agriculture.. among the Aryans migrating to India there were some tribes whose economy was mainly based on agriculture; analysis of the words *urvarā* and *kṣetra* supports this hypothesis; both words used to describe the forms of landed property prevailing among the early Aryans; *urvarā* = 'field', 'fertile soil' mainly used by Soma-drinking conquering tribes depending on cattle-rearing who saw in Indra the mighty warrior.. *kṣetra* = 'field' (not area/lands) cd. be connected with a possible earlier group of tribes worshipping Indra as a god securing welfare and fertility. and besides him other gods like Aśvins, Pūṣan, Kṣetrapati, etc.; only in regard to *kṣetra* can individual field be attested with certainty..

35. SHARMA, Arvind. *Hindu Scriptural Value System and the Economic Development of India*. Heritage Publ., New Delhi, 1980; X+113.

..rel. and economics; Hindu ethics..

36. SHARMA, R. S. Forms of property in the early portions of the Ṛgveda. 34 *PIHC*, 1973, 94–103. (Also, in *Essays in Honour of Prof. S. C. Sarkar*, New Delhi, 1976).

..family books show *ṚV*-people to be predominantly pastoral; intimate acquaintance with the kine; plough-shares, probably wooden, used for cultivating lands.. agricultural terms: *kṛṣ* (occurs rarely), *lāṅgala*, *sira*, *phāla*, *sita*, *khanitra*, *dattra*, *kṣetra* (cultivated field), *urvara* (fertile field).. cultivation promoted settled life – appropriate climate for developing the institution of property (*rayi*, *vasu*, *bhaga*, *rādhas*, *dhana*, *magha*, etc.).. in *ṚV*-times there was no social group living off the surplus produced by others; the transition from pastoral to agricultural economy in later Vedic times gave rise to a form of social organization in wh. the priestly and warrior classes acted as organisers of production collecting the surplus produced by the large peasant class of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vaiśyas and a comparatively small serving class of Sūdras; this was the origin of *varṇa* system.. see 65.121 above..

37. SHARMA, R. S. Conflict, distribution and differentiation in Ṛgvedic society. *IHR* 4 (1), 1977, 1–12.

..war in the predominantly tribal society of *ṚV* was a logical and natural economic function.. no ref. in *ṚV* to conspicuous display of communal consumption organized on ceremonial occasions by the tribal prince.. evidence re. redistribution in *ṚV* is difficult to come by.. imp. of tribesmen represented by *jana* and *viś* and that of pastoral life represented by cattle looms large over the family books of the *ṚV*..

38. SHARMA, R. S.; JHA, D. N. The economic history of India up to A. D. 1200: trends and prospects. *JESHO* 17, 1974, 48–79.

..survey of writing on early Indian economic hist... (beginning from *Indische Altertumskunde* 1847–61)..

39. SINGH, Madan Mohan. Some aspects of economic life in the later Vedic age. *JBRS* 59, 1973, 1–8.

..beginning of urbanisation in the Gangetic valley; agricultural pursuits of peasants; widening of Vedic people's knowledge of metals; evolution of medium of exchange.. village under *grāmaṇī* was main centre of economic and social life.. cultivation: heavy ploughs; diff. seasons for the cultivation of diff. grains; manure and irrigation.. cattle-breeding: aid to agriculture and provision of food.. new towns like Ayodhyā and Vāraṇasī; art of building.. mention of metals: *hiraṇya-suvarṇa-peśas*, *rajata*, *loha*, *ayas*, *sīsa*, *trapu*.. manufacture of weapons.. several types of ornament.. carpentary, weaving, pottery.. coinage (not much data): *niṣka*, *śatamāna*, *pāda*.. movement of traders (*vaṇiksūkta* in *AV*); riverine and sea-borne trade..

40. SIRCAR, D. C. Media of exchange in ancient and medieval India. *JAIH* 10, 1976–77.

41. THAKUR, Upendra. A study in barter and exchange in ancient India. *JESHO* 15 (3), 1972, 297–315.

..Harappan age: ordinary medium of exchange was barter; no coins discovered from Indus valley; regulation of exchange and of weights and measures; strange circular seals of steatite found in Lothal point to an appreciable commerce bet. the civilization of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73.3]

Tigris-Euphrates and that of Indus; Indus people must have used certain media of exchange in their foreign trade; more than 1200 seals found at MD and many hundreds from other cities as well as a no. of baked clay triangles ("votive cakes") discovered from drains were probably used as a medium of exchange, or in connection with some other economic transactions.. Vedic age: barter was common; the name *paṇi* suggests this; prevalence of a system of non-metallic money for exchange of goods; *YV* III. 50 (mutual exchange of commodities of equal value); *AV* III. 15. 4: *prapaṇa*, *pratipaṇa*; *niṣka*, *hiraṇyapiṇḍa* of the *ṚV*-period formed a definite link bet. money and currency stages and served as bartering units of fixed weight.. Pāṇini: barter transactions enumerated; comprehensive list of varied commodities used for the purpose.. see 42 below..

42. THAKUR, Upendra. *Mints and Minting in India.* Chowkhamba Sk. Studies – 88, Varanasi, 1972; 192 + X + 6 plates.

..ch. 1: age of barter and exchange.. see 41 above..

Rev.: Lallanji GOPAL, *JIH* 52, 244–45.

43. THAPAR, Romila. Dāna and Dakṣiṇā as forms of exchange. *Indica* 13 (1–2), 1976, 37–48.

..ref. to *Dānastutis* in *ṚV*.. (1) gift-making served a magico-rel. function where the gift is symbolic of communion with the supernatural; (2) donor and recepient confer status on each other; (3) gift as a means of exchanging and redistributing economic wealth..

44. TRIPATHI, Ram Naresh. Vaidika arthatantra: utpādana tathā usake aṅga. (Hindi). *JGJKSV* 33 (3), 1977; 193–201.

..Vedic economic system; production..

73. MISCELLANEOUS TOPICS.

1. ABHAYADEVA; FATEH SINGH. Gau. (Hindi). *Veda-Savitā* 3 (9), 1983, 267–268; 270.

2. AGNIHOTRI, Shaily. Prācīna bhāratīyon kī khānapāna-vyavasthā. (Hindi). Atmaram and Sons, Delhi, 1980; 15 + 256.

3. ALLCHIN, R. and B. Some new thoughts on Indian cattle. (in) *South Asian Archaeology* 1973, Brill, 1974, 71–77.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..many of the Neolithic ashmounds were employed in the first instances as a means of capturing wild cattle both for immediate food purposes and for domestication..

4. BALLHATCHET, Kenneth; HARRISON, John. (ed.). *City in South Asia: Pre-Modern and Modern.* Curzon Press, London, 1980; xiii + 342.

5. BARCLAY, Harold B. Another look at the origins of horse riding. *Anthropos* 77, 1982, 244–249.

..oldest clear and direct proofs of horse riding date back to about 2000 B.C. to pictures on Anatolian cylinder seals and Mesop. plaques; but Eurasian Steppe herders rode horseback some considerable time before 3rd° mill. B.C., in some sophisticated manner..

6. BEDGE, Prabhakar V. *Ancient and Mediaeval Town-Planning in India.* Sagar Publ., New Delhi, 1977; 245 + 121 photo. + 118 fig.

7. *Beef in Ancient India: A Review.* Gita Press, Gorakhpur, 1971; 223.

..see 41 below..

8. BHAGAT, M. G. *Ancient Indian Asceticism.* Mun. Man., New Delhi, 1976; xv + 367.

9. BHARTIYA, Kanti Kishor. Ṛgveda men sainyavyavasthā. (Hindi). *SP*, 28 AIOC, Dharwar, 1976, p. 25.

10. BHARTIYA, Kanti Kishor. Atharvavedīya sainyapraṇālī evaṁ tamasāstra. (Hindi). *SP*, 29 AIOC, Poona, 1978, p. 5.

..*tamasāstra* mentioned in *AV* 3.2,7; 11.9.22..

11. BHARTIYA, Kanti Kishor. *Veda aura gau.* (Hindi). Kanpur, 1978; 58.

..cow-milk; cow-protection; wars for cows; *gomedha*; cow-hide..

12. BHARTIYA, Kanti Kishor. Godāna aura kanyādāna. (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, 211–212.

13. BHATTACHARJEE, Amulya Kumar. Transport in the Vedic age. *Saṁ. Vim.* 3 (1–2), 1975, 105–109.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..chariot; boat.. see 72. 3 above..

14. BHUVALKA, Ram Kumar. Dāna kī mahimā. (Hindi). *VJ* 26 (11), 1978, 9–11.

15. CENKER, William. *Tradition of Teachers: Śaṅkara and the Jagadgurus Today.* Mot. Ban., Delhi, 1983; xii + 210.

..Vedic and *Up.* roots..

16. CHANANA, Devraj. Ideological aspects of slavery in ancient India. *JOIB* 8, 1959.

..cf. *VBD* III. 73. 18..

17. CHAKRABORTI, Haripada. *Asceticism in ancient India in Brahmanical, Buddhist, Jaina, and Ājivika societies from the earliest times to the period of Śaṅkarācārya.* Calcutta, 1973; 555.

18. CHAKRAVARTI, Bani. Prācīnayuge āhāryam. *SSPP* 60, 1977, 20–29.

..evidence from Vedic, *Up.*, and Sūtra texts..

19. CHATTERJEE, Asim Kumar. Civic sense in ancient India. *JAIH* 4 (1–2), 1970–71, 202–206.

20. CHATTOPADHYAY, Aparna. A note on the importance of Ficus Glomerata (*udumbara*) in ancient Indian society. *JIH* 54 (2), 1976, 257–261.

..*udumbara-maṇi* (*AV* XIX. 31. 1–14): increases no. of cattle, gives virility and strength to wearer, adds to fertility of wearer's land, etc... imp. of *u.* as food appreciated and recorded in Br. lit.; also as medicinal herb; its beneficial effects on educational life of students is noted..

21. CHAUDHARY, Radhakrishna. Peasants in ancient India. *JBRS* 59, 1973, 9–20.

..Indus civil. was based on the surplus produced by peasants.. *AV* IV. 22. 2 refers to the inequalities resulting from the collection of a part of produce from the peasants.. *TS* provides considerable information re agriculture; mentions use of plough.. Vedic civilization: peasants watering fields and scaring away birds (*ṚV* X. 68. 1); peasants as food for nobility; Maruts as gods of peasants..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. CLASON, A. T. Archaeozoological study in India : aspects of stock-breeding and hunting in pre-historic and early historic times. (in) *South Asian Archaeology 1973*, Leiden, 1974, 78–89. (Also, *Eastern Anthropologist* 28, 1975, 1–12).

..(deals mainly with chalcolithic Central India)..

23. CLASON, A. T. Wild and domestic animals in pre-historic and early historic India. *Eastern Anthropologist* 30, 1977, 241–289.

24. COMPTON, G. *The Horse in Vedic India*. M. A. Thesis, ANU, Canberra, 1980.

25. CONRAD, Roswitha. The domestic animals in the early cultures of India. *JIH* 52 (1), 1974, 75–89. (Also, *Purātattva*, 7, 1974, 76-77).

..in Neolithic-Chalcolithic farming cultures of NW India and Indus civil... a remarkably high standard of animal husbandry is obvious.. sheep, goats, cattle, dogs.. horse can't be proved for certain before the end of 3rd mill. B. C.; no evidence of taming of buffalos, elephants, cats, peacocks; sometimes domestic animals were imported, e.g. asses from Mesop... besides economical imp., animals were connected with cults..

26. DANGE, Sindhu S. Wine and female-ancestors.

..see 54.66 above..

27. DAS, D. R. Archaeological evidence on cremation and post-cremation burials in India. *JAIH* 3 (1–2), 1969–70, 50–71.

..burial and cremation attested in *ṚV* and *AV*..

28. DESHPANDE, C. G. A documentary note on suicide in ancient Indian literature. *IPQ* 8 (1), 1980, 59–64.

..ref. to *Īśā-Up.* (3), *VS* (40.3), *VasiṣṭhaDS* 23.14, 16..

29. DESHPANDE, G. T. Sahajīvanācā vaidika upadeśa. (Marathi). *VSMV* 1979, 1980, 41–52.

..*ṚV* X.191; *AV* VI.64; III.30..

30. DOGRA, S. D. Horse in ancient India. *JOIB* 23 (1–2), 1973, 54–58.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73.39]

..mythological and rel. concepts relating to horse in ancient India..

31. DWIVEDI, R. N. Drinking in ancient India ; abandon and injunctions. *Sam. Vim.* 2 (1), 1974, 4–8.

..Vedic lit. distinguishes bet. Soma and *surā*.. post-Vedic developments : various forms of wine; injunctions against drinking.. decadence in *Tantra*..

32. EDLABADKAR, Asok. Prācīna bhāratīya veśabhūṣā. (Hindi). *VJ* 30 (9), 1981, 13–15.

33. ELENJIMITTAM, Anthony. *Monasticism : Christian and Hindu-Buddhist.* The Aquinas Publications, Bombay, 1969; 335.

..see 64.20 above..

Rev.: K. E. PARTHASARATHY, *AP* (Dec. '72), 453–54.

34. FIŠER, Ivo. *Indian Erotics of the Oldest Period.*

..see *VBD* III. 73.35..

Rev.: S. LIENHARD, *OLZ* 67, 284–86.

35. FISCHER, Klaus. *Erotik und Askese in Kult und Kunst.*

..see 55.9 above..

36. GHOSH, A. *The City in Early Historic India.* IIAS, Simla, 1973; vii + 98 + map.

..("first urbanization" of Harappa times; "second urbanization" of 6th cent. B.C.; the latter, as represented by Ujjain and Taxila, was indigenous creation)..

Rev.: William C. BRICE, *JRAS* 1974, 183; Dilip K. CHAKRAVARTI, *JAIH* 6, 315–18; R. S. SHARMA, *IHR* 1 (rev. article), 98–103; R. Morton SMITH, *JAOS* 95, 147; S. V., *Arch Or* 44, 93.

37. GHURYE, G. S. *Indian Costume.* Popular, Bombay, 1981; xxix + 302.

..2nd ed. of *VBD* III. 73.39..

38. GRANT, Michael. Importance of cow protection. *Hindutva* 10 (5, 6), 1979, 1ff.

..material, economic, ethical, aesthetic, and spiritual considerations.. vegetarianism and cow-protection in Veda..

39. GUPTA, Rameshwar Dayal. *Vratī nāgarika.* (Hindi). Mahaur Prakashan Sanstha, Aliganj, 1969; 4+107.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

40. HEARN, W. E. *The Aryan Household : Its Structure and Development*. Longmans Green, London, 1891.

41. JALAN, Motilal. *Prācīna bhārata men gomāṁsa : eka samīkṣā*. (Hindi). Gita Press, Gorakhpur, 1970; 228.

..see 7 above..

42. JHA, B. N. Bhāratīya āryadharma men dānakāla kī vivecanā. (Hindi). *Prajñābhāratī* 1 (1-3), K. P. Jayaswal Inst., Patna, 1981.

43. JHA, Narendra. Sūryanamaskāro vyāyāmaś ca. *Sūr.* 50 (2-3), 1974.

..Vedic ref. ..

44. JOSHI, J. R. The cow in the Veda. *IA* (III) 5 (3-4), 1971 (1974), 212-219.

45. JOSHI, Lakshmana Sastri. Was the cow killed in ancient India? *Quest* 75, 1972, 83-87.

46. JOSHI, Lakshmana Sastri. Prācīna bhāratīya saṁskṛtītīla madyaviṣayaka ācāra saṁhitā. (Marathi). *Navabhārata* 31 (8), 1978, 5-8.

..(wine in Vedic age; *soma* and *surā*)..

47. KHARE, R. S. *The Hindu Hearth and Home*. Carolina Academic Press, Durham, N. C., 1976; ix+315. (Also, Vikas Publ. House, New Delhi, 1976).

..discusses feasting and fasting, handling of food during periods of birth and death pollution, symbolic uses of food in marriage.. some specialised cultural properties of food : hot/cold distinction, food offerings to the deities, symbolism of laterality and the cardinal points in relation to gastronomic activities.. see 48 below..

Rev. : Mary Higdon BEECH, *JAS* 37 (4), 770-72; J. P. PARRY, *Man* 13 (3), 486-87.

48. KHARE, R. S. *Culture and Reality : Essays on the Hindu System of Managing Foods*. IIAS, Simla, 1976; xxii+210.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[3.53]

..ideas about food, and the rules governing the way it is handled and exchanged, are highly elaborated in Hindu culture; diff. kinds of food are held to possess diff. innate qualities that alter or sustain the moral and physical state of the eater.. eater has to be particular about the ritual purity of the cook and server.. women of the caste-group as guardians of its purity.. see 47 above..

Rev.: Mary Higdon BEECH, *JAS* 37 (4), 770–72; J. P. PARRY, *Man* 13 (3), 486–87.

49. KRISHNALAL. Paśuhiṁsā tathā māṁsabhakṣaṇa. (Hindi). *VJ* 27 (12), 1979, 21–23.

..acc. to the Veda and Swami DAYANANDA.. (these are not approved by Veda)..

50. KRISHNAMURTHY, K. Literary references to the disposal of the dead in ancient India. *JIH* 52 (2–3), 1974, 303–309.

..*ṚV* X. 15. 14 alludes to two modes of disposal: *agnidagdha* (cremation) and *anagnidagdha* (burial); also exposure of the dead (*paropta* 'casting out' and *uddhita* 'exposure' in *AV* XVIII. 2. 34; *BAU* 3. 9. 25: when heart departs from the body, the dogs eat it and the birds tear it to pieces.. ref. to *pitṛmedha* or *smaśāna*, i. e. the building of a mound over the remains of a dead person; but no direct mention of it in Veda.. corpse of *āhitāgni* to be placed in a tub or trough filled with seasame oil and brought home in a cart (*Satyāṣāḍha ŚS* and *Vaikhānasa ŚS*)..

51. KRISHNAMURTHY, K. *Ancient Indian Furniture*. Sundeep Prakashan, Delhi, 1982; ix + 119 + fig.

..mentioned in Vedic texts: *paryaṅka*, *āsandī*, *proṣṭha*, *talpa*, *vāhya*, *śayana*, *upabarhaṇa*, *upavāsana*, *upastaraṇa*, *upadhāna*..

52. LODRICK, Deryck O. *Sacred Cows, Sacred Places: Origins and Survivals of Animal Homes in India*. Univ. of Calif. Press, Berkeley, 1981.

53. LESHNIK, Lawrence S. The horse in India. *SP*, South Asia Seminar 1977–78, Univ. of Penn., 1979, 56–57.

..horse is not really an "Indian animal" – not well adapted to conditions in most of the subcontinent.. earliest ref. to horse in *ṚV* – mainly driving chariots, rarely horse-riding wh. becomes more common in late *Saṁhitās*.. (some of the earlier horses certainly imported from Bactria)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

54. MALAMOUD, Ch. Cuire le monde. *Puruṣārtha* 1, 1975, 91–136.

..concerns Hindu classical ideas about cooking; surveys many imp. rel. and sacrificial connotations of this symbolically central process..

55. MALAMOUD, Ch. Village et forêt dans l'idéologie de l'Inde brâhmanique. *Archives Europeennes de Sociologie* 17 (1), 1976, 3–20.

56. MALVANIA, D. Prohibition and Indian culture. *Sambodhi* 2 (2), 1973, 23–29.

..Vedic period considered..

57. MASSON, J. M. The psychology of the ascetic. *JAS* 35 (4), 1976, 611–625.

..(symposium on DUMONT's contributions).. D. has failed to come to terms with renunciation as a psychological event.. (the Indian adolescent, who has been forced by his culture to make what can only be termed pathologically excessive restriction of his libidinal life, takes his vengeance thro' a mocking compliance by later turning into a genuine ascetic who massively and permanently denies all physical enjoyment)..

58. Mātṛvad rakṣaṇīyā gauḥ. *Śāradā* 21 (1–2), 1979, 37–40.

..(reproduced from the daily *Sudharmā*, Mysore).. cow not killed in ancient India; *goghna=gauḥ hanyate nīyate yena spardhāyāṁ saḥ*; *gauḥ* does not always mean 'cow' or 'bull'..

59. MAYRHOFER, M.; HANČAR, F. Zum Stand der Streitwagenforschung. *BJVF* 7, 1966, 257–271.

60. MAZUMDAR, B. P. Dāsīputra in ancient and early medieval India. *QRHS* 18 (2), 1978–79, 112–116.

..ref. to Kavaṣa Ailūṣa as *dāsyāḥ putra* (*Ait Br*); Kakṣīvān (*ṚV*), Vatsa (*Pañcaviṁśa Br*), Mahīdāsa Aitareya, Satyakāma Jābāla.. (Dāsīputras of pre-Kauṭilya days did not possess the legal rights to emancipation)..

61. MEHENDALE, M. A. Gorakṣaṇācyā preraṇecā prācīna irāṇī saṁdarbha. (Marathi). *Navabhārata*, June 1979, 49–51.

..ref. to *Yasna* 29..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

62. MEHENDALE, M. A. Śrī śarad pāṭīla: dāsa-śūdraṁcī gulāmagirī. (Marathi). *Navabhārata* 36 (6), 1983, 30–40.

..discusses *Nirukta* interpret. of *dāsa* and P.'s interpret. of *nirṛti* ..see 76 below..

63. MOTI CHANDRA. *Costumes, Textiles, Cosmetics, and Coiffure in Ancient and Medieval India.* Oriental Publ., Delhi, 1973; xxxii + 248 + plates and line-drawings.

..ch. 1: costumes of the Harappans; of the Vedic Aryans (wealth of information available in Vedic lit.)..

Rev.: M. K. DHAVALIKAR, *IHR* 3 (1), 164–66.

64. MYLIUS, Klaus. Were there towns in the later Vedic period? (in) *The Spirit of India*, Asia Publ. House, New York, 1976, 31–36.

..see *VBD* III. 73. 67.. based on *Brāhmaṇas*; discusses words like *āyatana*, *pur*, *nagara*, *kāmpīlavāsinī*, *āsandīvat*, etc. ... in later Vedic times there were settlements with regional functions, viz., protection and shelter for men and cattle; represent beginnings of towns; side by side, nomadism remained intact in wide parts of north India..

65. NAIDIS, Mark. India and the slavery question. *South Atlantic Quarterly* 69 (4), Durham, 1970, 534–542.

66. NIPANIKAR, R. P. Exposure as a disposal of dead in ancient India. *JSUK* 6 (11–12), 1973 (1975), 49–56.

..(evidence mainly from *MBh.*)..

67. OBARAI, K. Toilet in ancient India. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 505–507.

..evidence derived from I. V. civil. (a toilet case with its combination of piercer, ear-scoop, and tweezers found at Har.; toilet jars of ivory, metal, etc.; use of lipsticks indicated by M. D. finds; small toilet tables).. Vedic period: turmeric saffron, red lead, *stibium boddice*, betel-leaf, etc. .. Pāṇini: *darśana* (mirror) – *yathāmubhina* (flat), *sambhumina* (covex); *añjana*, *snātaka*, various kinds of perfumes..

68. PANDEY, Lalta Prasad. Famines in ancient India. *JIH* 53 (1), 1975, 25–32.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..no information available re occurrence of famines in I. V. civil. ..Vedic Aryans afraid of excessive rain wh. proved a great menace to their crops.. *AV* VII. 11; IV. 15; VI. 128: prayers to gods to save crops from sun, lightning, and excessive rain; another source of destruction of crops was birds, insects, reptiles, vermins, etc. (*AV* VI. 50).. frequent ref. to famine in the *Sūtras*..

69. PANDEYA, Indira Charan. Ṛgvedika kāla men strī tathā jalasenā. (Hindi). *NPP* 76 (1–2), 1970, 77–83.

..female warriors.. marine wars..

70. PANDURANGA BHATTA, C. Religious and philosophical significance of dice-play. *SP*, 31 AIOC, Jaipur, 1982, 426–427.

..ref. in Veda and *Sūtras*.. *deva* (= god) derived from root *div* (= to play); Ṛgvedic Indra compared to a gambler; in *AV*, Apsarases praised as the presiding deities of the game.. game of dice in Vedic ritual; *gṛhya-viniyoga* of the game.. names of *yugas* after throws of dice..

71. PANT, G. N. *Studies in Indian Weapons and Warfare.* Army Educational Stores, New Delhi, 1970; 304+sketches and plates.

Rev.: A. K. CHATTERJEE, *Ind. Mus. Bull.* 5 (2), 171–72.

72. PANT, G. N. The saga of Indian arms. *JIH*, GJ Vol., 1973, 245–259.

..evidence of arrows made of bronze and copper during I. V. civil. (2500–1500 B. C.); it was also here that sword makes its first appearance; several specimens of knives unearthed in Indus sites; no sheaths found because they were presumably made of some perishable material.. Copper Hoard culture (1200–1000 B. C.) has yielded some new types of hitherto unknown weapons, e. g., "antennae swords".. iron began to be used for weapons cir. 1000 B. C.; various types of arrow-heads made of iron are elaborately discussed in Vedic lit. (*ṚV* II. 33. 10; *AV* V, VI, VII, XI, XV *kāṇḍas*)..

73. PANT, G. N. *Indian Archery.* Agam Kala Prakashan, Delhi; xxiv+416+fig., illustr., etc.

..ancient times.. arch. and lit. evidence..

74. PATIL, Sarad. Dāsaprathāka gulāmagirī. (Marathi). *Navabhārata* 30 (2–8), 1976–77.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..serially..

75. PATIL, Sasad. Dāsaśūdrāṁcī gulāmagirī: anveṣaṇa paddhata, tattvajñāna va pramāṇaśāstra. (Marathi). *Navabhārata* 36 (7), 1983, 1–8.

..see 76 below..

76. PATIL, Sarad. Dr. Mehendaḷeṁcyā parīkṣaṇācā parāmarśa. (Marathi). *Navabhārata* 36 (8), 1983, 11–20.

..ref. 62 above.. also see 75 above..

77. PEMARATANA, W. The beginning of the philosophy of asceticism in India. *Shri Lanka Journal of the Humanities* 3 (1-2), 1977 (1979), 101–112.

..various theories re origin of Indian asceticism.. asceticism in Vedic lit. ..

78. PEUKE, H.-G. Archäologische Befunde zum frühen Getreideanbau in Indien. *EAZ* 2, 1977.

79. RAGHAVAN, V. *Festivals, Sports, and Pastimes of India*. B. J. Inst. of Learning and Res., Ahmedabad, 1979; 10+287.

..Vedic age: *samana*; Vedic sacrifices as festive occasions; chariot-racing and dice-playing; Pāṇini's ref. to games like *akṣa* and *ākarṇa*..

Rev.: V. G. RAHURKAR, *ABORI* 61, 344–46; K. K. RAJA, *ALB* 43, 53–54; K. V. SARMA, *VIJ* 17, 352.

80. RAHURKAR, V. G. The use and control of liquor in ancient India. *VIJ* 12 (1–2), 1974, 286–300.

..Soma was not a spiritous liquor; Soma never used as a "popular" drink; *surā* was liquor; wine was common in epics as drink of Kṣatriyas.. 'moral' prohibition and 'legal' prohibition ..wine in Tantric rites.. in Vedic times, use of liquor not mentioned as 'vice'; maker of *surā* not respected in society; prohibition suggested in later *Smṛtis*..

81. RAI, Govind Chandra. *Vaidika yuga ke bhāratīya ābhūṣaṇa*. (Hindi). Vidyabhavan Rashtrabhasha Granthamala 84, Chowkhamba, Varanasi, 1965; 132+5 pl.

..see *VBD* III, 73, 90; also cf. *VBD* III, 87, 26..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82. RAMANATH. Kyā māṁsabhakṣaṇa vedānumodita hai? (Hindi). *Vedavāṇī* 32 (8), 1980, 5–12.

..(apropos of 83 below).. *mantras* quoted in that article do not support meat-eating..

83. RAMASARUPA "RASIKESH". Vaidika yuga men māṁsa-bhakṣaṇa. (Hindi). *Saritā*, April 1980.

..quotes Vedic *mantras* in support of *māṁsa-bhakṣaṇa*: *ṚV* IV. 18. 13; *AV* IV. 17. 6; *ṚV* X. 27. 2; *AV* IX. 6. 39; VI. 70. 1; XVIII. 4. 20, 32.. see 82 above..

84. RAMASARUPA "RASIKESH". Prācīna bhārata men atithisatkāra. (Hindi). *VJ* 30 (5), 1981, 9–11.

..*TUp* I. 11 : *atithidevo bhava*; *Ait Br* 1. 1. 1 : only an eminent person can be *atithi*; *KYV* 6. 2. 1. 1 : *atithi* = officers who accompany the king; *AV* XIX. 6. 4 : *yaḥ pūrvo atitheḥ aśnāti*..

85. Ramasarupa "Rasikesh". Vaidika yuga men manoraṁjana ke sādhana. (Hindi). *VJ* 30 (8), 1981, 9–12.

..music, dance, drama, racing, dice, hunting..

86. RATATE, V. R. Vaidikavāṅmaye vāstunirmāṇam. *SS* 30 (3–4), 1976.

87. ROLLAND, Pierre. Le boeuf et la roue. *IIJ* 15 (1), 40–42.

88. RUBEN, W. *Die Lage der Sklaven*.

..see *VBD* II. 73. 44..

Rev.: M. MAYRHOFER, *HZ* 186, 344–45.

89. RUBEN, W. The development of the town in ancient India. *N. R. Ray Fel. Vol.*, 1978, 229–237.

..town in Indus valley (decayed after 2000 B. C.); town in Gaṅgā region (began about 600 B. C.)..

90. RÜPING, K. Zur Askese in indischen Religionen. *ZMR* 6, Münster, 1977, 81–98.

91. SAHAY, S. N. *Indian Costume, Coiffure and Ornaments*. Mun. Man., New Delhi, 1975; xxiii + 206 + pl. and fig.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..from 325 B. C. to A. D. 1200.. by way of background considers I. V. civil. and Vedic age..

Rev.: KAMESHWAR PRASAD, *IHR* 2 (2), 505; Bhagwant SAHAI, *JBRS* 60, 220–22.

92. SAHGAL, S. Hamāre janajīvana para vaidika chāpa. (Hindi). *Vedavāṇī* 29 (11), 1977, 5–8.

93. SARMA, K. V. Prāktanabhārate vādakalā. *Viśvasaṁ.* 4(3), 1967, 228–239.

..some conventions of disputation ref. to in Veda; *ṚV* X. 71. 10: disputant congratulated; *AV* recommends use of herbs etc.; also *ŚPB* and *BAU*..

94. SASAKI, Shokaku. A consideration of Abhiṣeka tradition. (Jap.). *JIBS* 25 (1): 49, 1976, 118–119.

95. SASTRI, Hindakesari. Bhāratīya-vyūha-paricayaḥ. *Sāras.* vati 26 (1), 1971, 42–59.

96. SASTRI, Jyotsna. Bahuprajālpaprajayoḥ kaḥ śreyastaraḥ? *Saṁ. Vim.* 5 (1–2), 1977, 45–48.

..included in 34. 109 above.. Vedic evidence favours *alpa-prajatva*..

97. SCHLINGLOFF, Dieter. *Die altindische Stadt. Eine vergleichende Untersuchung.*

..see *VBD* III. 73. 103..

Rev.: W. C. BRICE, *JRAS* 1973 (1), 74.

98. SEN GUPTA, Sankar. Sacred trees across cultures and nations. *Folklore* 21 (1), 1980, 1–16.

..in I. V. civil. and in Vedic period.. tree cult and the meaning of symbols.. rites and beliefs..

99. SHARMA, B. V. V. S. R. *Study of Cow in Sanskrit Literature.* GDK Publications, Delhi, 1980; X+284.

..Vedic evidence considered.. origin, economics, sacrifice, donations, *goloka*, sanctity, medicinal values, etc...

100. SHARMA, Mahesh Datta. Prācīna bhārata men kutton kī sthiti. (Hindi). *SP*, 28 AIOC, Dharwar, 1976, p. 20.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..dogs mentioned rarely in Vedic lit. ..

101. SHARMA, Ravindra Kumar. Vaidika kālīna sainya-vyavasthā, (Hindi). *Anusandhāna Patrikā* 2, Jaina Visva Bharati, Ladnu, 1979, 56–59.

102. SHUKLA, Lakshmishankar G. Bhāratīyaṁ yuddha-śāstram. *Surabhāratī* 9, 1971, 71–75.

..from the period of *ṚV* to that of *MBh*..

103. SIMOONS, Fred J. Questions in the sacred-cow controversy. *Current Anthropology* 20 (3), 1979, 467–493.

104. SINGH, Purushottam. *Burial Practices in Ancient India*. Indian Civil. Series 17, Prithivi Prakashan, Varanasi, 1970; 204 + 71 plates.

..from the Stone Age to the early Iron Age..

Rev.: Lawrence S. LESHNIK, *JAOS* 95, 163–64.

105. SINGH, S. D. Horse-harness and mounted archery in ancient India. *SP*, 29 ICO : Sect. 7, 1973, p. 73.

..horse was domesticated quite early in India; but the heyday of the war-horse dawned with the age of the *ṚV*.. India perhaps gave the stirrup to the world.. yoking of horse must have followed horse-riding.. Vedic lit. shows that horses were ridden alike in peace and war.. ref. to mounted archery..

106. SIVAPUJANA SIMHA. Āryon kā gṛhanirmāṇa. (Hindi). *Vedavāṇī* 26 (5), 1974, 14–17.

..apropos of Jagan Mohan VARMA, "Āryon kā gṛhanirmāṇa", *Mādhurī* 3 (1), Lucknow, 669–671..

107. SRINIVASAN, Doris. *Concept of Cow in the Rigveda*. Mot. Ban., Delhi, 1979; xiv + 161.

..purpose of this study is to isolate and define the concepts associated with the cow in *ṚV* thro' a philological analysis of terms like *aghnyā*, *usrā*, *gauḥ*, etc... five chh... 'cow' studied from three pts. of view: economic, ritualistic, mythological; acc. to author, economic considerations are but incidental to the actual intent of the text.. mythologically in the light of the Indra-Vṛtra myth, waters (cows) represent a maternal creative force in the formation of the universe; in the myth of Saramā and Paṇis,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73.115]

cows represent (1) light, dawn's light; (2) oblation-giving cow; (3) *dakṣiṇā* cow.. myth of Paṇis illustrates the belief that *brahman*, activated by Vedic chants, safeguards the sacrifice against forces wishing to undermine it; the struggle waged and won primarily by the mythic priests, secondarily by Indra, in essence, releases conditions needed for the sacrifice, assures its performance, defends *ṛta*, and works to uphold ordered existence.. discusses *aghnyā* (physical cow *was* slain in Vedic society for various purposes).. cow represents material well-being; also cow is an ideal figure to further man's knowledge of the unknown.. see section 80 below..

Rev.; M. P. PANDIT, *Pr Bh* (June' 82), 279; N. C. RAMANUJACHARY, *ALB* 44–45 (suppl.), 81; J. VELINKAR, *Indica* 19 (2), 145–46.

108. SRIVASTAVA, Chandra Prakash. Food and drinks in early Upaniṣads. *Studies in Humanities* 13, Res. Study Circle, Allahabad Univ., 1970, 16–21.

..see 22.214 above..

109. SYRKIN, A. Ya. Indian erotics of the oldest period. (Russ.). *Vdi* 3, 1971, Moscow, 165ff.

110. Taboos in ancient India. *BITCM*, Jan.-June 1977, 275–298.

..report of a Seminar.. taboos in ancient Aryan society..

111. TEWARI, S. P. *Cultural Heritage of Personal Names and Sanskrit Literature*. Mittal Publishers' Distributors, Delhi.

112. THAKUR, U. *Corruption in Ancient India*. Abhinav Publ., New Delhi, 1979; xvi + 200.

113. THAKUR, Vijay Kumar. Some facets of prostitution in ancient India. *JBRS* 59, 1973.

114. THANKAPPAN NAIR, P. Peacock worship in India and abroad. *QJMS* 65 (1), 1974, 1–15.

115. THAPLIYAL, U. P. Military honours and awards in ancient India. *ABORI* 56, 1975, 236–240.

..Vedic age: Indra, on account of his military prowess, was elected king (*Ait Br* I.14; *TB* I.59); charioteers entitled to one fourth booty (*Ait Br* II.25)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

116. TRIPATHI, Hariharnath. Prācīnabhārate dāsaprathā. *SS* 27 (2), 1973.

117. TURNER, Ann Warren. *Houses for the Dead: Burial Customs Through the Ages.* David McKay, New York, 1976; xvi + 144.

118. VEDAVAGISA, Satyananda. Vedon men māṁsāhāra kī bhrānti. (Hindi). *Vedavāṇī* 34 (10), 1982, 5–13.

..apropos of "Vedon men māṁsāhāra kā niṣedha nahin" by TRIPTI, *Rajasthan-Patrika* 28. 5. 1982..

119. WALL, O. A. *Sex and Sex Worship in the World.* Inter-India Publications, New Delhi, 1979; xv + 608 + illustr.

..reprint..

120. WEZLER, Albrecht. *Die wahren 'Speiseresteesser'* (*Skt. vighāśin*). Akad. der Wiss. und der Lit., Mainz, Abh. der Geistes- und Sozialwiss. Kl., Jg. 1978, Nr. 5, Franz Steiner, Wiesbaden, 1978; 141.

..study of ascetics called *vighāśin* (Pali: *vighāsāda*) "eater of carrion, eater of scraps".. consideration of various social and ritual institutions that were concerned with charity and hospitality in the early period.. see section 80 below..

Rev.: J. C. WRIGHT, *BSOAS* 43 (2), 390–91.

121. YOGAMAYA. Ṛgvaidika ṛṣiyon kī dṛṣṭi se 'go' kā adhyayana. (Hindi). *Meerut Univ. Sk. Res. Journal* 7 (1–2), 1982, 13–33.

XV. ARTS AND SCIENCES

74. FINE ARTS AND CRAFTS: WRITING: POTTERY.

1. AGRAWAL, Dinesh Chandra. Kalā tathā saṁskṛti men pūrṇakalaśa. (Hindi). *Gaganāñcala* 4 (3), 1981, 18–25.

..*ṚV* III. 32. 15; IX. 62. 19; 97. 33; X. 32. 9; *AV* III. 12. 8..

2. AGRAWALA, Prithivi Kumar. *Aesthetic Principles of Indian Art: Their Primary Quest and Formation.* Indian Civil. Series 21, Prithivi Prakashan, Varanasi, 1980; viii + 71.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ch. 2: Rigvedic view of art and artistic purpose; ch. 3: Later Vedic views of art and aesthetic principles..

3. AUBOYER, J. 5000 ans d'art de l'Inde. *Archeologia* 127, 1979, 20-29 + fig. and pl.

..3rd mill. B. C. to 19th cent. A. D. ..

4. BAJPAI, K. D. Bhāratīya vāstukalā kā dhārmika tathā laukika vaiśiṣṭya. *Bhāratavāṇī*, Asia Publ. House, Bombay, 1975, 233-239.

5. BEGLEY, W. E. *Viṣṇu's Flaming Wheel: The Iconography of the Sudarśana-Cakra.* NYU Press, New York, 1973; 103 + 80 pl.

..see 50.201 above..

6. BUSSAGLI, M.; SIVARAMAMURTI, C. *5000 Years of the Art of India.* Harry N. Abrans Inc., New York, 1973; 335.

Rev.: F. D. GIORDANO, *Ind. Taur.* 2, 416-17.

7. CHHABRA, B. Ch. Elephant in Indian art. *JIH* 51 (3), 1973, 485-489 + plates.

..Gaṇeśa or Gajānana in Hindu mythology.. figure of elephant on Harappan seals; elephant figures in other I. V. sites.. Vedas knew elephant (*hastimṛga*); *ṚV* ref. to Airāvata..

8. CRAVEN, Roy C. *Concise History of Indian Art.* Thames and Hudson, London, 1976; 252 + illustr.

9. DARIAN, Steven. The Ganges in Indian art. *EW* 23, 1973, 307-325.

..[Acc. to ZIMMER, *The Art of Indian Asia*, p. 22: G. is a later manifestation of the early I. V. figurines worshipped at diff. times as the Mother of the Universe, the Goddess Earth].. G. connected with birth and fertility.. G.'s life-giving properties..

10. DE SOUZA, J. Patrocinio. The motif of the tricephalous quadruped: its evolution and diffusion in Indian and world art. *JIH*, GJ Vol., 1973, 291-310 + pl.

..the motif occurs first in I. V. art (M. D. seals); also on one of the sides of a clay triangular prism seal.. myth and symbolism underlying the weird figure (three separate deities represented by

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the heads of the three animals *or* conception of a triply powerful demon).. acc. to author, the motif was not devised for any symbolical purpose; it was originally the product of pure, artistic fancy – later put to a symbolical use..

11. DWIVEDI, Vinod P. Life depicted in ancient Indian ivory carvings. *JIH* 51 (3), 1973, 465–470.

..(antiquity of Indian ivory carving, including bone carvings, goes back to Harappan and Neolithic periods)..

12. GAJJAR, Irene N. *Ancient Indian Art and the West, a study of parallels, continuity and symbolism from proto-historic to early Buddhist times.* D. B. Taraporevala, Bombay, 1971; xxiii+179.

13. GENEVIEVE, Sr. Colour in Indian art and worship. *The India Cultures Quarterly* 34 (4), 1979, 3–23.

..serially.. liberation and doom personified in colour.. Vedic ref... sacred colours; *varṇa* and *rūpa*; cosmic bondage of name and form; colour discrimination; *guṇas* and their colours..

14. GOETZ, H. The animal in Indian art. (in) *GSI* I, 1973, 76–98.

..(ref. to steatite seals of Indus valley showing animals)..

15. GUPTA, S. K. *Elephant in Indian Art and Mythology.* Abhinav Prakashan, New Delhi; 75+illustr.

..(I. V. civil.: familiar with elephants)..

16. HANDA, Devendra. A Nṛ-Varāha from Agroha (Haryana). *VIJ* 17 (1–2), 1979, 238–246.

..antiquity of *varāha*; ref. in *ṚV* and other Vedic texts..

17. JENSEN, H. *Die Schrift in Vergangenheit und Gegenwart.* Berlin, 1969; 608+illust.

..3rd rev. and enlarged ed. .. see *VBD* III. 74. 23..

18. KASHIKAR, C. G. *Pottery in the Vedic Literature.* 1969; 26.

..offprint of *VBD* III. 74. 26.. preparation of Pravargya; preparation of cauldron (both acc. to *Baudh ŚS* and other *ŚS* and other recensions of *YV*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

74.25]

19. KRISHNA LAL. Peacock in Indian art. *JOIB* 23 (1–2), 1973, 1–11.

..p. considered an auspicious bird by the people of I. V. civil because of its association with the sun; painted on pottery from Cemetry 'H' at Har... Vedic age: p. as the most beautiful bird.. *ṚV*: Indra's horse described as *mayūraroman* and *mayūra-śepa*); *YV*: p. sacrificed in Aśvamedha; *AV*: peahen destroys poisonous effect of a scorpion..

20. LAD, Gouri. The charkha in early Indian craft tradition. 30 *PAIOC*, 1982, 433–439.

..pieces of cotton string found at M. D.; ample evidence of spindle-whorls at various stratified levels of many excavated sites right from I. V. to the medieval period; they are mostly of clay or terra-cotta, sometimes of bone; but those of wood, if any, must have perished.. *tarku* (*PāraskaraGS* I. 15. 16) was the spindle known from early times..

21. MARINGER, Johannes. Die Schlange in Kunst der vorgeschichtlichen Menschen. *Anthropos* 72, 1977, 881–920.

..in I. V. civil. ..

22. MISRA, R. N. The grotesque element in Indian art. *JIH* 52 (2–3), 1974, 251–258.

..concept of composite-formed figures goes back to Vedic times.. the basis of life-force regarded as 'manifest in Man-Animal' (e.g. *abadhnan puruṣaṁ paśum*).. Vedic ref. to horse-headed Dadhyaṅ, three-headed Viśvarūpa, Aja Ekapāda, etc... (such descriptions are precursors of grotesque images from Suṅga period onwards)..

23. MODHE, S. G. Kūrmāvatārāce mūrti-vaijñānika svarūpa. (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 16 (No. 62), 1979, 20–30.

..(tortoise in Vedic lit.)..

24. MOOKERJEE, Ajit. *The Art of India, from prehistoric to modern times*. Charles E. Tuttle, Tokyo, 1966; 35 + plates.

25. MUKERJEE, Radhakamal. *The Flowering of Indian Art*.

..see *VBD* III. 74. 33..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: F. R. ALLCHIN, *BSOAS* 28, 406; J. C. HARLE, *As. Rev.* NS 1, 162.

26. MUKERJEE, Radhakamal. *The Cosmic Art of India: Symbol (mūrti), Sentiment (rasa), and Silence (yoga).* Allied Publishers, Bombay, 1965; xvi + 227 + illust.

27. MUKHERJEE, S. K. The beginnings of terracotta art in India. *JIH* 54 (3), 1976, 477–484.

..terracotta art had its inception in the neolithic period; the early chalcolithic period was the formative period..

28. NAGARAJ, Muni. Vaidika, bauddha evaṁ jaina vāṅmaya men lipikalā. (Hindi). *Maruśrī* 4 (1), Churu, 1974, 5–16.

..in *ṚV*, cows as *aṣṭakarṇyaḥ* (with no. 'eight' marked on their ears) – this indicates develop. of *lipikalā*.. evidence in *YV*, *Br.*, and *Up.*..

29. NAGARAJ, Muni. Brāhmī kī utpatti: matamatāntara. (Hindi). *Varjanā* 1975. 1975–76, 112–116.

..discusses various views re origin of Brāhmī script..

30. NAIK, Bapurao. Bhāratātīla lekhanakalece prācīnatva. (Marathi). *Marathi-Samshodhana-Patrikā* 23 (3), 1976, 27 + 11.

..Vedic evidence..

31. NICKEL, Heinrich L. Handlungsdarstellung in der indischen Kunst. *WZUH* 22, GH 5, 1973, 79–88; 163–166.

32. PANT, Sushila. *The Origin and Development of Stūpa Architecture in India.* Bharata Manisha, Varanasi, 1976; xviii + 212 + sketches, maps, etc.

..development, both conceptual and architectural, from Vedic times down to 7th cent. A. D.. (Buddhist *stūpa* has its origin in hemispherical or conical thatched huts of pre-Buddhist times)..

33. PISCHEL, Gina. *World History of Art: Painting, Sculpture, Architecture, Decorative Arts.* Phaidon Press, Oxford, 1976; 754 + illustr.

..rev. and expanded ed. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

74.41]

34. RAU, W. Töpperei und Tongeschirr im vedischen Indien. AAWL, Mainz, Geistes-und sozialwiss. Kl. 10, 1972; 72.

..cf. *VBD* III. 74. 41.. deals mainly with ritual pottery.. see 35 below..

Rev.: L. S. LESHNIK, *JAOS* 95 (2), 319–20.

35. RAU, W. Vedic texts on the manufacture of pottery. *JOIB* 23 (3), 1974, 137–142.

..cf. *VBD* III. 74. 41.. see 34 above.. four *Saṁhitās* of *KYV*, *Kāṭhaka Br.*, *TA*, *ŚPB*.. making and shape of *ukhā* and *mahāvīra*; potter's wheel was known, but *ukhā* and *mahāvīra* must be handmade (in ritual sphere, more primitive technique prevails).. clay mixed with various materials, some of them organic; pots were made porous.. decorations..

36. SANKALIA, H. D. *Pre-Historic Art in India*. Carolina Academic Press, Durham, 1978; xiv + 109 + illust.

..(distinguishes bet. objects of utility and objects of art).. traces gradual development of a sense of form..

37. SARMA, I. K. The origins of Indian scripts. *Ind. Antiquary* 2, 1967, 34–39.

38. SHARMA, B. N. Indian bronzes. *JIH*, GJ Vol., 1973, 311–326 + plates.

..earliest mention of casting of metal images found in *ṚV* VIII. 69. 12: *sūrmyaṁ suṣirāmiva* (BALLANTYNE in his *Mahābhāṣya* ed. translates: 'a beautiful perforated iron image')..

39. SINHA, B. P. (ed.). *Potteries in Ancient India*. Patna, 1969.

..(ref. to ritual pottery)..

40. SIVARAMAMURTI, C. *L'Art en Inde*. Éd. d'art Lucien Mazenod, Paris, 1974; 601 + 984 illust. + 186 designs.

..see 41 below.. from I. V. civil. to Islamic period..

Rev.: F. D. GIORDANO, *Ind. Taur.* 2, 417–18.

41. SIVARAMAMURTI, C. *Indien. Kunst und Kultur*. Herder, Grosse Epochen der Weltkunst, Ars Antiqua, Serie 2, Freiburg, 1975; 603 + over 1000 illust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..German transl. of 40 above by O. v. HINÜBER..

Rev.: G. BUDDRUSS, *Anthropos* 72, 334.

42. SIVARAMAMURTI, C. *Śatarudrīya: Vibhūti of Śiva's Iconography.* Abhinav Prakashan, New Delhi, 1976; xvi+130+67 pl.

..(foreword by G. TUCCI)..

43. SIVARAMAMURTI, C. Indian Sculpture. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 151–174.

..beginnings of sculpture in India go back to Harappan times; the Harappans must have been inheritors of a long and continuous earlier trad. .. (famous dancer from M. D.; the small buffalo and terrier in metal; terra-cotta monkey; crocodile in ivory)..

44. SIVARAMAMURTI, C. *Rishis in Indian Art and Literature.* Kanak Publications, New Delhi, 1981.

Rev.: M. K. DHAVALIKAR, *ABORI* 63, 275–76; H. D. SANKALIA, *BDCRI* 41, 227–28.

45. SRIVASTAVA, A. L. The śrīvatsa symbol in Indian art. *EW* 29 (1–4), 1979 (1981), 37–60.

..*śrīvatsa* symbol originated in India about 3rd mill. B. C. and was stamped on Indus seals; later it reached as far as distant Anatolia..

46. VARMA, K. M. *The Indian Technique of Clay Modelling.* Santiniketan, 1970; xxxiv+310+60 fig.

..second excursus: survey of Veda and *Up.*; interest in anatomical analysis of human body in that lit.; *Up.* has a passage in wh. seven main elements of human body are described and compared with the same no. of essential parts of wh. trees are composed.. possibility of finding some indication of the existence, as early as the period of compilation of Vedic texts and *Up.*, of a technique for making unbaked clay images that can be linked to that developed by later texts..

Rev.: Rosa Maria CIMINO, *EW* 26 (1–2), 247–49.

47. VATSYAYAN, Kapila. The square and the circle in Indian art. *Indian Horizons* 30 (3), 1981, 5–27; 30 (4), 1981, 5–28.

..[Indian notion of movement.. there was an overwhelming consciousness of the interconnectedness of all things.. universe was

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

always seen as an organic whole with systems of mutual interdependence and interrelationships, each given a cosmic significance.. concept of man and of Cosmic Being in Veda.. Vedic ritual and its significance.. metaphor of the *Up.* becomes the reality of drama.. Bharata derives from *ṚV* two communication vehicles (both related to Vāk), viz.. *pāṭhya* and *vācika*.. the plastic and performing arts alike are assiduously following an identical system of establishing correspondences and correlatives with the 'figure of man' as a pt. of ref... *ŚPB* devotes many sections to a consideration of lines, squares, and circles.. procedural details (*vidhi*) of the ritual were accepted almost in toto by the arts – arts were the vehicles of sustaining the continuity of ritual trad. thro' a formal lg. of word, sound, weight, measure, mass, volume, line, and colour.. original sources for evolving an artistic superstructure unmistakably drawn from the world-view of the *Up.* and the *vidhi* of sacrifice of the *Brāhmaṇas*].. see 48 and 49 below..

48. VATSYAYAN, Kapila. El cuadrado y el círculo en el arte indio. *Papeles de la India* 10 (3), 1981, 10–33; 10 (4)-11 (1), 1981–82, 24–48.

..Spanish version of 47 above..

49. VATSYAYAN, Kapila. Le carré et le cercle dans l'art indien. *Recontre avec l'Inde* 11 (2), 1982, 18–41.

..French version of 47 above.. (first part)..

50. VENKATESWARA, S. V. The art of writing in ancient India. *AP* 8, 1937, 30–35.

51. WAKANKAR, L. S. Bhāratīya lekhanavidyā. (Marathi). (in) *Chitale Comm. Vol.* (= *VBD* III. 93.23), 361–390.

..discusses the questions : was writing known in the Vedic period ? is Indus script Aryan or Dravidian ?..

52. WALIMBE, R. S. Kāruka-karma, śilpa, and kalā. *JUPHS*, No. 41, 1974, 163–183.

..(Vedic *kāru*)..

75. MATHEMATICS : ASTRONOMY : ASTROLOGY.

1. ABHYANKAR, K. V. References to Nakṣatras in the Ṛgveda and the conclusions therefrom about the date of the Ṛgveda. ...58

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 4.1 and 33.1 above.. seasons, equinoxes, and solstices have retracted 86 days backwards since the time of *ṚV* up to the present time as a result of the precession of the equinoxes at the rate of one degree in about 70 yrs.; this clearly shows that the date of *ṚV* was about 6000 yrs. before present time.. the *mantras* studied in this connection are : *ṚV* V. 54.13; VIII. 33.19; I. 25.8; I. 164.32; X. 161.4.. the *punarvasu* star seems to have been known before the time of *ṚV*.. the position of other stars is discussed..

2. APTE, S. S. *Vedic Astronomy and Mythology*. Gokul Masik Prakashan, Poona, 1978; xii+202.

..(English transl. of the Marathi monograph *Vaidika āryāṅce jyotirvijñāna āṇi vaidika devatāṅce punardarśana* by A. J. KARANDIKAR = *VBD* 1II. 52.14).. Rudra; births of gods; Agni; trad. of Arjuni; Ṛbhus; Soma; trad. of dakṣiṇāyana; Uśanas; Tvaṣṭṛ; riddle of Savitṛ..

3. ATMANANDA PARAMAHAMSA, Swami. Prācīnabhārate 'dyatana.gaṇitam. *SS* 31 (1–2), 1976.

4. BAG, A. K. *Mathematics in ancient and Medieval India*. Chowkhambha Orientalia, Varanasi, 1979; xi+344+illust.

..from *ṚV* up to 1800 A. D. .. ch. 1 : scholars of mathematics : Vedic period (1500–200 B. C.)..

Rev. : K. V. SARMA, *VIJ* 17, 364–65.

5. BAJPAI, S. D. Glimpses of mathematics in ancient India. *Mathematics Ed. and Res.* 8B, Sewan (Bihar), 1974, 25–30.

..see 26 below..

6. BALI, Chandra Kant. Sṛṣṭi saṁvat men saṁśodhana. (Hindi). *Vedavāṇī* 26 (11), 1974, 6–8.

..see 37 below..

7. BAPAT, B. G.; KULKARNI, Dilip. *Vaidika Gaṇita*. (Marathi). Poona, 1982; 68.

..Marathi version based on a part of 9 below.. Part I : *guṇākāra*..

Rev. : D. D. MAHULKAR, *JOIB* 31, 411–12.

8. BENTLEY, John. *Historical View of the Hindu Astronomy* : The earliest dawn of that science in India to the present times. Cosmo Publications, Delhi, 1981; xxxiv+282+1 App.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. BHARATIKRISHNA TIRTHA, Swami. *Vedic Mathematics.* Mot. Ban., Delhi, 1982; 16+xxx+367.

..2nd ed. of *VBD* III. 75. 7, 1975; reprint, 1978, 1981, and 1982.. (for one-line answers to all mathematical problems)..

Rev.: K. K. RAJA, *ALB* 43 (suppl.), 14.

10. BHARTIYA, Kedar Singh. Some basic concepts of mathematics and Aṣṭādhyāyī. *SP*, 31 AIOC, Jaipur, 363–364.

..P. had a clear-cut concept of set (that is, any one well-defined class of collection of objects); he uses finite and infinite sets..

11. BHAT, Ramakrishna. Astrological elements in Pāṇini. *SP*, K. S. Birth-Centenary, Madras, 1981.

..typescript..

12. BHAYAWALA, A. *Marvel of Vedic Astronomy and other Research Articles.* Ahmedabad, 1978; 15+16.

..see 13 and 14 below..

13. BHAYAWALA, A. Marvels of Vedic astronomy–ch. 1. *Paper presented at 6th Session*, Ind. Ass. of History and Philosophical science, Hyderabad, 1979, 4+16.

..see 12 above and 14 below..

14. BHAYAWALA, A. Vedakālīna khagolaśāstrācī vaijñānika bhavyatā. (Marathi). *Santakṛpā* (suppl.), 1979, 1–15.

..Marathi transl. by M. B. PANT.. see 12 and 13 above..

15. BIJALWAN, C. D. *Hindu Omens.* Sanskriti and Arnold-Heinemann, New Delhi, 1976; 176.

16. BILLARD, Roger. *L'astronomie indienne.*

..see *VBD* III. 75.10..

Rev.: F. E., *M in I* 55 (4), 369; O. GROHMA, *WZKSA* 17, 210–11.

17. CHAKRAVARTY, Apurba Kumar. *Origin and Development of Indian Calendrical Science.* ISPP, Calcutta, 1975; iv+62.

..development of the science in four stages: (1) period of *Vedāṅga-Jyotiṣa*: *ṚK-Jyotiṣa* by Lagadha (c. 1400 B. C.); *YV-J.* by Seṣa.. *Vedāṅga-J.* not an astronomical text; but contains

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

some calendrical principles (explained by C.); (2) change-over to *Siddhānta-J.*; (3) early *Siddhānta* age; (4) later *Siddhānta* age..

Rev.: K. V. SARMA, *IHR* 4 (2), 449–51.

18. CHANDRASHEKHAR SWAMI, N. H. Hiraṇyagarbha. Saṁhitā-Sūtravimarśaḥ. *Sūr.* 58 (10–12), 1981, 23–24.

..on *Jyotiṣa*..

19. CHANDRATREYA, G. L. Mathematics in ancient and medieval India. Its tradition and glory. *Paper presented at Seminar on Science and Technology in the Hindu Tradition*, Thana, 1982.

20. CHAUDHARI, Madhuri. Vaidika-gaṇitam. *Saṁ. Bhav.* 32 (41), 1983, p. 4.

21. CHOPRA, Dharam Vir. Contributions to the development of mathematics in ancient India. *VIJ* 13 (1–2), 1975, 72–81.

..initially, the advancement of maths. in ancient India due to ritual; making of altars; *Śulbasūtras*..

22. DHAVALE, D. G. Astronomic method and Indian chronology. (in) *Science and Human Progress* (*D. D. Kosambi Comm. Vol.*), Bombay, 1974, 184–192.

23. DUTT, V. B.; SINGH, A. N. *Hindu gaṇitśāstra kā itihāsa.* (Hindi). Part I. Hindi Paramarsha Samiti Granthamala 3, Lucknow, 1956; 6+238.

..Hindi transl. by Kripalshankar SHUKLA of *VBD* III. 75. 14..

24. GORAKH PRASAD. *Bhāratīya jyotiṣa kā itihāsa.* (Hindi). Hindi Paramarsha Samiti Granthamala 1, Lucknow, 1956; 290.

..cf. *VBD* II. 28. 2..

25. GUPTA, M. L. Truths about the solar system as revealed in Rigveda. *BSSS* II, 4 (1–2), 1974, 9–13; II, 5 (1–2), 1975, 25–33.

..1. The thirteenth moon of Jupiter an adopted child: mainly based on *ṚV* I. 164. 1, 5, 6, 15, 14, 12, 2, etc. .. the *mantras* not

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

only give the form of the orbits of the moons of Jupiter, but they also describe the form of the planetary orbits; they unequivocally declare that all the planets move around the sun in elliptic orbits.. *mantras* also give an accurate no. of the moons belonging to the earth and to Mars., the no. tallies with the one provided by modern science..

26. GUPTA, R. C. Glimpses of ancient Indian mathematics – 3: Baudhāyana's value of $\sqrt{2}$. *MER* 6B, 1972, 77–79.

..see 5 above.. based on *Baudh ŚulbaS*..

27. HARA GOPAL RAO, M. Ancient Indian mathematics. *Yuva-bharati* 5 (3), 1977, 53–56.

..Vedic evidence considered..

28. HATHI, Jaisukhlal. Ancient Indian mathematics. *BJ* 24 (1), 14. 8. 1977, 73–79.

29. HOWSE, Joseph. Vedic mathematics. *Mathematics Teaching*, No. 2, Lancashire, 1973, 56–63.

..Vedic methods work quickly and easily.. profound sense of number..

30. JANI, H. M. Pratyakṣaṁ jyautiṣaṁ śāstram. *Surabhāratī*, 1975, 39–44.

31. JHA, Damodar. Jyotiṣavijñāne saṁskṛtavāṅmayasya yogadānam. *Viśva-Saṁskṛtam* 7 (4), 1972, 255–264.

..see *VBD* III. 75. 23.. first indication of twelve zodiac circle is found in *ṚV*; in *ŚPB*, ref. to observations and experiments to count the days of the year and seasons..

32. JHA, G. S. Analytical geometry in ancient Hindu mathematics. *ME* 12, 1978, Sect. B – 25–27; 38.

33. KULKARNI, R. P. The value of *pi* known to śulbasūtrakāras. *IJHS* 13, 1978, 32–41.

34. KULKARNI, R. P. *Geometry according to the Śulbasūtras.*

..see 24, 132 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. KUPPANNASASTRY, T. S. The main characteristics of Hindu astronomy in the period corresponding to pre-Copernican European astronomy. *IJHS* 9 (1), 1974, 31–44.

..(luni-solar calendar from the earliest *ṚV*-period).. *Vedāṅga-Jyotiṣa*..

36. MAHALINGAM, N. (ed.). *Mythology to History through Astronomy*. NIA Publications, Pollachi, 1980; 280+4+pl.

..Seminar papers, Madras 1979..

37. MALIK, Hari Krishna. Sṛṣṭi-saṁvat ke saṁbandha men. (Hindi). *Vedavāṇī* 26 (11), 1974, 17–22.

..see 6 above..

38. MATHUR, P. N. *The origins of celestial coordinate system in hoary antiquity*. 1981; 6+41.

..typescript.. the concept of ecliptic and measurement unit-development of one dimensional celestial system.. Vedic passages astronomically interpreted.. Mitra = god of the zodiacal division of Anurādhā..

39. MICHAELS, Axel. *Beweisverfahren in der vedischen Sakralgeometrie*.

..see 24, 133 above..

Rev.: O. v. H., *ZDMG* 131 (2), 445.

40. PANDIT, M. D. Mathematical concepts in the Ṛgveda. *SP*, 29 AIOC, Poona, 1978, 27–28.

..evidence in *ṚV*: (1) Ṛgvedic people cd. count beyond ten, hundred, and thousand; beyond that *ayuta*; (2) familiarity with simple mathematical operations such as addition, substraction, multiplication, division; (3) familiarity with idea of parts, idea of correspondence, idea of groups..

41. PANT, Nayaraj. [Vedic descriptions of celestial phenomena]. (Nepali). *Pūrṇimā* 4 (3), 318–321; 329.

. early morning; stars; characteristics of *nakṣatras*; waning and waxing moon; conjunction of the moon and *nakṣatras*..

42. PANT, Nayaraj. [Solar eclipse described in *ṚV*]. (Nepali). *Pūrṇimā* 5 (2), 150–167.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75, 49]

43. PANT, Rajanikant. History of Rāhu and Ketu. *VIJ* 19 (1-2), 1981, 277-283.

..[two periods in the hist. of astronomy in India: (1) pre-Siddhāntic (from the earliest time to c. 400 A.D.); (2) Siddhāntic (400 A.D. - 17th cent.)].. *ṚV* ref. to solar eclipse (V.40.5-9); Svarbhānu legend also in *Br.* .. Rāhu appears for the first time in connection with the sun in *AV* XIX.9.8-10; also mentioned in *ChUp* VIII.13.1 with no astronomical meaning.. Ketu appears in *AV* XIX.9.8-10 in the sense of some unusual or striking phenomenon such as comet, meteor, or a falling star..

44. PARPOLA, A. Harappan roots of ancient Indian astronomy and cosmic speculation. 29 *PICO*. (Also, *SP*, 29 ICO, Paris, 1973, Sect. 6-7, p. 76).

45. PINGREE, D. The Mesopotamian origin of early Indian mathematical astronomy. *J. Hist. Astron.* 4 (1), 1973, 1-12.

46. PINGREE, D. History of mathematical astronomy in India. (in) *Dictionary of Scientific Biography*, Vol. 15, Suppl. 1, Scribners, New York, 1978, 533-633.

47. PINGREE, D. *Jyotiḥśāstra: Astral and Mathematical Literature*. OH, Wiesbaden, 1981; vi+149.

..(*A Hist. of Ind. Lit.*, ed. J. GONDA, Vol. 6, Fasc. 4).. a section on Vedic texts.. omens ref. to in Vedic texts..

Rev.: H. F., *ZDMG* 133, 230; K. K. RAJA, *ALB* 46, 206-7.

48. PRASAD, Rai Gyan Narain. *Gradational Structure of Universal Time* (with Annextures I, II, and III). 1981; 46+33.

..a scientific resurrection of ancient Hindu calendar; a climatological interpretation and hist. verification of Vaivasvata Manvantara of ancient Hindu calender..

49. RAJANIKANT. The origin of geometry in ancient India. *Jijñāsā* 1 (1-2), Jaipur. 1974, 51-61.

..*Śulbasūtras*.. Vedic ritual not the originating ground for geometry; Vedic house-construction and ownership of land were the primary sources.. (even in pre-settled stage, man in India must have thought of forms, their spatial relationship and

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

abstractions.. imitation and representation of natural forms thro' primitive paintings.. with the agricultural stage, man started various geometrical constructions)..

50. REMY, J. B. G. Tilak et l'archéoastronomie védique. EIE, Lyon.

51. ROY, S. B. *Prehistoric Lunar Astronomy*. Inst. of Chronology, Monograph 1, New Delhi, 1976; 136+pl.

52. SAHAL, Rama Prasad. Vaidika vijñāna aura jyotiṣa men bṛhaspati. *Viśvambharā* 8 (3), 1974, 13–16.

..B. = astronomical *guru* (Jupiter)..

53. SAMPATH IYENGAR, G. S. *Ancient Hindu Astronomy*. Internat. Soc. for the Investigation of Ancient Civilization, Madras, 1980; 62.

54. SANCHEZ PEREZ, J. A. *La Aritmetica en Roma, en India, y en Arabia*. Madrid-Granada, 1944; 263.

55. SARASVATI AMMA, T. A. *Geometry in Ancient and Medieval India*. Mot. Ban., Delhi, 1979; xi+280.

..ch. 2: geometry of Sulbasūtra..

Rev.: O. v. H., *ZDMG* 133, 230; K. K. RAJA, *ALB* 43 (suppl.), 15.

56. SARMA, K. V. Astronomy in India – Vedic period. *VIJ* 14 (1), 1976, 133–152.

..*ṚV* and *AV* astronomy: utterances of a poet, observer and spectator; ref. only to such things as impressed him as imp... *TS* and *Br.*: practical ritualist as astronomer; his presentation of astronomy fuller and more methodical.. astronnmy in Vedic age still in the empirical stage; served as a sound basis for further development.. genesis and configuration of universe; sun; moon; earth, spherical and self-supporting; day and night; *kalpa-yuga*; year and month; day and its division; equinoxes and solstices; stars; eclipses; planets; meteors and comets..

57. SARMA, K. V. Scientific basis of Indian astrology. *VIJ* 14 (2), 1976, 309–312.

..*TS* I, 5 2, 1 mentions *puṇya nakṣatra*.. *nakṣatradarśa* or *gaṇaka* were professionalists even during Vedic times..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. SEN, Umapad. The premier science of ancient India. *SP*, 5 WSC, 1981, 206–207.

..astronomy.. *ṚV*-Aryans were able to decipher the natural laws governing the regulated course of the universe, the *ṛta*.. in essence, *ṚV* is a record of astronomical observations of that period; the 33 *ṚV*-deities are the 27 sidereal divisions of the moon as per *ṚV*'s own version; Viṣṇu Śipiviṣṭa is the variant sun who enjoys four typical positions in the Zodiac against fixed stars; the Vedic dyad is Indra-Varuṇa.. (*ṚV* composed bet. 2800 B.C. and 1800 B.C.)..

59. SHAMASASTRY, R. *Vedic Calendar*. Ganga Publication, New Delhi, 1979; 79.

..(reprint).. Vedic evidence to show how Vedic poets kept a systematised calendar based on scientific principles..

60. SHESHAGIRI, G. S. *Discourses on Ancient Hindu Astronomy*. Madras, 1982; 32.

61. SIDHARTH, B. G. Glimpses of the amazing astronomy of the Rig-Veda. *Ind. Taur*. 6, 1978, 289–292.

..(1) *ṚV*-seers were scientists in the modern sense, having performed experiments; (2) they were inhabitants or had visited very high northern latitudes up to about 80 degree north; TILAK's conjecture is vindicated; (3) *ṚV* is more than 5000 yrs. old.. Aśvins = planets Mercury and Venus.. the statement "the boneless one supports the body" means "the sun supports the earth".. *ṚV* IV. 13. 5: knowledge of gravitation?..

62. SRIMANI, P. K. The concept of mathematics in the Vedas. *SP*, 28 AIOC, Dharwar, 1976, p. 206.

..16 Vedic mathematical *sūtras*..

63. SRINIVASAN, Saradha. *Mensuration in Ancient India*. Ajanta Publ., Delhi, 1979; 206.

..evidence from *Br*. and *Śulbasūtras* taken into account..

Rev.: D. G. DHAVALE, *ABORI* 62, 283; K. V. SHARMA, *VIJ* 17, 365–67.

64. SOMAYAJI, D. Arka. *A Critical Study of the Ancient Hindu Astronomy*.

..see *VBD* III, 75, 39..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: K. V. SARMA, *JGJKSV* 28, 221–22.

65. SUNDERMANN, W. Einige Bemerkungen zur Lehre von den Mondstationen in der altiranischen Überlieferung. *Altorientalische Forschungen* 5, 1977, 199–204.

..indische Vorbilder der iran. Listen der Mondstationen..

66. TEVALIA, Ramapal Sinha. Eka brāhmadina men devavarṣasaṁkhyā. (Hindi). *Vedavāṇī* 27 (8), 1975, p. 10.

..*AV* VIII. 2. 21..

67. TREXLER, T. W. Towards a history of mathematics and geometry in India (Kātyāyana-Śulbasūtra 2. 13). *SP*, AOS (108th meeting), 1979, 12.

68. TÜRSTIG, Hans-Georg. *Jyotiṣa. Das System der indischen Astrologie.* Steiner, Wiesbaden, 1980; xviii + 343.

69. UPADHYAYA, B. L. *Prācīna bhāratīya gaṇita.* (Hindi). Vijnana-Bharati, New Delhi, 1971; v + 388.

70. UPADHYE, P. M. Contribution of ancient India to astronomy. *Tulasī-Prajñā* 2 (7–8), Ladnu, 82–87.

..Vedic evidence..

71. VARMA, Kailash Chandra. Astronomical lore of observational nature possessed by the Vedic Aryans and some extremely primitive African, Australian, and South American tribes: a comparison. *ABORI* 61, 1980, 101–130.

72. VENKATASUBBIAH, H. Indus civilization: honoured place for astronomy. *Hindu*, 20. 7. 1969.

73. VIJAYENDRA KUMAR. Laws of modern mathematics in Yajurveda. *The Vedic Path* 45 (3), 1982, 28–34.

74. VOLODARSKY, Alexander I. Mathematics in Indus civilization. *BRMIC* 34 (3), 1983, p. 69.

75. YANO, Michio. On the relation between Śulbasūtra and the Gaṇitaśāstra in regard to the quadrature of the circle and circulature of the square.

..see 24, 146 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

76. MEDICINE : HEALTH.

1. ANANTACHARYA, E. *Veda and Ayurveda.* United Social Cultural Educational Foundation of India, New Delhi, 1979 ; 88.

2. BHAGVAT SIMHA JEE. *Aryan Medical Science : A Short History.* Rare Reprints, Delhi, 1981 ; 280.

3. BHARTIYA, Kanti Kishor. Sarpaviṣacikitsā aura śvetārka. (Hindi). *Vedavāṇī* 35 (8), 1983, 7–10.

..ref. to *AV*..

4. BINNANI, Vallabhadas "Vrajesh". Atharvaveda men varṇita jīvāṇu-vijñāna : eka adhyayana. (Hindi). *Āyurvedadūta* 12 (12), Jaipur, 1980, p. 14.

5. BISSA, Girivar Prasad. Atharvaveda men varṇita prākṛtika cikitsā. (Hindi). *Veda-Savitā* 2 (5), 1981, 103–104.

..*vāyucikitsā* (*AV* I. 12.3, etc.); *jalacikitsā* (*AV* III. 7.5); *mahattattvacikitsā* (*AV* II. 3.4)..

6. BODHE, Y. G. The metaphysiology, the cosmic physiology and its evaluation. *SP*, 29 ICO : Sect. 7, Paris, 1973, p. 75.

..Vedic and *Up.* philos. evaluated, and cosmic physiology - metaphysiology postulated therein is discussed..

7. BRAHMAMUNI PARIVRAJAKA, Swami. *Atharvavedīya cikitsā śāstra.* (Hindi). Jana-Jnana- Prakashan 130, New Delhi ; xii+208.

..2nd ed... *AV* : work on diseases and medicines.. see 7.14 above..

8. CHATURVEDI, Mahashveta. Śarīrarakṣā ke vaidika sāhityokta upāya. (Hindi). *VJ* 30 (1–2), 1981, 60–61.

9. DIKSHIT, Lakshmi Datta. Atharvaveda men cikitsā vijñana. (Hindi). *Hisl. Crit. Stud. AV*, Nag Publ., Delhi, 1981, 201-204.

..studies medicinal ref. in *AV* in the light of Caraka, Suśruta, etc... *bhaiṣaja*.. psychological remedies..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. DWARAKINATH, C. Medicine in ancient India. *BITCM*, 1971, 61–91.

11. DWIVEDI, Ramanath. Purākālīna cikitsā vijñāna. (Hindi). *Prajñā* 17 (1), 1971 (1973), 1–22.

..evidence from I. V. civil. and Veda..

12. FILLIOZAT, J. La médecine traditionnelle de l'Inde. *Ind. Taur.* 3–4, 1977, 257–266.

..ref. to I. V. civil. and Veda..

13. GOYAL, Ramesh Chandra. Śarīrarakṣā ke vaidika upāya yā veda men rājayakṣmā se śarīrarakṣā. (Hindi). *VJ* 30 (1–2), 1981, 40–41.

..*AV* III. 11; XX. 96. 24 : ref. to *rājayakṣmā*..

14. GOYAL, Ramesh Chandra. Hṛddyota aura harimā kā vaidika upacāra. (Hindi). *VJ* 30 (3–4), 1981, 132–133.

..*AV* I. 22..

15. JAGGI, O. P. *Indian System of Medicine.* Hist. of Science and Technology in India, Vol. IV, 1973; xiv + 260 + 37 pl.

..origin and development.. hist. of its lit, .. see 16 below..

16. JAGGI, O. P. *Āyurveda : Indian System of Medicine.* Atma Ram and Sons, Delhi, 1981; xii + 256 + 10 pl.

..rev. ed. .. see 15 above..

17. JOLLY, J. *Indian Medicine.* 1977; xxiv + 197.

..2nd rev. ed, of *VBD* II. 76. 15.. transl. into English and suppl. by C. G. KASHIKAR; Foreword by J. FILLIOZAT..

18. KESAVA DEVA SASTRI. *Atharvavedīya-karmajavyādhi-nirodha.* Chowkhamba, Varanaai.

..a crit. study of diseases and their cures as known to *AV*..

19. KESWANI, N. H. (ed.). *The Science of Medicine and Physiological Concepts in Ancient and Medieval India.* New Delhi, 1974; ix + 185 + ill.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(contains bibliographical references; glossary of Sk. words with explanations)..

20. LAKSHMINARAYANA, Kodali. *A History of Medicine, Surgery, and Alchemy in India.* Itihasa Parishodhaka Mala 40, Panduranga Press, Tenali, 1970; 11 + 56.

21. LESLIE, Charles (ed.). *Asian Medical Systems : A Comparative Study.* Univ. of Calif. Press, Berkeley, 1976; xiv + 419.

..Indian (Āyurvedic), Chinese, Yunani, etc.. from ancient beginnings to current revival..

22. LIENHARD, Siegfried. Remarks on the early history of Indian medical terminology. *Scientia Orientalis* 16, 1979, 9–20.

23. MAHDIHASSAN, S. Medicine and alchemy in Indian culture. *Scientia* 9–12, Milano, 1973.

..(ephedra is not found in the mainland of India, and the Hindu ascetic later took to *cannabis indica* instead, as Soma)..

24. NAGARKAR, R. S. Viṣeṇa hanmi viṣam. *Jñāneśvara* 6 (4), 1974, 14–19.

..in *AV*..

24A. PANTUL, Manjul M. References to metal surgery in the Rigveda. *Proc. 30 ICHSANA*, South Asia, Mexico, 1981.

25. PARASHAR, Kanhailal. Vaidika sāhitya men svāsthya-cintana. (Hindi). *VJ* 30 (5), 1981, 19–21.

..*ṚV* I. 39. 8; *VS* 36. 24; *AV* XIX. 60. 1–2; *Ch Up* : *balaṁ vāva vijñānāya bhūyaḥ*..

25A. RAJAVIRA SASTRI. Śarīra men hṛdayasthāna kahāṅ hai? (Hindi). *Dayānanda-Sandeśa* 8 (5), 1980, 35–39.

26. ROLLAND, Pierre. Un fragment médical 'védique'. Le première khaṇḍa du Vārāhapariśiṣṭa Bhūtotpatti. *MSS* 30, 1972, 129–138.

27. ROŞU, Arion. *Les conceptions psychologiques dans les textes médicaux indiens.* Publ. de l'Inst. de Civil. Ind., Fasc. 43, E. de Boccard, Paris, 1978; xv + 289.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. ROY CHOWDHURY, Amiya K. Trepanation in ancient India. *JAS Ben* 15, 1973 (1977), 203–204.

..knowledge re diseases and their treatment in pre-Vedic times.. scrutiny of human skeletal remains from M. D., Har., Lothal, etc. .. two cases of trepanation of skull (boring hole in the skull) during the life time of the subjects noted in Har. finds.. besides trepanation of skull, trephine holes detected on long bones femur amongst the population of I. V. civil. ..

29. SHARMA, Munshi Ram "Soma". Śarīra rakṣā ke sādhana aura Veda. *VJ* 30 (1–2), 1981, 16–17.

30. SHARMA, Priyavrata. Vaidikavāṅmaye śālākyaviṣayāḥ. *Śālākya-Smārikā*, Sk. Univ., Varanasi, 1970, 3–9.

..knowledge of body-limbs in Vedic times..

31. SINGH, H. G. *Psychotherapy in India from Vedic to Modern Times.* Agra, 1977.

32. SINGH, H. G. Psychopathology and Atharva Veda. *The Vedic Path* 45 (4), 1983, 38–45.

..see 7.41 above..

33. SINGH, R. S. Contribution of Unani materia medicas to the identification of Vedic plants with special reference to Ushna. *Studies in Hist. of Medicine*, 1979, 42–48.

34. SOMADEVA ACHARYA. Agnihotra se cikitsā. (Hindi). *Vedajyoti* 7 (4), Lucknow, 1983, p. 19.

35. SRIVASTAV, Suresh Chandra. *Hṛdayopaniṣad: The Cardio-Respiratory System as described in Vedic Literature.* Prachi Shodh Sansthan, Gorakhpur, 1978; 6+64+22.

36. THITE, G. U. *Medicine: Its Magico-Religious Aspects.* Continental Prakashan, Poona, 1982; 12+253.

..(Foreword by R. N. DANDEKAR).. takes into account relevant Vedic texts..

Rev.: S. S. BAHULKAR, *ABORI* 63, 255–58; P. V. PRABHUNE, *Navabhārata* (July 1982), 47–49; K. K. RAJA, *ALB* 46, 236.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37. TRIPATHI, S. K.; VISHWAKARMA, R. J.; SHUKLA, K. P. Concept of mental diseases in Vedas and Āyurveda. *SP*, 31 AIOC, Jaipur, 1982, 526–527.

..*unmāda* and *apasmāra* (*grahi*) mentioned in *ṚV*, *AV*, *KYV*; preventive and curative methods also described..

38. UDUPA, K. N.; SINGH, R. H. (ed.). *Science and Philosophy of Indian Medicine*. Shree Baidyanath Ayurveda Bhavan, Varanasi, 1978; 32+301+50.

39. VISHWAKARMA, R. J.; SINGH, K. P.; VERMA, V. K. Physicians of the Vedic age. *SP*, 31 AIOC, Jaipur, 1982, p. 80.

..Brahmā, Prajāpati, Aśvins, Atharvan, Aṅgiras, Bhārgava, etc., were the renowned physicians of the Vedic age.. physiology, anatomy, gynaecology, surgical science, etc., were fully developed..

40. ZYSK, Ken. A note on ancient Indian medicine. *BIIHM* 8 (1–4), 1978.

41. ZYSK, Ken. *Early Vedic Ideas of Disease and Healing, with translations and annotations of medical charms from the Ṛgveda and the Atharvaveda*. DD, ANU, Canberra, 1980.

77. OTHER SCIENCES: TECHNOLOGY: AGRICULTURE: WEAVING: METALS.

1. AGRAWAL, D. P. Indian copper technology in an Asian perspective. *SP*, 10 Congress UISPP: Com. XVI, 1981, 3–4.

2. AGRAWAL, D. P.; GUZDAR, S. The diffusion of metallurgy in prehistoric India. 28 *PICO*, Canberra, 1971.

3. AGRAWAL, D. P.; MARGABANDHU, C.; SHEKHAR, N. C. Ancient copper workings: some new 14C dates. *IJHS* 11 (2), 1976, 133ff.

..copper known and used from pre-Har. times; Khetri belt was exploited both by Har. and chalcolithic cultures..

4. *Agriculture in Ancient India*. ICAR, New Delhi, 1964; 167.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 64 below..

5. ALLCHIN, F. R. Early cultivated plants in India and Pakistan. (in) *Domestication and Exploitation of Plants and Animals* (ed. P. UCKO; G. W. DIMBLEBY), London, 1969, 323-329.

6. ALLCHIN, F. R. India: the ancient home of distillation. *Man* 14 (1), 1979, 55-63 + 6 fig.

..on present evidence India appears to have been the first culture to exploit widespread distillation of alcohol for human consumption; it may well be that the art of distillation was India's gift to the world.. Ṛgvedic times: *surā*, as intoxicating drink, used in certain rituals alongside the more prestigous Soma.. [acc. to R. L. MITRA, all the liquors noticed in Sk. works were first fermented and then distilled].. see 46A below..

7. ARYA, Satyendra Kumar. Cikitsā kī dṛṣṭi se dhātuon aura khanijon kā aitihāsika vikāsakrama. (Hindi). *Vedavāṇī* 35 (6), 1983, 5-8; 17-18.

..metals described in Vedic texts..

8. BAJPAI, K. D. Prācīna bhāratīya laukika tathā dhārmika sthāpatya kī viśeṣatāen. (Hindi). *Avagāhana* 1 (1), Sardar Shahr, 1977, 89-91.

..ref. to M. D. and Har. architecture..

9. BANERJEE, N. K. Tools and techniques in primitive India. *CF* 11 (1-2), 39-48.

10. BANERJI, S. C. *Flora and Fauna in Sanskrit Literature*. Naya Prakash, Calcutta, 1980; vii + 192.

11. BAPAT, G. V. Trees in ancient India. *IWI*, 20.6.1976, 14-17.

12. BHARDWAJ, H. C. Some aspects of ancient Indian metallurgy. *SP*, Symp. on Hist. of Sciences in India, New Delhi, 1968, p. 85.

13. BHARDWAJ, H. C. Aspects of early iron technology in India. *R, C. and I. A.*, TIFR, Bombay, 1973, 391-400.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14. BHARDWAJ, H. C. *Aspects of Ancient Indian Technology*. Mot. Ban., Delhi, 1979; xvi+212.

..mainly glass technology and metallurgy.. chemical and scientific practices..

Rev.: V. D. GOGTE, *BDCRI* 39, 178–79; O. v. H., *ZDMG* 133, 231; Gouri LAD, *Indica* 17 (2), 158–59.

15. BHATTACHARJEE, Amulya Kumar. Agriculture in the Vedic age. *Bh. Vid.* 38 (1–4), 1978, 47–51.

16. BHATTACHARYA, Sabyasachi. Iron smelters and the indigenous iron and steel industry of India: from stagnation to atrophy. *J Anthrop Soc* 5, 1970, 133–151.

16A. BHINGARKAR, K. J. Prācīna kāḷāta vṛkṣābaddala bhāratīyāṁce vicāra. (Marathi). *Prasāda* 30 (1), 1977, 32–35.

..(Marathi transl. of 60 below)..

17. CHAKRABARTI, D. The beginning of iron in India. *Antiquity* (GB), 50, No. 198, 1976, 114–124.

..1100–1000 B. C. ..

18. CHAKRABARTI, D. Research on early Indian iron, 1795–1950. *IHR* 4 (1), 1977, 96–105.

..(mentions, among others, M. N. BANERJEE's papers: "On metals and metallurgy in ancient India", *IHQ* 1927, 121–33; 793–802; "Iron and steel in the Ṛgvedic age", *IHQ* 1929, 432–40; "A note on iron in the Ṛgvedic age", *IHQ* 1932, 364–66).. B. concludes that the Ṛgvedic people were familiar with iron and steel..

19. CHAKRABARTI, D. Iron in early Indian literature. *JRAS* 1979 (1), 22–30.

..not possible to deduce anything positive from *ṚV*-references to *ayas*; the term *ayas* may mean 'iron' or 'copper-bronze' or both ..(Radomir PLEINER concludes after his survey of *ṚV*-evidence that *ayas* served as a term for a copper alloy or metal in a broader sense; but the term, tho' generic, cd. include iron also).. *KYV* positively knew iron (*śyāmam – śyāmenāyasā*).. purely on the basis of lit. data, iron may be considered a familiar metal, at least in the Doab and Indo-Gangetic divide in c. 800 B. C.; *AV* ..59

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(XI. 3. 7.) mentions *śyāma ayas* specifically (*AV* – a later text than *YV*).. use of iron in agriculture: *ŚPB* 13. 2. 2. 16: in Gangetic valley around 800 B. C. .. terminology in diff. Vedic texts: *ṚV*: *ayas* as a generic term; *YV*: *loha*, *lohitāyas* (= copper-bronze), *śyāma* (= iron); *ŚPB* uses *ayas* for iron in all cases; *ChUp*: *kṛṣṇāyas* (= iron); Pāṇini: *ayas* (= iron).. no significant ref. to the details of iron metallurgy..

20. CHATTERJEE, S. C. Chemical theories of ancient India. *CF* 45, 1971, 41–44.

21. CHATTOPADHYAYA, Kamaladevi. L'histoire du verre. *Recontre avec l'Inde* 9–10, 1982, 12–27.

..India: glass-ornaments ref. to in *ṚV*, *KYV*, *ŚPB*, *BAU*..

22. CHOWDHURY, K. A. Plant remains from pre- and proto-historic sites and their scientific significance. *S and C* 31, 1965, 177–178.

23. CHOWDHURY, K. A. Archaeological plant remains from pre- and proto-historic periods as a source of history of sciences. *IJHS* 4 (1–2), 1969, 5–10. (Also, *SP*, Symp. on Hist. of Sc. in India, New Delhi, 1968, 21–22).

24. CHOWDHURY, K. A.; SARASWAT, K. S.; BUTH, G. M. *Ancient Agriculture and Forestry in North India.* Asia Publ. House, Bombay, 1977, xxii + 99 + illust.

..from 2000 B. C. to 50 B. C. ..

25. DASS, Ayodhya Chandra. Vaiṣṇava incarnations and biological evolution. *Bh. Vid.* 41 (3–4), 1981, 48–55.

26. DASU, T. U. S. *Veda Vijñānam or Physics in Philosophy.* Veda Samrajya Parishad, Hyderabad, 1980; xiii + 177.

..(attempt to present the spiritual experiences of the ancients in rational terms)..

27. DEVI, Sushil Malti. Irrigation in Northern India from the earliest times to 1200 A. D. *Patna Univ. Journal* 16, 1961.

..(*rahāṭa* traced back to *ṚV*-times).. see 79, 276 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. DIKSHIT, K. N. Technological development of the agricultural implements in India (from the earliest times up to about 1st century A. D.). *JUP Hist. Soc.* 18 (NS), 1–2, 1970, 89–98. (Also, *SP*, Symp. on Hist. of Sc. in India, 1968, 96–97).

..based on arch. evidence..

29. DWIVEDI, Kailash Nath. Ṛgvede vastranirmāṇam. *SP*, 5 WSC, 1981, p. 204.

..weaving implements and processes; kinds of cloth; cloth-production as economic employment; export of cloth to Babylon and Assyria..

29A. FALK, H. Zur Tierzucht im alten Indien. *IIJ* 24 (3), 1982, 169–180.

..see 79, 154 below..

29B. GAUDA, Sivanarayana. Sūrya aura brahmāṇḍa (vaijñānika samanvayātmaka dṛṣṭikoṇa). (Hindi). *Kalyāṇa* 53 (2), 1979, 20–22.

..serially..

30. GEOFFREY, Clements. Seen in the light of Vedic science, physics offers solutions to all problems. *Sunday Standard Magazine*, 25.1.1981.

31. GHOSH, Tuk-Tuk; CHAKRABARTI, D. K. Preliminary notes on the early history of rice in India. *Man and Environment* 4, 1980, 56–64.

32. GUPTA, Mrudula. Ṛgveda men sṛṣṭi ke mūla kaṇa. (Hindi). *BSSS* 2 (3–4), 1973–74, 9–12.

..*aditi* = *akṣaya ūrjā*; 8 *ādityas* = 8 *mūla kaṇa*; *mitra* = electron; *varuṇa* = proton; *aryamā* = neutron, etc. ..

32A. HEBBAR, Gopinath Sastri. The nature and concept of science in Vedic Purushartha Vidyas with special reference to the age-old Vedic science of agriculture. *Hindutva* 6 (11), 1976,, 73–81; 7 (1), 1976, 9–14; 7 (2), 1976, 25–29.

..see 78, 15 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

33. HEGDE, K. T. M. A model for understanding ancient Indian iron metallurgy. *Man* 8 (3), 416–421.

34. HEGDE, K. T. M. Early stage of metallurgy in India. *R. C. and I. A.*, TIFR, Bombay, 1973, 401–405.

35. VON HINÜBER, O. Probleme der Technikgeschichte im alten Indien. *Saeculum* 29 (3), 1978, 215–230.

..passing ref. to Vedic lit. ..

36. JAYANARAYANA. Dharmaśāstra-granthon men kṛṣi-karma kī vyavasthā. (Hindi). *VJ* 23 (1–2), 1974, 78–80.

..agriculture in Veda..

37. JAYASWAL, Vidula. *Palaeohistory of India: A Study of the prepared core technique.* Agam Kala Prakashan, New Delhi, 1978; ix+243+illust.

38. KAJALE, M. D. Ancient grains from India. *BDCRI* 34 (1–4), 1974 (1975), 55–74.

..(grains from I. V. civil. sites)..

39. KAKADE, J. R. Agriculture in ancient India. *Panjabrao Krishi Vidyapeetha Res. Journal* 2 (2), Akola, 1974, 127–131.

40. KANNIAH YOGI, G. Reference to gravitational force in the Vedas. *Sai Siddhanta* 10 (3–4), 1975, 113–116.

41. KASHIKAR, C. G. *Bhāratīya vanaspatīṁcā itihāsa.* (Marathi). Nagpur Univ., 1975; 232.

..Part I: plants and trees mentioned in Vedic lit. .. see 61 below..

42. KAW, R. K. Peeps into agriculture in ancient India. *VIJ* 9 (1), 164–178.

..diff. theories re date and appearance of agriculture in India.. Harappa civil. ..

43. KOLOSIMO, Peter. *Timeless Earth.* Garnstone Press Ltd., London, 1973; 270.

..(English transl. by Paul STEVENSON).. Vedic evidence..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

44. KRISHNA KUMAR. Bhāratīya jīvanapaddhati men vanaspatiyon kā dhārmika mahattva. (Hindi). *Naimiṣīyam* 1 (1), 1980, 33–53.

..Vedic ref.: *TS* 3.4.8.4; *Baudh DS* 2.3.25; *Śaṅkh GS – Par* 4.10; etc. ..

45. LALLANJI GOPAL. Antiquity of iron in India. *Uttar Bharati* 9 (3), 71–86. (Also, *JAHRS* 28).

46. LALLANJI GOPAL. *Aspects of History of Agriculture in Ancient India*. Bharati Prakashan, Varanasi, 1980; viii + 185.

..3. "Ownership of agricultural land" (42–89): some evidence wh. points to the existence of private ownership of cultivated land even in the Vedic period; 4. "Use of manure" (90–113): words for manure in Veda (*kārīṣa*, *śakṛt*, *śakan*, *śāka*, *śaka*, etc.).. *ūṣara* in Pāṇini; crops mentioned in Pāṇini..

46A. MAHDIHASSAN, H. The earliest distillation units in Indo-Pakistan. *Pak. Arch.* 8, 1972, 159–168.

....suggests that certain pottery types wh. are by no means rare in Indian peninsula from c. 2000 B.C. may be regarded as the precursors of the still-head of the Gandhara type stills.. see 6 above..

47. MAHER, J. Peter. A linguistic-botanical problem: the oak and the fir. *JIES* 6, 1978, 225–229.

..refers to the debate bet. WHITNEY and MAX MÜLLER on the reasons for the shift of the names of fir and oak, and suggests the possibility of cultural influences..

48. MAJUMDAR, G. P. Vedic plants. *B. C. Law Vol.*: *Part I*, 1945, 645–668.

49. MARGABANDHU, C. Technology of transport vehicles in early India. *R. C. and I. A.*, TIFR, Bombay, 1973, 182–189.

50. MASICA, Colin A. "Aryan" and "non-Aryan" elements in North Indian agriculture. *Proc. Conf. on Aryan and non-Aryan in India*, Univ. of Michigan, 1975.

51. MEHRA, K. L. History of Masura-pulse in India and its cultural significance. *VIJ* 10 (1–2), 1972, 131–139.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ref. to in several Vedic texts (*VS*, *TB*, *BAU*).. (discovered in Navdatoli excavations)..

52. MEHRA, K. L. History of Mudga-pulse in India and its cultural significance. *VIJ* 13 (1–2), 1975, 190–197.

..*mudga* mentioned in *VS* (18.12); *Śāṅ Ār.* (12.8), *Aṣṭādhyāyī* (4.4.25), *PārGS* (1.15.4), *BaudhGS* (1000–300 B.C.).. excavations at Navdatoli Maheshwar (chalcolithic : 1500–1200 B.C.) revealed seeds of *mudga*.. botanical evidence suggests that the original home of *mudga* is India where it was first domesticated..

53. MISHRA, Mangilal. Vaidikā yugīnā kṛṣivyavasthā. (Hindi). *VJ* 31 (12), 1983, 36–38.

54. MURTHY, S. R. N. The earth science studies in Sanskrit. *MO* 6–7, 1972–75, 63–75; 12, 1979, 27–37.

..*Pṛthvīsūkta*, *Nāsadīyasūkta*.. Vedic theory of earth holds good in its broad outlook.. (gold known to Vedic people; date of commencement of mining and metallurgy in India is uncertain; *vajra* = diamond?)..

55. MURTHY, S. R. N. Varāhamihira's contribution to the Vedic theory of the earth. *Ind. Taur.* 6, 1978, 193–218. (Also, *SP*, 3 WSC, Paris, 1977, p. 4–5).

..studies Vedic references from the pt. of view of a modern geologist..

56. MYLIUS, Klaus. Die Entwicklung der Eisen- und Stahlindustrie in Indien (Bharat). *WZU Halle* 11 (2), 113–140.

57. NEOGI, Panchanan. *Copper in ancient India*. Janaki Prakashan, Patna, 1979; 77 + pl.

58. OJHA, A. P. Blacksmiths in ancient and early medieval India. 40 *PIHC*, 1981, 159–162.

..*karmāra* (in *ṚV*) does not mean blacksmith, because iron was not known then; it means metal-worker in general.. evidence re use of iron is available in later Vedic lit. (*AV* IX.5.4; X.6.2,3; XI.3.7; *TS* 5.25; *VS* 18.13; *MS* IV.2.9; *ŚPB* V.4.1.2; XIII.2.2.16; *ChUp* IV.17.7; VI.1.5; *Mait Up* III.3).. antiquity of iron (archaeologically) – 11th cent. B.C. .. in later Vedic lit., *karmāra* and *takṣaṇa* = ironsmith.. social status of blackmiths, quite imp.; included among *ratnins*.. degradation in their status began in post-Maurya period..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

77.66]

59. PANDEYA, Lalta Prasad. Prācīna bhārata men siṁcāī vyavasthā kā vikāsa. (Hindi). *Śodhapatrikā* 1970–71, Gorakhpur, 174–187.

..irrigation in I. V. civil. and Vedic age..

60. PANDEYA, Lalta Prasad. Development of horticulture in the Vedic age. *JGJKSV* 34 (1–2), 1978, 19–34.

..Vedic seers personified plants, herbs, etc. seeing *cetanāśakti* in them.. sacrificial, medicinal, and magic purposes of *vanaspati*.. see 16A above..

61. PARANDEKAR, S. A. Bhāratīya vanaspatīṁcā itihāsa. (Marathi). *Navabhārata* 29 (6), 1976, 74–82.

..rev. article on 41 above..

61A. PRASAD, Dharmendra. The microlithians. *India Cultures Quarterly* 35 (2), 1980, 25–36.

..see 78. 28 below.. India is the home of barley and rice; cultivation of rice in India must have started at least as early as 15000 B.C. .. metal was in use in India during the Vedic era..

62. PRATAP, B. A technological study of terracotta figurines in India before the emergence of the Mound. *JOIB* 22 (3), 1973, 378–393.

63. PUHVEL, J. The Indo-European and Indo-Aryan plough: a linguistic study of technological diffusion. *Technology and Culture* 5, 1964, 176–190.

64. RANDHWA, M. S. *History of Agriculture in India. Vol. I: Beginning to 12th Century.* ICAR, New Delhi, 1980; xxxv+541+204 fig.

..see 4 above..

65. RANGANATHANANDA, Swami. *The Science of Human Energy Resources.* IIPA, New Delhi, 1979; 32.

..draws heavily on *Up.* and *BG*..

66. RAU, Wilhelm. *Weben und Flechten im vedischen Indien.*

..see *VBD* III. 74. 40.. based on material from *Sam.* and *Br.*: raw materials; elaboration; spinning; weaving; names of parts of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dress; knitting.. [many terms in early philosophy, e.g., *guṇa*, *tarka*, *nidāna*, *bandhu*, and more so in scientific works, e.g., *grantha*, *sūtra*, *tantra*, *nibandha*, *prabandha*, etc., derived from early textile technology]..

Rev.: Ivo FIŠER, *AO* 36, 511–12; F. B. J. KUIPER, *IIJ* 14, 88–89; L. S. LESHNIK, *OLZ* 71, 292–93; E. SLUSZKIEWICZ, *RO* 37, 106–09.

67. RAU, Wilhelm. *Metalle und Metallgeräte im vedischen Indien.* Abh. der Akad. der Wiss. und Lit., Mainz, Geistes- und soz. Kl., 1973 (No. 8), 1974; 70.

..based on *Saṁ.*, *Br.*, *Ār.* .. metal-names; smith's handicraft; useful metal vessels; *vajra*.. problem of *ayas* and *loha*: acc. to author, *loha* and *lohitāyasa*$_6$= copper; *ayas* = Nutzmetall Kupfer or Nutzmetall; he tries to establish the identity bet. *ayas* and *loha* (*TB* III. 9. 6. 5; *ŚPB* 13. 2. 10. 3).. acc. to author, *vajra* referred to a barbed harpoon used not as much for hunting as for fighting; it was not a throwing club; it had a wooden handle and the rest was made of copper; some more archaic forms of *vajra* were made of bone.. see 79.496, 471, 498 below..

Rev.: O. VON HINUBER, *ZDMG* 127 (1), 153–54; H. KRICK, *WZKSA* 19, 213; K. MYLIUS, *OLZ* 73, 187–89; L. A. SCHWARZSCHILD, *IIJ* 19, 152–53.

68. RAY, A.; CHAKRABARTI, D. K. Studies in ancient Indian technology and production: a review. *JESHO* 18 (2), 1975, 219–232.

69. RAY, Rai Umapath. *Metals in Ancient India.* DD, Gorakhpur Univ., 1969.

..from the earliest times to the beginning of the Christian era..

69A. RAY, Rai Umapath. Silver in Vedic period. *JGJKSV* 28 (1-2), 1972, 539–547.

..solitary ref. to *rajata* in *ṚV* VIII. 25. 22; *AV* used the word *arjuna* for silver.. monetary use of silver in the later Vedic period..

70. ROY, Brajadeo Prasad. Cultivation of wheat and barley during the later Vedic period. *JBRS* 62, 1976 (1981), 36–38.

..Indians acquainted with barley since the neolithic period, but its cultivation was started in the Indus valley; the Aryans used it in their homeland, and they spread its cultivation to the Gangetic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

77.74]

valley.. wheat known to Indo-Iranians but not to IEs (before their dispersal); I-Ir. : *godhūma* in Veda and *gandum* or *gantum* in *Avesta*; in *ṚV*, no mention of wheat, but *godhūma* frequently mentioned in later *Saṁ*. and *Br*. .. *yava* in Vedic lit. ..

71. ROY, Brajadeo Prasad. Cultivation of paddy in pre-Buddhist India. *JGJKSV* 32 (1–4), 1976, 343–351.

..arch. evidence shows that the cultivation of rice was practised in Western India ever since the Chalcolithic period (2000–1500 B.C.).. the terms *dhānyabīja* and *kṣīrapāka odana* occurring in *ṚV* indicate existence of rice in *ṚV*-period; *vrīhi* ref. to in later *Saṁ*., *Br*., *Ār*., *Up*. .. Yamunā-Gaṅgā valley was a rice-growing zone.. paddy (*vrīhi*) and *yava* were essential food-grains of Vedic Aryans; *YV-Saṁ*. refers to diff. varieties of paddy..

71A. SAGAR, Poonam. Agriculture in the Vedic period.

..see 72.30 above..

72. SAHAY, S. N. Textile industry in ancient India. *JBRS* 59, 1973, 115–131.

..use of cotton traced back to Har. culture; evidence of cotton cloth of plain weaving in Har.; also of practice of spinning and weaving and dyeing; no evidence in I. V. civil. of silk or wool.. Vedic period : specialisation in industry had already begun; ref. to weaving in *ṚV*; extensive use of woven garments; in *Br*.-period : development of the industry; terms relating to it frequently used, e.g. *tantu*, *anuchāda*, *veman*, *mayūkha*, etc.; wool, linen, silk, cotton commonly used in *Br*.-period..

73. SAHI, M. D. N. Origin of iron metallurgy in India. 41 *PIHC*, 1980, 104–111.

..iron metallurgy invented in India independently as an off-shoot of copper metallurgy, particularly in the regions of Maluk and Banas cultures; by about the early decades of the 13th cent. B.C., iron smelting was definitely known in India on a big scale..

74. SIMHA, Krishnapal. Bhāratīya vimānādi yānakalā kā ādhāra veda. (Hindi). *Dayānanda-Saṁdeśa* 5 (11), 1978, 27–34.

..(telescope : *ṚV* V.40.5–6).. *vimāna* or its synonym in Veda : *ṚV* I.88.2; III.26.7; VII.87.6; X.95.17; 123.1; II.40.30; *YV* 18.66; 7.16; *Kāṇva-Saṁ*. VII.7.1; *MS* 4.9.11; *KātŚS* 18.3.25.. *anaśvaratha* (*ṚV* IV.36.1)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

75. SANKALIA, H. D. *Some Aspects of Prehistoric Technology in India.* Hist. of Sciences in India Publ., Monograph 4, Indian National Science Acad., New Delhi, 1970; VI + 69.

..I Prehist.: prior to 3000 B.C.; II Protohist.: 3000–500 B.C.. (Har. engraving and bead-making)..

Rev.: Jean S. AIGNER. *AA* 74, 1524; H. C. BHARDWAJ, *IHR* 1, 112–13; B. C. DUTTA, *Anthropos* 67, 952.

76. SARPOTDAR, M.; SUBBARAYAPPA, B. V. Gold in Vedic society. *Indica* 19 (1), 1982, 7–16.

..all ref. to gold in Vedic lit. collected..

77. SCHLINGLOFF, Dieter. Cotton-manufacture in ancient India. *JESHO* 17 (1), 1974, 81–90 + fig.

78. SHARMA, P. V. Plants in the works of the three sages of Sanskrit grammar. *Bull IIHM* 7 (1–2), Hyderabad, 1977.

79. SHARMA, P. V. *Fruits and Vegetables in Ancient India.* Chowkhamba Orientalia, Varanasi, 1979; xxvi + 188.

..Vedic references.. Index..

80. SINGH, A. N.; SINGH, R. S. Basis of the nomenclature and ancient Indo-foreign relations reflected in the lotus plant-parts 'śālūka' and 'bisa'. *SP*, 5 WSC, 1981, p. 208.

..lotus and Nympaea/waterlily plants were cultivated by the I. V. people for whom various parts of the lotus and waterlily formed staple edibles; the names *śālūka* and *bisa* suggest origin in the far ancient Egypto-Western Asian and pre-Aryan Iranian regions and traditions..

81. SINGH, A. N.; PATHAK, S. K.; SINGH, R. S. Non-plant Vedic epithets in the Sanskrit nomenclature of Indian economic plants with particular reference to "Kusumbha Carthamus". *SP*, 31 AIOC, Jaipur, 1982, p. 523.

82. SINGH, Balajeeta. Ṛgveda and relativity. *Astrological Magazine* 58 (1), Bangalore, pp. 34, 37.

..see 4.8 above..

83. SINGH, B. N. Guggulu-śāka of Kaiyadeva Nighaṇṭu. *SP*, 5 WSC, 1981, 208–209.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*Guggulu* (Bdellium) seems to have been known and used since the pre-Vedic period..

84. SINGH, R. S. Botanical identity and critical appraisal of the Vedic plant *jartila*. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 8–9.

..*jartila* was an oil-seed plant species, but different from real *til* species; it was not wild sesamum as suggested by *Vedic Index*..

85. SINGH, R. S.; VYAS, V. D. The perfume plant *kiśara* (Pāṇini IV. 4. 53). *SP*, 5 WSC, 1981, p. 210.

..*k*. seems to be the ancient link of the popular *keśara* (saffron) having its original basis in the ancient Asia Minor/Caucasian region..

86. SRINIVASAN, T. M. Measurement of rainfall in ancient India. *IJHS* 11 (2), 1976, 148–157.

..(Harappans aware of the seasonal rainfall and flooding of Indus) ..Pāṇini (II. 4. 32) ref. to *varṣapramāṇa*..

86A. SRINIVASA RAO, H. Short history of our knowledge of the Indian fauna through the ages. *SP*, Symp. on the Hist. of Sciences in India, New Delhi, 1968, 68–69.

87. SWAMY, B. G. L. Sources for a history of plant sciences in India. *IJHS* 8, 1973, 61–98.

88. THAKUR, Jai Narain. Lac industry in Bihar. *JBRS* 60, 1974, 57–68.

..*lākṣā* so called because *lakṣas* (lakhs) of larvae swarm out of a single lac encrustation.. ref. to *Lākṣā-sūkta* (*AV* V. 5); *Kauśika-sūtra* 28. 14 describes the practice of a decoction of *lākṣā* in milk being drunk by the patient to the accompaniment of *lākṣā-mantras*; Keśava describes it as *śastrābhighāte bhaiṣajyam*; acc. to Dārila, it is cure fot wounds in general..

89. THATTE, R. P. Saṁskṛta vāṅmaya āṇi aṇuśāstra. (Marathi). *SP*, Seminar on Science and Technology in Hindu Tradition, Thana, 1982.

..*ṛta* = electron; *satya* = proton..

90. TRIPATHI, Vibha. Introduction of iron in India: a chronological perspective. *R. C. and I. A.*, TIFR, Bombay, 1973, 272–278.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

91. VASISTHA, Ram Saran. Veda men vidyut vijñāna. (Hindi). *Vedavāṇī* 25 (3), 1973, 27–28.

92. VEERASAMI, V. Agriculture in the Vedic and Cankam periods. *JTS* 8, Madras, 1975, 33–39.

93. VENKATISUBRAMONIA IYER, S. (ed.). *Technical Literature in Sanskrit.* Dept. of Sk., Univ. of Kerala, 1978; iii+181.

..(Proceedings of a Seminar).. astronomy; medicine; architecture; horticulture; linguistics; cosmetics; etc. ..

Rev.: A. A. R., *ALB* 43 (suppl.) 12–13; V. G. RAHURKAR, *ABORI* 62, 321–23.

94. VISHNU-MITTRE. Origin and history of agriculture in the Indian subcontinent. *Journal of Human Evolution* 7, 1978, 31–36.

95. WOJTILLA, Gy. Indian precious stones in the ancient East and West. *AO Hung* 27 (2), 1973, 211–214.

..I. V. and Vedic evidence.. no general expression definitely equivalent to precious stone in Vedic time; *maṇi* = precious stone occurs first in Pāṇini VI, 3. 195.. in ancient times, magical functions assigned to precious stones..

96. WOJTILLA, Gy. Some problems of the Sanskrit terminology of agriculture. *SP*, 4 WSC, 1979, 168–169.

97. WOJTILLA, Gy. A list of technical implements used in agriculture in ancient and early medieval India. *AoF* 7, 1980, 189–195.

..from Sk. lit. including Veda..

98. ZIDE, Arlene R. K.; ZIDE, Norman H. Proto-Munda cultural vocabulary: evidence for early agriculture. *Proc. I Intern. Conf. on Austroasiatic Linguistics*, Vol. 2, Univ. Press of Hawaii, Honolulu, 1976, 1295–1334.

78. MISCELLANEOUS: GENERAL STUDY.

1. BHARATIYA, Bhavanilal. Bhārata kā śāstrīya sāhitya. (Hindi). *Vedavāṇī* 34 (12), 1982, 9–15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

78.9]

2. BHARTIYA, Kanti Kishor. *Veda aura khādī.* (Hindi). Gramodyoga Mandal, Kanpur, 1977; 26.

..[ref. SATAVALEKAR, "Veda men carakhā", Aundh, 1922: *ṚV* X.53.6; 130.1].. the word *khādi* in *ṚV*.. *vāsas* (*AV* II.13.5); women and production of cloth (*YV* 20.41; *AV* X.7.42; XIV.2.51).. use of *sīsa* (lead) and other metals in the production of cloth (*YV* 19.80)..

3. BISWAS, A. K. *Science in India.* Firma KLM, Calcutta, 1969; ix+154.

..analyses the develop. of diff. branches of science in a socio-political context.. first two chh.: growth of Indian science (particularly medicine, mathematics, astronomy, chemistry, metallurgy) from early times up to 8th cent. A. D. ..

Rev.: A. RICOTTI, *EW* 21 (3-4), 407.

4. BOSE, D. M. et al (ed.). *A Concise History of Science in India.*

..see *VBD* III.78.6..

Rev.: Richard J. COHEN, *JAOS* 96 (3), 470; A. D'COSTA, *Indica* 9 (2), 115-16; S. L. GHOSH, *Indian Horizons* 21 (2-3), 149-51; A. RAHMAN, *IHR* 1 (1), 199-201; K. V. SARMA, *VIJ* 10, 171-72; S. B. SUNDARAM, *BITCM* 1972, 243-44.

5. CHADDA, Kuladip. Ūrjā kā mūla srota. (Hindi). *Vedavāṇī* 30 (3), 1978, 8-13.

..based on Vedic evidence.. energy = *agni*..

6. CHADDA, Kuladip. 'Sūryā' ke vivāha kā vaijñānika mahattva. (Hindi). *VJ* 27 (5), 1978, 9-13.

7. CHATTERJEE, Syamadas. India's contribution to science through the ages. *BRMIC* 24 (3), 1973, 92-103.

..Vedic period: *ṛta*; *pañca bhūtas*; lunar zodiac; number up to ten raised to twelve (*YV*); *Śulbasūtra*; human body analysed; internal structure of plants; iron..

8. CHATTOPADHYAYA, D. P. *Science and Society in Ancient India.* 1977; 441.

9. DESHPANDE, G. T. Vedātīla jñāna āṇi vijñāna, (Marathi). *VSMV* 1977, 1978, 1-29.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*jñāna* = *ātmavidyā*; *vijñāna* = *sṛṣṭividyā*..

10. DESHPANDE, M. N. Archaeological sources for the reconstruction of the history of sciences of India. *IJHS* 6 (1), 1971, 1–22.

11. GANGADATTA SASTRI. Vedon men vijñāna. (Hindi). *SP*, 29 AIOC, Poona, 36–37.

12. GAUDA, Veniram Sarma. *Vedavijñānamīmāṁsā*. Chowkhamba, Varanasi.

13. GOYAL, S. C. Science in Vedas. *SVUOJ* 19, 1976, 101–107; 20, 1977, 103–110.

..our universe; its age; cosmic rays in interstellar space (*vāyu*-group, *marīci*-group, *paśu*-group, *marut*-group, *ṛbhu*-group, *apsaras*-group); cosmic dust; principles of acoustics..

14. GUPTA, Mrudula. *Vaidika sāhitya men vaijñānika satya*. (Hindi). DD, Rajasthan Univ., Jaipur, 1971.

15. HEBBAR, Gopinath Sastri. The nature and concept of science in Vedic Purushartha Vidyas with special reference to the age-old Vedic science of agriculture.

..see 77.32A above..

16. HUJA, B. K. Paryāvaraṇa pradūṣaṇa ke nidāna men agnihotra kā sthāna. (Hindi). *Vedavāṇī* 35 (7), 1983, 4–8.

17. JAGGI, O. P. *History of Science and Technology in India*. Atma Ram and Sons, Delhi, 1973; Vol. III: Folk Medicine; Vol. IV: Indian System of Medicine; Vol. V: Yogic and Tantric Medicine.

..continuation of *VBD* III.78.17..

18. JHA, Udayakant. Yajñopavītasūtrasya vaijñānikaṁ mahattvam. *SP*, 31 AIOC, Jaipur, 1982, 541–542.

19. KHOLE, G. S. Bhāratīya prācīna vimānavidyā. (Marathi). *Phatak Guruji Smaraṇika*, Poona, 1979, 32–35.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

20. KRAMRICH, Stella. Natural science and technology in relation to cultural patterns and social practices in India. (in) *Philosophy and Culture: East and West* (ed. Charles A. MOORE), Univ. of Hawaii Press, 1962, 156–171.

..Vedic sources of mathematics, medicine.. Ṛgvedic myth of Ṛbhus discussed in details..

20A. KULKARNI, R. P. Development in the brick making industry in India from prehistoric to medieval period. *SP*, 27 AIOC, Kurukshetra, 1974, 330–331.

..(ref. to bricks used in Vedic ritual)..

21. MANSHARAMANI, D. M. *Upanishads. The Highest Scientific Truth Series.* Jaipur, 1979.

..(cyclostyled copy).. see 22.121 above.. Book I: The theory of relativity. Vol. I: Desh-Kāla-Vastu-Aṇḍas or Time-Physical-continuums..

22. MATE, M. S. Prācīna bhāratātīla jalasthāpatya. (Marathi). *VSMV* 1979, 1980, 201–210.

..ref. to I. V. civil..

23. MEHTA, D. D. *Positive Sciences in the Vedas.* Arnold Heinemann, New Delhi, 1974; 269.

24. MURTHY, S. R. N. The early science studies in Sanskrit. *MO* 6–8, 1972–75, 63–75.

24A. NOWOTNY, Karl Anton. *Beiträge zur Geschichte des Weltbildes: Farben und Weltrichtungen.* Wiener Beiträge zur Kulturgeschichte und Linguistik, Bd. 17, F. Berger, Horn, 1969–70; 263+illust.

25. PANDEY, Nagendra. Digdeśakālajñānasya paramparā. *Viśva-Saṁskṛtam* 11 (1–4), 1973–74, 65–67.

..from Vedic period onwards; helped determining proper time and place for Vedic sacrifice..

26. PANDEY, Nagendra. Vaidikavāṅmaye digjñānaṃ. *SS* 32 (3–4), 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

27. PANT, M. B. *Vijñānamaya veda: pradarśanī*. Santakripa Prakashan, Poona, 1980; 16.

28. PRASAD, Dharmendra. The microlithians. *India Cultures Quarterly* 35 (2), 1980, 25–36.

..not even a single instance reported (by Father ELWIN) of tribals using stone blades and burins.. a tendency seen to underestimate the antiquity of Indian agriculture; India is the home of barley and rice; cultivation of rice in India must have started at least as early as 15000 B. C.; metal was in use during the Vedic era.. in fact, the foundations of Indian rural societies were laid down soon after the end of Paleolithic Period in 8000 B. C. .. a civilization of wood, leaf, and earth is native in India.. see 77. 61A above..

29. RAJAVIRA SASTRI. Kyā vedon men pṛthvī sthira mānī hai? (Hindi). *Dayānanda-Sandeśa* 8 (9), 1980, 4–12.

..(apropos of Surendra Kumar SHARMA, "Vedon men vijñāna", Saritā, Jan. 1980)..

30. RAMANARAYANADAS. Prācīnabhārate keṣāṁcid yantrāṇāṁ varṇanam. *SS* 29 (1), 1974.

31. RAMANATHAN, N. S. Advaita and modern science. *BJ* 29 (16), March 1983, 17–24.

32. RANACHODADAS. Sūryase sṛṣṭikā vaidika vijñāna. (Hindi). *Kalyāṇa* 53 (1), 1979, 241–244.

33. RAU, Wilhelm. The burning glass in ancient India. *SP*, 4 WSC, 1979, p. 42 and 167–168.

..Yāska (*Nir.* 7. 23) knew the optical qualities of a burning lens (more probably of crystal than of glass); concave mirrors made of polished metal used for producing fire – known to Yāska..

34. SANKALIA, H. D. Hand-axe industry in the Punjab. (in) *Perspective in Palaeontology* (*Prof. D. Sen Fel. Vol.*), 1974, 213–220.

35. SASTRI, Ramesh Chandra. Kyā veda jñāna-vijñānake grantha nahīn hai? (Hindi). *SP*, 29 AIOC, Poona, 1978, 34–35.

36. SATYAKAMA. Vaidika vicāradhārā kā vaijñānika sāra. (Hindi). *Vaijñānika*, July–Sept. 1978, 49–54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 2]

37. SATYAVRATA, Siddhantalankar. *Vaidika vicāradhārā kā vaijñānika ādhāra.* (Hindi). Govindram Hasanand, Delhi, 1975; 396.

..scientific basis of Vedic thought..

38. SASTRI, V. N. *Sciences in the Vedas.* Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1970; 231.

39. SHUKLA, Niranjana Chandra Sankar. Sarvavijñānagurur bhāratam. *Surabhāratī* 15, 1977, 33–36.

40. SIVA SANKARA. Vaidika-vijñāna. (Hindi). *Vedavāṇī* 33 (1), 1980, 48–60.

41. STAAL, Frits. Ritual, grammar, and the origins of science in India. *JIP* 10 (1), 1982.

42. THATTE, R. P. Vedic vijñāna and its comprehension to the modern scientist. *SP*, 31 AIOC, Jaipur, 1982, 66–67.

..(interpretation by Madhusudan OZA as the guide)..

43. TRIPATHY, K. C. *Lithic Industries in India.* Leeladevi Publications, Delhi, 1980; 187.

44. VARADACHARYA, K. S. Prācīnabhāratīyānāṁ vijñāna-kauśalam. *MO* 10, 1977.

45. VENKATESHWAR RAO, I. Saṁskṛtavāṅmaye paramāṇu-yugavijñānam. *Saṁvid* 12 (4), 1976, 15–22.

XVI. STUDY OF WORDS

79. STUDY OF WORDS.

1. ABAEV, V. I. Contribution à l'histoire des mots. *É. Benveniste Fel. Vol.*, 1975, 1–11.

..Old Iranian *hauma-* and the Eurasian name of hop..

2. ABHAYADEVA. Veda śabda kā artha aura pratīkatva tathā vedatraya kī mānyatā. (Hindi). *GKP*, 1971, p. 372.

...60

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

3. ABHAYADEVA. Vaidika sāhitya kī eka mahattvapūrṇa paribhāṣā: 'idaṁ sarvam'. (Hindi). *Savitā* 30 (3), 1977, 55–57.

4. ABHAYADEVA; PANCHOLI, Badriprasad. 'Suparṇa'. saṁdarbhavicāra. (Hindi). *Savitā* 26 (2), 1973, 29–104.

..discussion of most of the Vedic passages (144 in no.) where the word *suparṇa* occurs..

5. ACHARYA, Mrityunjaya. A note on some *uṇādi*-words. *SP*, 28 AIOC, Dharwar, 1976, p. 143.

..words in *Uṇādisūtras*, meanings of wh. vary in Vedic and classical literatures.. discusses about 20 such words: *adri*, *anna*, *ayas*, *arka*, etc..

6. AIRI, Raghunath. Sapta-svasā. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 16–17.

..in *ṚV* VI. 61. 10, Sarasvatī is said to be *saptasvasā*, also *saptadhātu*; she is further ref. to as the 'seventh', *saptath* (VII. 36. 6), i. e. "one of the seven rivers"; S. is sometimes mentioned separately from the *sapta sindhavaḥ*; no incongruity in these references, because S. is connected with two systems of 'seven' rivers – with the older system, she has sisterly relation, while she is one of the newer ones (*ṚV* X. 75. 5)..

7. AL-GEORGE, S.; ROȘU, A. Indriya et le sacrifice des prāṇa.

..see 54. 6 above..

8. ALI, Mohammed. Etymology of āglāgṛdha. *Indol. Stud.* 2 (1), Delhi Univ., 1973, 11–12.

..(see *VBD* III. 79. 11).. occurs in *Gopatha Br* I. 2. 21; derived from *āglāhata* (= a Brāhmaṇa who has dedicated his life to singing and dancing) (*āglā*: *ā-gṛ* = to sing); *āglāgṛdha* = one who is greedy of singing..

9. ALI, Mohammed. 'Ajñāna' śabda ke nirvacana para eka dṛṣṭi. (Hindi). *Prācya-Prajñā* 9, Aligarh, 1977, 67–69.

..*ajñāna* – *agnoia* (Gk.) – *ignōrà-tio* (Lat.) – *nādānī* (Persian): these four words have originated from one mother-language..

10. ALLEN, W. S. [Correspondence of Sk. *kṣ* to Gk.. *KT*]. *TPS* 1973, 1974, 98–126.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..'Ruki' and related matters : a reappraisal..

11. AMARASIMHA. Vaidika *śaryaṇāvat* – eka vivecana. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 62–64.

..(acc. to Sāyaṇa : S. = a lake at Kurukṣetra).. other meanings suggested – DAYANANDA : heaven, sky; KAPALI SASTRI : an utensil for Soma; Skandasvāmin : mountain; MAX MÜLLER, MACDONELL-KEITH : support Sāyaṇa; LUDWIG : name of the river Sarasvatī.. Sāyaṇa's interpret. is not at all acceptable..

12. ANCILLOTTI, A. Un antico nome del ferro nel vicino oriente. *Acme* 28 (1–2), 1975, 27–48.

..ai. *parśu*..

13. APPA RAO, K. V. N. Etymologies of *titau* and *śūrpa*. *SP*, 28 AIOC, Dharwar, 1976, 132–133.

..*titau* is sanskritised Prakrit word; original Sk. word for *titau* is *sita-pū*..*śūrpa* – *sūra-pu*..

14. APTE, K. V. Prākṛta śabdācā artha. (Marathi). *Marathi Saṁśodhana-patrikā* 24 (2), 1977, 141–146.

..suggests the following derivation : *pra* (much) + *ā* (changed; differentiated) + *kṛ*.. Prākṛta implies much differentiation from Sk. ..

15. ARUN KUMAR. 'Ayas' and related words : their meaning and bearing on the equation of the Vedic civilisation with the protohistoric cultures of India. *SP*, 27 AIOC, Kurukshetra, 1974, 210–211.

..(1) standing alone, *ayas* in Vedic lit. always denotes copper; (2) in *AV* and *YV*, words *loha*, *lohāyas*/*lohitāyas*, *śyāma*/*śyāmāyas* occur for the first time; *ayas* and *trapu* (tin) occur side by side in *YV*; *loha*-/*lohita*-, *śyāma* – *ayas* = tin-bronzed and unalloyed copper; (3) *kṛṣṇāyas* in *Up*. (*Jaimini Up Br* 3.4.3.3) = iron.. (cf. *pīta-loha* = yellow copper).. Vedic lit. is a product of the copper age.. (acc. to author; *ṚV* is pre-Harappan; Har. in post-*ṚV*)..

16. ARYA, Kusumalata. Veda men 'samāja' śabda kī udbhāvanā. (Hindi). *AAIHSR* 5, Jaipur, 1977, 106–109.

..*sam* + *aj* = 'move in unison'; *grāma*, *samiti*, *sabhā*, etc. as synonyms of *samāja*.. man as a *grāmyapaśu* (with horse, cow, sheep, *aja*) in *ŚPB*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

17. AUFRECHT, Th. Explanation of Vedic words. *ĪA* 1, 1971, 56–57.

..(English transl. of *ZDMG* 24, 205–06; reprint)..

18. BADER, F. Vocabulaire et idéologie tripartite des Indo-Européens : Le racine **swer-* " veiller sur " en grec. *BSL* 66 (1), 1972, 139–211.

..ref. to Vedic Indra and epic Arjuna.. *svavṛṣṭi-*, *svavṛj-* used in connection with Indra.. see 19 below..

19. BADER, F. De " protéger " a " razzier " au néolithique indo-européen : phraséologie, étymologies, civilisation. *BSL* 73 (1), 1978, 103–219.

..studies root *pā-* in Veda (rel., military, pastoral meanings).. **swer* - Sk. *vṛtra* - *varman* - *vartra*; *varūtha* - *varūtar*; *vardhanam*.. see 18 above..

20. BAHULKAR, Shrikant. On the interpretation of the word *vībarham* in the Kauśika Sūtra. *GJV*, VSM, Poona, 1982, 1-5. (Also, *SP*, 28 AIOC, Dharwar, 1976, 31–32).

..occurs in *Kauś S* 27.27–28 (on *AV* II.33).. *vībarham* (noun) = ' the tearing off ', ' the driving out ' (of the *yakṣma*); it is not an absolutive to *vivṛhati*..

21. BAILEY, H. W. *Zoroastrian Problems in the Ninth-Century Books*. Clarendon Press (Ratanbai Katrak Lectures), Oxford, 1971; lii + 245.

..(reprint of 1943).. considers (among others) *ṛta*, *pṛkṣa*, *aramati*, etc...

22. BAILEY, H. W. Hyaona-.

..see *VBD* III.79.35.. (1) Vedic *syoná-*; (2) *ṚV* I.174.7: *duryoṇe*.. *mṛdhi* to be emended to *duryoṇe...mṛdi* (cf. *munmaya gṛha* – VII.89.1); (3) *ṚV sisṇav*..

23. BAILEY, H. W. Indo-Iranian problems. *Raghuvira Comm. Vol.*, Śatapiṭaka 96, 1973, 15–19.

...*ádhrigu*..

24. BAILEY, H. W. [Indo-Aryan origin for the toponym Sind]. *BSOAS* 36 (3), 1973, p. 562.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.30]

..see 26 below..

25. BAILEY, H. W. Cakorakam. *Sluszkiewicz Fel. Vol.*, 1974, 35–37.

..etymology of two words signifying 'bowl, dish'..

26. BAILEY, H. W. Indian *Síndhu-*, Iranian *Hindu-*. *BSOAS* 38 (3), 1975, 610–611.

..see 24 above.. (ref. comments 13–14 on B.'s lecture published in *Mithraic Studies* I, 1975).. [*sindhu* from the root *syand* 'to flow' or from the root *sidh* 'to repel' "boundary"].. words for river from either 'to flow' or 'enclosing banks'; *sindhu* = *samudra*; therefore, 'enclosed banks' is preferable.. *sindhu* from the root *sedh* : *sidh* 'to be raised' (cf. *utsedha* = elevation, *ŚPB* 13.2.2.9); *sindhu* = high enclosure; mass of water enclosed.. Old Ir. (Avestan) *hindu*, in the mountain-name *Ushəndava*, may be interpreted as 'with up-soaring height'.. *sapta sindhavaḥ* (*hapta hindu*) may have meant originally 'the seven high places' (idea borrowed from the Indus people by Proto-Aryans).. (there is a Sumerian phrase *bàd imin*, meaning the "seven enclosed places", used for a land to the east)..

27. BAILEY, H. W. Indo-European *su̯er-* 'to colour with a dark colour'. *L. R. Palmer Fel. Vol.*, Innsbruck, 1976, 29–31.

28. BALASUBRAHMANYAM, M. D. Vedic *śriyase* and Pāṇini 3.4.9. *VIJ* 10 (1–2), 1972, 7–10.

..(cf. *VBD* III.79.41).. distinguishes paroxytone from the barytone..

29. BALASUBRAHMANYAM, M. D. A note on Vedic *gamadhye*. *VIJ* 13 (1–2), 1975, 12–16. (Also, 27 *PAIOC*, 1976, 209–213; *SP*, 27 AIOC, Kurukshetra, 1974, p. 48).

..Pāṇ. III.4.9 and *adhyai* infinitives.. *gamadhye* occurs only once, viz., in *TS* I.3.6.2, where it is paroxytonic; *gám-adhyai* (*ṚV*) → *gam-ádhye* (*TS*); this latter is unknown to Pāṇini..

30. BALASUBRAHMANYAM, M. D. Vedic *starya-* and Pāṇini 3.1.123. 26 *PAIOC*, 1975, 131–135.

..cf. *VBD* III.79.45.. (1) P. has minutely observed the linguistic peculiarities of several Vedic texts; (2) P.'s commentators do not provide apt Vedic illustrations for his rules; (3) it may be legitimate to dissolve the sandhi *staryādhvarya* in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

P. 3. 1. 123 as *starya* + *adhvaryava*; P. may have been acquainted with *ŚPB*-text..

31. BALASUBRAHMANYAM, M. D. A note on Vedic *apalúpam/apalúmpam*. *ABORI*, DJ Vol., 1978, 439–443. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 229).

..*MS* I. 6. 5.. ref. to Pāṇ. 3. 4. 12..

32. BALASUBRAHMANYAM, M. D. An accentual note on Vedic *voḷhave*. *SP*, 31 AIOC, Jaipur, 1982, 5–6.

..the Vedic inf. *voḷhave* (= to convey) derived from the root *vah* to wh. suffix *taveN* is postposed (acc. to P. 3. 4. 9); the word, thus formed, retains the barytone accentuation (cf. P. 6. 1. 197); *vóḷhave* occurs at *ṚV* I. 45. 6d and *TS* 3. 5. 11. 1 (*vóḍhave*); but the infinitive appears twice with double accent in *TS* (1. 6. 2. 1 and 3. 5. 11. 2 : *vóḍhavé*); B. examines this phenomenon of double accent..

33. BAMMESBERGER, A. Sanskrit *ábhūt*. *GL* 21 (4), 1981–82, 231–235.

34. BANDYOPADHYAY, Samaresh. Kedara. *JAIH* 3, Calcutta, 1969–70, 162–164.

35. BANDYOPADHYAY, Samaresh. On the word *rūpa*. *JAIH* 3, 1969–70, p. 255.

36. BANERJEE, Satya Ranjan. Sanskrit *ārdra* and its cognates in Prakrit. *BCPS* 1, 1960, 30–31.

37. BANERJEE, Suresh Chandra. Dāsa and Gandharva in the Ṛgveda. *OH* 22 (1), 1974, 1–6.

..discusses diff. meanings of these words in diff. contexts acc. to Sāyaṇa; concludes that it is not likely that Sāyaṇa comprehended the exact meaning in every case.. see 4. 9 obove..

38. BARSCHEL, Bernd. Zu einigen neueren Ansichten über die Vorgeschichte des altindischen Flexionstyps *ávi* (Sg. Gen. *ávyaḥ*) und *madhu* (Sg. Gen. *mádhvaḥ*). *WZHUB* 25 (3), 1976, 379–382.

39. BARVE, Himagauri S. Loka, dhāma, rajas in Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

[9.47]

..Mādhavabhaṭṭa in his *ṚV-Anu.* says that the three words denote the same thing; author tries to fix the boundaries of their meanings..

40. BECK, H.; STRUNK, Kl. Germanisch **armaz* und vedisch *árma*. *Hans Eggers Fel. Vol.*, Niemeyer, Tübingen, 1972, 18-41.

41. BEEKES, R. S. P. Lat. *prae* and other supposed datives in *-ai*. *KZ* 87 (2), 1973, 215-221.

42. BEEKES, R. S. P. [*irajyati*; *inakṣati*; *ānāśa*]. *MSS* 38, 1979, 9-20.

43. BELARDI, W. *Studi mithraici e mazdei*. Ist. di Glottologia, Bibl. di rich. ling. e filol. 6, Rome, 1977; 247.

..discusses the word *mitrá-* (pp. 32 ff.)..

44. BELARDI, W. Il nome dell' "Avesta": alla ricerca di un significato perduto. *RA Linc* 34 (5-6), 1979, 251-273.

..(English resumé).. [**upa-stā-ka* (understand).. the ancient and medieval Iran had its **zantay-* and its **upa-stā-ka* as ancient India had its Veda and its *Upa-ni-ṣad*]..

45. BERGER, Hermann. Skt. *jāmbūnada* "Beiname einer bestimmten Art von Gold, n. Gold. *Donum Idg.* (Scherer Vol.), 67-69.

46. BERGREN, Ann L. T. [Ṛgvedic *párvan* and párus (="joint" or "joint of time")]. (in) *American Classical Studies*, No. 2, 1975; xi+208.

..basic meaning of *ṚV* words = "that at wh. one thing ends and another begins"..

Rev.: Rosane ROCHER, *JAOS* 99, 534-35.

47. BHAGWAT, V. B. Śrīphala. (in) *VBD III.93.130* (2nd ed.), 1977, 219-225.

..see *VBD* III.79.57.. *śrīphala* mentioned in some late *Up.*, e.g., *Bhasma-Jābāla*,, *Kātyāyana*, *Nārada*. *Śiva*, *Tārā*; also in *Viṣṇu DS*, *Vaikhānasa DS*.. acc. to author, *śrīphala* = *bilvaphala*; *śrīphala* — *śirahphala* (coconut)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. BHAGWAT, V. B. *Āvaśyakī/āvaśyikā?* *Śāradā*, 22.3.1978, 177–178.

..see 115 below..

49. BHARDWAJ, O. P. The Mahāvṛṣas. *SP*, 31 AIOC, Jaipur, 1982, 311–312.

..the name occurs in *AV*, *TS*, a couple of *Br.*, *ChUp*, *Baudh ŚS*; not found in post-Vedic lit. .. it is suggested that the M. were a powerful tribe probably inhabiting the region adjoining Kurukṣetra on its north-west, covering the areas extending northwestward from the region of Hissar and Kalibangan in the east..

50. BHARDWAJ, Sudhi Kant. Semantic history of the word *jaghanya*. *VIJ* 17 (1–2), 1979, 85–91.

..the word not traceable in *ṚV* (but *jaghana* occurs); found in *ŚYV* 16.32 and *AV* VII.74.2; also in *DS*; *jaghana·jaghanya*, apparently derived from the intensive of *han*; *jaghana* = hips of a horse (wh. are 'struck' again and again) — hips in general, behind, hind-part, 'last'..

51. BHARDWAJ, Sudhi Kant. Linguistic expansion of the Sanskrit root *pṛ*. *SP*, 31 AIOC, Jaipur, 1982, 362–363.

..the root *pṛ* was a pre-*ṚV* root, originally used in the sense denoting 'motion'; in *ṚV* itself, the root was far from being fixed in one particular sense.. 'motion', 'expanding', 'stretching', 'filling'..

52. BHARGAVA, P. L. The word *asura* in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, 7–8. (Also, *ABORI* 64, 119–128).

..*asura* is usually used in *ṚV* as adj. meaning 'powerful', 'mighty' (not 'divine'); towards the end of the *ṚV*-period, the word underwent a semantic change – it came to be used as a noun in the sense of 'demon'; a faction of the Aryans contd. to call their favourite deity as *asura* and in retaliation changed the meaning of the word *deva* to 'demon'; thus the ancestors of the Indians and the Iranians must have formed one people during the major part of the *ṚV*-period..

53. BHAT, G. K. Ṛgvedic vāk: some semantic aspects. *GJV*, VSM, Poona, 1982, 8–16.

..*vāk* in *ṚV* = sound, voice, or speech.. potency of *vāk*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 60]

54. BHAT, M. S. Apropos to the compound *ardhahrasvam*. *JASBom* 47–48, 1972–73 (1978), 1–4.

..ref. *VBD* III. 25. 79 (also, 24 *PAIOC*, 1972, 257–59)..

55. BHAT, M. S. The Vedic stem *iyakṣa* and Indian exegesis. *J Bom U* 44–45, No. 80–81, 1975–76, 430–434.

..(ref. *VBD* III. 25. 19: value of Vedic rules formulated by Pāṇini; change of wording of P.'s rules suggested by Kāt. and Pat. is unnecessary and illogical).. in the context of *iyakṣa*, it will be unfair to stigmatize Pat.; the initial letter of the base *iyakṣa-* did not have consonantal value of *y* at the time when *ṚV-Saṁ* was compiled.. see 127 below..

56. BHATE, Saroja. *Babḍhām* in the Nirukta. *CASS Stud* 3, 1976, 79–80.

..offers new interpret. of *Nir*. V. 12..

57. BHATE, Saroja. Treatment of roots *dīdhī* and *vevī* in Pāṇini's grammar. *CASS Stud* 5, 1980, 7–12.

..see 25. 36 above.. it was perhaps the diff. of approach towards various forms of these roots that led some grammarians to formulate the two rules, P. 1. 1. 6 and P. 7. 4. 53 (where these roots are treated) and probably they were later incorporated in Pāṇinian system..

58. BHATE, Saroja. A note on *karmakartari*. *CASS Stud* 6, 1982, 173–176.

..P. 3. 1. 87 teaches *karmakartari* (besides two basic types of voice); author discusses the rule..

59. BHATTACHARYA, Ram Shankar. Nirvāṇa śabda ke viṣaya men pāṇinīya dṛṣṭi. (Hindi). *Vedavāṇī* 32 (4), 1980, 8; 19.

..(ref. *Vedavāṇī* 32. 3)..

60. BHATTACHARYA, Ram Shankar. Import of the word śiśukrandīya in Aṣṭādhyāyī IV. 3. 88. *Ṛtam* 10 (1–2), 1978–79 (1981), 21–22.

..*Śiśukrandrīya* ('Crying of the Child Kṛṣṇa') as a poem – this is a wrong view; no indication of this in *Aṣṭādhyāyī*.. acc. to author, *śiśukranda* meant 'crying of children, in general'; *Śiśukrandīya* is a medical work dealing with the crying of children..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

61. BHATTACHARYA, Ram Shankar. Is *jyautiṣa* the correct form? *Ṛtam* 10 (1–2), 1978–79 (1981), 23–25.

..since *jyotiṣ* is not the name of a literary composition, there is no possibility to apply P. IV. 3. 87 enjoining the suffix *aṇ*, and as such we can't form the word *jyautiṣa* in the sense of a *vidyā*..

62. BHATTACHARYA, Vishvanath. Vāgmin-śabda-nirvacana-vicāraḥ. *Charudeva Shastri Fel. Vol.*, 1974, Sk 98–101.

..*vāggmin* or *vāgggmin* is more correct..

63. BHIDE, V. V. The word *lokādi* in the Kaṭhopaniṣad. *CASS Stud* 4, 1978, 97–101. (Also, *SP*, 28 AIOC, Dharwar, 1976, 9–10).

..*Kāṭha Up.* I. 1. 15 : *lokādim agnim tamuvāca tasmai*.. *lokādi* shd. be interpreted in the light of sacrificial procedure; the word *loka* in this context is to be understood in the sense of earth or clay in connection with the piling up of the altar; *lokādi* = (fire) initially concealed in the earth (or clay)..

64. BHIDE, V. V. On the meaning of the word *ukṣāvaśaḥ*. *SP*, 31 AIOC, Jaipur, 1982, p. 12.

..the word occurs in *TS* 2. 1. 7 and *ŚPB* 4. 5. 1. 9; it means a bull capable of dropping semen but devoid of virile power; this meaning is discussed..

65. BHIMSEN SASTRI. Utthānam vs. utththānam. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 401.

..ref. P. 8. 4. 61, 8. 4. 55, 8. 4. 65.. *utththāna* not found in Veda, nor in cl. Sk. ..

66. BIBICHIN, V. V. Nāma. (Russ.). *Jaz. prakt. i teoriya jazyka*. Vyp. I, Moscow, 1974, 48–76.

67. BISWAS, T. K.; DEBNATH, P. K. Aśvattha (Ficus religiosa linn): a cultural and medicinal observation. *VIJ* 12 (1–2), 1974, 39–47.

68. BOCCALI, G. Noterella indiana *Paideia* 34 (1–6), 1979–80, 71–76.

..considers **pūrśva-* 'ferreo'; (*parśu-* *pelekú); *pāśa-* 'Schlinge', 'Würfel'..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 77]

69. BODEWITZ, H. W. [vicakṣaṇa]. *17 Or. Tag.*, Teil III, 1969.

70. BODEWITZ, H. W. Zu *dyumná-*. *ZDMG* Suppl. II, 1974, p. 298.

71. BODEWITZ, H. W. Vedic *anuṣṭhú* and *anuṣṭh(u)yā*. *IIJ* 16 (1), 1974, 1–17.

..[wrong to search for a uniform transl. of a Vedic word wh. shd. fit in every context; similarly it is disconcerting to arrange the wide range of utterly divergent meanings in a pseudo-hist. hierarchy].. for *a.*, B. suggests the meaning: properly; correctly; really; actually; precisely; suitably; duly; without fail.. one basic and general concept connects the several meanings: the concept of agreement (with facts, truth, reality, rules, etc.); this concept is based on one of the meanings of *anu*..

72. BODEWITZ, H. W. Vedic *dhāvayati* "to drive" *IIJ* 16 (2), 1974, 81–95.

..apropos of *VBD* III.3.191.. B. does not accept THIEME's interpret.; in all Vedic contexts, *dhāvayati* means only 'to drive (a chariot)'; there is no suggestion of extreme speed.

73. BOLLÉE, W. B. The Indo-European sodalities in ancient India. *ZDMG* 131 (1), 1981, 172–191.

..see 65, 90 above.. *marya-* / av. *mairiia-* → *malla*..

74. BRUCKER, Egon. Ai. *nálada* = nardostachys jatamansi DC. Ein Beitrag zur indischen Pflanzenkunde. *As Stud* 29 (2), 1975, 131–136 + illustr.

..ref. to in *Kauśikasūtra* 5.12 (*tisro naladaśākhā vatsān pāyayati*)..

75. BUDDRUSS, G. Zur Benennung der Schlange in einigen nordwestindischen Sprachen. *MSS* 33, 1975, 7–14.

76. BUDDRUSS, G. Zum Gebrauch von *bhara-* und *bhāra-* im späten Sanskrit. *SII* 4, 1978, 81–110.

..(English summary)..

77. BURROW, T. Six notes on Sanskrit etymology. *S. K. De Mem. Vol.*, 1972, 45–52.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*alarka* (= wild dog); *āmiṣa*; *chemaṇḍa* (= orphan); *pari-pārin*; *nindu*; *lakuṭa*..

78. BURROW, T. Sanskrit *pā* – 'go, move, pass, traverse'. *IIJ* 15 (2), 1973, 81–108.

..occurrences in Vedic texts discussed.. a third root *pā*, apart from *pā* = 'to drink' and *pā* = to protect'; it is present in *ut* + *pā* = 'to rise against, rebel' (*TS* 3.2.10.2, etc.).. *AV* 9.4.21: *pā* occurs without *ut*, in the sense 'to go'.. *vipāna* = separation (*ŚPB* 12.7.3.4); *vipipānā-* (= separating – *ṚV* X.131.4).. *AV* XII.3.43: *mā pra prāsta* (= may not come here).. *ṚV* IV.5.8: *pāti* (= goes forth).. *paraspā*, *pāyu*, *pāthas*, *-pitva*: all these words related to *pā* = 'to go', etc.. *pā* has its cognate in Hittite *pā* (*i*)-..

79. BURROW, T. Sanskrit *matkuṇa-* and *utkuṇa-*. *Sluszkiewicz Fel. Vol.*, 1974, 53–56.

..(doubts derivation from proto-Muṇḍa as suggested by KUIPER) ..ref. to *ghuṇa-* occurring in *AVP* V.20.7 (also *Ṣaḍviṁśa-Br* 4.4; *Jaimini GS* 1,3); *ghuṇi* (= worm-eaten) in *ŚPB* 11.4.2.14..

80. BURROW, T. Sanskrit *īrā* 'nourishment'. *SO* 47 (*Aalto Fel. Vol.*), Helsinki, 1977, 37–42.

81. BURROW, T. Sanskrit words having dental *-s-* after *i*, *u*, and *r*. *L. R. Palmer Fel. Vol.*, Innsbruck, 1977, 33–41.

82. BURROW, T. Some euphorbia names in Indo-Aryan. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 805–809.

..the root *snuh* (*udgiraṇe*) – not found in use in lit.; therefore, of uncertain etymology; however, the root is quoted by Pāṇini 8.2.23.. *snuhī* = euphorbia antiquorum, spurge (etymology considered uncertain).. *snuh-* can be hardly separated from the simpler form of the root *snu* (to drip liquid); final *-h* to be regarded as root-extension.. considers *snuhan* (*ĀpŚS*) = mucus of the nose) and *snīhan* (*ŚPB*) in the same sense); also *sebhu* (*Vādhūla S*) = snot; and perhaps *sehu* (*AV* VII.17.1; *Kāṭhaka Saṁ* 34.12) and *srehu* (*Gautama DS* I.44)..

83. BURROW, T. Sanskrit *mā-* 'to ascertain'. *TPS*, 1980, 134–140.

..this meaning is confirmed by a comparative study of related lgg.: Persian-Pehlvi: *mā-* 'to show' (trans.), 'to ascertain'

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(intrans.).. also cognates in Gk. and Slavonic.. the meaning demonstrated thro' *ṚV* X. 10. 9; VIII. 13. 30; etc... considers *anu-mā-* and *pra-mā-*.. see 84 and 86 below..

84. BURROW, T. Sanskrit *mā-* 'to make, produce, create'. *BSOAS* 43 (2), 1980, 311–328.

..see 83 above and 86 below.. Sanskrit *mā-* 'to make, produce, create' shd. not be regarded as a special meaning development of *mā-* (IE *mē-*) 'to measure'; it shd. be taken as an independent root derived from IE *mā-* 'to make, etc.' (wh. is also to be seen in Lat. *māteria, māteriēs* 'substance, material' and in the IE word for 'mother'.. (ref. GONDA on *māyā* in *Four Studies in the Lg. of the Veda*).. many Vedic passages in support of this meaning of *mā-* discussed: *ṚV* X. 61. 2; VIII. 41. 10: X. 110. 7; 56. 5; VIII. 76. 12; X. 110. 11.. discusses etymology and meaning of *māyā*.. (suffix *-máya-* from *mā-* 'to create; cf. *mṛṇmaya*; also Maya the epic architect).. *majmán-* from *maj-* 'to create'..

85. BURROW, T. Five notes on Sanskrit etymology. *ALB* 44–45, 1980–81, 436–445.

..*mārṣa* (= *māriṣa*) in *Kāṭhaka GS* 24. 9 from IE *morso-* (IE root *mers-* 'to forget, overlook,' 'to be patient, tolerant')..

86. BURROW, T. Sanskrit *mā-* 'to approach, meet, join; (trans.) to bring to'. *BSOAS* 44 (1), 1981, 85–104.

..see 83 and 84 above.. considers a large no. of *ṚV-* and *AV-* passages to arrive at these senses.. *upa + mā; vi + mā; anu + mā; abhi + mā* (=to attack).. *mitrá-* from *mā* 'to join'; *mād-* (a *d-* extension of *mā*) 'to meet; *sadamād* (*da*); *mad* = reduced grade of *mād-;* Vedic noun *medín-* (= friend) to be connected with *mā-d-*..

87. CAILLAT, C. Pāli *ibbha*, Vedic *íbhya-*. *I. B. Horner Fel. Vol.*, Reidel, 1974, 41–49.

..[RENOU: two contradictory shades of meaning – *ibha* = entourage of a prince: *ibhya* = rich (in servants): also (in *ŚPB*) = group of servants].. C. suggests that both these old meanings are preserved in Pali.. [KOSAMBI, *IIJ* 6 and NORMAN, *JOIB* 16 relate *ibhya* to *ibha* 'elephant']..

88. CARDONA, G. On Yāska's etymology of *daṇḍa*.

..see 26. 9 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

89. CARDONA, G. A note on Indo-Iranian *dhā* (IE **dhē*). *IL* 39 (1–4), 1978, 209–224.

..Vedic and Iranian evidence to determine how descendants of **dhē* are related to various other verbs syntactically and semantically in diff. IE lgg... there is evidence indicating that *dhā* and *kar* in Indo-Ir. functioned as complementary causatives to *as*..

90. CARRI, S. J. Bhaṭṭa Bhāskara Miśra on 'sāviṣat' (*T. S.* 1.7.7). *CASS Stud* 4, 1978, 7–12.

..Brahmadatta Jijñāsu (on *VS* 9.5) criticises Bhaṭṭa Bhāskara by saying that the latter betrays his ignorance of the derivation of the subjunctive form; B. is in good company of the later grammarians like Haradatta and Nyāsakāra..

91. CARRI, S. J. On Dadhikrā. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 31.

..*d.* has arisen from *udadhikrā* by aphesis; *d.* as epithet of the sun: 'rising from the waters' at dawn.. *dadhyañc* from *udadhyañc* (= moving towards waters), the sun speeding towards the waters at sunset..

92. CHAKRAVARTI, Samiran Chandra. Sabhā in the Vedic literature. *Gaurinath Sastri Fel. Vol.*, Calcutta, 1980, 61–68.

..*sabhā*, where *sabhya agni* was installed, is expected to be concerned with something rel., ritualistic, or theological; *sabhā* = a holy assembly where scholars assembled and participated in rel., theological, or philos. discourses.. [*samiti* = assembly for secular or adm. purpose].. *sabhā* also = gambling hall (in some Vedic texts); later *sabhā* = royal assembly or a royal court..

93. CHATURVEDA, Sivadatta Sharma. Purātanasandarbheṣu varṣasaṁvatsarādiśabdāḥ. *Paramārthasudhā* 1 (3), 1977, 21–24.

94. CHATURVEDI, Giridhar Sharma. Mantreṣvasmacchabdārthavicāraḥ. *Paramārthasudhā* 5 (3), 1982, 5–15.

..*asmad* indicates *ṛṣi*, *devatā*, etc...

95. CHAUBEY, B. B. Ṛgvede apa-śabdaḥ. *Viśvasaṁskṛtam* 9 (1–2), 1971–72, 139–141.

..*ápas* (neut.) = action (Veṅkatamādhava, at one place, explains such word as *udakāni*); *apás* (adj.) = active (Sāyaṇa, in some passages, explains such word as 'water')..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.103]

96. CHAUBEY, B. B. A note on the word *śavīrayā*. *ABORI*, DJ Vol., 1978, 513–517.

..*ṚV* I.3.2; 30.17 : *śavīra* to be derived from root *śvi* 'to swell, to increase' + *īran* as noun-making termination; *śavīrayā* (instr, sing, fem.)..

97. CHAUHAN, D. V. Hāmūn and jawal. *ABORI* 55, 1974, 212–218.

..*hāmūn* (Persian: *ṚV* III.30.9, *sāmanā*), *jawul* (Pers.) – *plakṣa* and *vinaśana* represent the same geographical phenomenon of sandy plain where rivers disappear.. see 98 below..

98. CHAUHAN, D. V. Ḥāmun va jawal. (Marathi). *Bhāratīya Itihāsa āṇi Saṁskṛti* 16 (No. 62), 1979, 5–14.

..Marathi version of 97 above..

99. CHAUHAN, D. V. Ghoḍī va ghoḍanavarī. (Marathi). *Marathi Saṁśodhana-Patrikā* 28 (1), 1980, 53–56.

..connects the idea with Patañjali's *vadavā aśvasvatī* (on Pāṇ. 7.1.51)..

100. CHAUHAN, D. V. *Ṛta*, *sabardugha*, and *āka* in the Ṛgveda. *ABORI* 61, 1980, 211–219.

..[older portion of *ṚV* was composed in a territory extending from Balkh to Panjab].. *ṛta* = snow; *sabardugha* = dripping water (the glacier Severtsov in Uzbekistan seems a reasonable successor or counterpart of Ṛgvedic *sabarduh*; *āka* = snow (the term constantly used at a certain period by the *ṚV*-people in the Pamir tract)..

101. CHAUHAN, D. V. Stim, ahi āṇi hima. (Marathi). *Navabhārata* 35 (1), 1981, 1–10.

..*ahi* = snow; *stim-stip* = drizzle..

102. CHAUHAN, D. V. Caturbhṛṣṭi in the Ṛgveda. *Bh. Vid.* 41 (3–4), 1981, 1–5. (Also, *BISMQ* 61.1, 1982, 27–32).

..*c.* in *ṚV* X.58.3; *AV* X.5.50.. author suggests that *c.* stands for the four elements (wh. were later considered to be 5 in the *Up.*).. evidence of Pahlavi lg. ..

103. CHAUHAN, D. V. Nirṛti in the Ṛgveda. *VIJ* 19 (1–2), 1981, 4–13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*nirṛti* = waterlessness; *ṚV*-people were familiar with deserts and perils of waterlessness..

104. CHAUHAN, D. V. Ṛgvedīya kāśi āṇi śvin-giri. (Marathi). *Navabhārata* 35 (11), 1982, 34–39.

..*kāśi* = snow-mountain; Hindukush = *Sindhukāśi*.. *śvin-giri* = Safed-Koh..

105. CHAUHAN, Usha. Ṛgveda tathā Atharvaveda men prakṛti ke sthāna para aditi śabda kā prayoga. (Hindi). *Meerut Univ. Sk. Res. Journal* 7 (1–2), 1982, 7–12.

106. CHRISTOL, A. Mécanismes analogiques dans les désinences verbales de l'indoeuropéen. I *s* pluralisant. *BSL* 74 (1), 1979, 281–317.

..considers, among others, *pituḥ*, *bhartuḥ*, etc. ..

107. COMPANILE, Enrico. Meaning and prehistory of old Irish *cú glas*. *JIES* 7 (3–4), 1979, 237–247.

..*cú glas* (= blue wolf) used in the sense of a certain kind of stranger.. author compares this metaphor with *ṚV* IX.79.3 where *arāti* is called *vṛka*.. *vṛka* = hostile stranger..

108. ČOP, Bojan. Nochmals ai. *púmăṅs*- *Die Sprache* 22, 1976, 25–28.

..(ref. EICHNER, *Die Sprache* 20, 1974, 26 and 39 ff.: **pu-* "klein" and *măs* "männliches Wesen"; *pumāṅs* = Jung-Mann, Jungtier Mann, Männchen).. supports this etymology thro' non-Idg. Ur-sprache (Uralisch).. see 142 below..

109. CORNILLOT, François. L'origine iranienne du nom générique de "dieu" en slave. *Die Sprache* 27 (2), 1981, 167–177.

..ref. (among others) to Vedic *bhága*, *vṛtrahán*, *devapati*-.. Indra as *ulūka*.. *śyená*-..

110. COSTA PARGA, Salvador. Discussion concerning Eric Hamp's article on 'frost' in Vol. 1, No. 2. *JIES* 2 (1), 1974, 94–95.

..C. P. suggests that *preus*- 'to burn' came to mean 'to freeze' only in colder regions, preserving the original meaning in the remainder..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 119]

111. COWGILL, Warren. The source of Latin *stāre*, with notes on comparable forms elsewhere in Indo-European. *JIES* 1 (3), 1973, 271–303.

..Ṛgvedic *asthāt*..

112. CREVANTIN, F. Due problemi di storia linguistica e culturale aria. *InL* 4 (1), 1978, 7–30.

..(1) *pañca janāḥ*; (2) gods and demons.. see 80. 73 below..

113. CVETKO, V. Slovansko-st. Indijska Izoglosa za pojem "čas". *Linguistica* 11, 1971, 33–34.

..a slav.-ai. isogloss for "time"..

114. CVETKO, V. Ai. *śāra-* und *jâḍhu*. *Acta Neophilologica* 14, Laibach, 1981, p. 109.

115. DAMLE, T. R. *Āvaśyakī / āvaśyikā*? *Śāradā* 18 (6–8), 1977.

..see 48 above.. *āvaśyikā* seems to be more correct..

116. DANGE, Sadashiv A. Vedic *dvibarhas-* a wonder-working priest. *VIJ* 17 (1–2), 1979, 5–8.

117. DANGE, Sadashiv A. Garta and garta-āruk in the Ṛgveda. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 83–87.

..(ref. *VBD* III. 79. 233).. *garta* is a high place where the judges (or the gamblers) sit; acc. to Yāska, only truth cd. be spoken there; *garta-āruḥ* (*k*) wd. indicate ascending the *garta*.. *garta-āruk* indicates a common woman who ascends a public dais for gaining money – by auction or by an art such as dancing.. see 423 below..

118. DANGE, Sadashiv A. The crying worlds (*krandasī*). *VIJ* (*Jagannath Fel. Vol.*), 1982, 9–16.

..*krandasī* never has any other connotation than that of the two worlds.. three stages: (1) two worlds as a single mass; (2) separation of the two, marking the beginning of creation; (3) reunion of the two – male and female – for the rain (ritual marriage).. see 569 below..

119. DARMS, G. Uridg. **sēmi*. MSS 35, 1976, 7–32.

..ai *sama*?..

..61

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

120. DE LAMBERTERIE, Ch. Armeniaca I–VIII: études lexicales. *BSL* 73 (1), 1978, 243–285.

..*ṛd-*; *ṛjrá-* (= rapid, brilliant)..

121. DELLA CASA, C. "Sukṛtam" in Taittirīya Upaniṣad II, 7. *Archivo Glottologico Italiano* 55 (1–2), 1970, 47–51.

..see *VBD* III. 22. 21.. *sukṛta – svakṛta*..

122. DERRETT, J. Duncan M. NIVI. *VIJ* 12 (1–2), 1974, 89–95.

..semantic develop. from *nīvī* (*ni* + root *vyā*) = 'loincloth' to 'imprisonment' in legal lit...

123. DESHPANDE, Madhav. A note on Tṛcá-. *IIJ* 17 (3–4), 1975, 249–250.

..[ref. MEHENDALE, *Aspects of IA Linguistics* (43. 132 above): Yāska is post-Pāṇinian, because apparently P. was familiar with the form *tryṛca* wh. later became *tṛca*].. D. points out that the form *tṛca* occurs in *AVŚ* XIX. 23. 19; *TS* 1. 5. 8. 3; etc. – Kāt. also speaks of the form occurring in *chandas*.. *tryṛca* does not occur in Vedic lit.; first found in *Manusmṛti*.. M.'s argument is not valid.. see 323 below..

124. DESHPANDE, Madhav. [*vivakṣā*]. *IL* 40 (3), 1979–80, 133–145.

..*vivakṣā* = the speaker's desire as presupposed in Pāṇ. and Candragomin..

125. DEUSKAR, L. S. Re-examination of the interpretation of *vrata* passages in the Vedas. *SP*, 27 AIOC, Kurukshetra, 1974, 11–13.

..(views of APTE, KANE, SCHMIDT, THIEME considered).. it is *vrata* wh. distinguished Ārya from Anārya.. *vratabandha saṁskāra*..

126. DEVASTHALI, G. V. Śipriṇī and śipriṇīvat. *BDCRI* 33 (1–4), 1973–74, 209–216.

..*śipriṇī* (*ṚV* I. 30. 11–12a) corresponds to *niyut*; *śipriṇī* = harnessed mares; *śiprā* = head-pieces; *śipriṇīvat* = Indra.. see 535 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 133]

127. DEVASTHALI, G. V. Apropos *iyakṣa*. *BDCRI* 34 (1-4), 1974-75, 17-22. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 32).

..earlier views considered.. acc. to author, (1) it is possible to explain *iyakṣa* as a desid. base from root *yaj* or even from root *aś*; (2) in both cases there are difficulties; (3) *iyakṣa* = (a) to desire to sacrifice; (b) to seek to attain.. see 55 above..

128. DEVASTHALI, G. V. Etymology of *jīradānu*. *BDCRI* 35 (3-4), 1976, 29-32.

..*jīradanu* – a purely Vedic word (occasionally replaced in later *Saṁ*. by *jīvadānu*.. views of scholiasts and modern scholars examined.. (original **gvi*; Vedic *ji*).. *jīradānu* = quick giver..

129. DE VRIES, Larry. *vaiśvānará-*. *KZ* 93 (1), 1979, 8-24.

..two hypothese re the meaning of *v.*: (1) 'belonging to all men'; (2) 'relating to or characterised by all strength'; both supported by contextual and paraphrasal nature.. *ŚPB* 6. 2. 1. 35: *vaiśvānaro vai sarve 'gnayaḥ* (suggesting that the base of *v.* is a *karmadhāraya* compound; *v.* = related to all fires; or even identical with all fires).. author considers *ṚV*-passages where Agni (sing.) is associated with Agnis (pl.); Vedic poets conceived both of the god Agni and of a class of "fires".. plurality of the fires corresponds not to the no. of ritual fires in the sacrificial enclosure, but to the plurality of days; therefore, *v.* = the year.. see 161 below..

130. DHARAM DATT. Phonetic similarity between English and Vedic words. *The Vedic Path* 44 (3), 1981, 28-30.

131. DOGRA, Shyam Lal. Kṛṣṇa – nāmanirvacana aura dhvani-uccāraṇa. (Hindi). *VJ* 28 (3-4), 1979, 105-109.

132. DOGRA, Shyam Lal. Vaidika trikrama aura Hindi tikaḍama. *VJ* 29 (10), 1981, 21-22.

133. DUCHESNE-GUILLEMIN, Jacques. Reflections on "yaožḍā" with a digression on "xvaētvadaθa". (in) *VBD* III. 47. 101, 1970, 203-210.

..Lat. *ius*, Av. yaožḍā, Vedic *yoḥ*.. intrinsic affinity bet. *yaoš* and life.. cf. Sk. *yoṣā*.. *xvētōdaṣ* – survival of ancient matriarchy;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

also due to desire to preserve the family from outside interference..

134. DUNKEL, George. *reiprocus* und Verwandtes. *IF* 84, 1979, 184–195.

..*ā́ca párūca*..

135. DUNKEL, George. Autour de *Á* Ṛg-vedique. *IIJ* 24 (2), 1982, 89–102.

..[old view : *ā*, besides functioning as a preverb and as an emphatic particle, may also serve as a conjunction identical in function with *ca*, *uta*, etc.].. acc. to author, Ṛgvedic *ā* was never conjunctive because (a) there is utter lack of agreement among the proponents of conjunctive *ā́* as to its syntax, and because (2) actual passages provide best proof that conjunction *ā́* is illusory..

136. DUNKEL, George. Fighting words: Aleman Partheneion 63 inákhontai. *JIES* 1982, 249–272.

..discusses Vedic *vivāc* (pp. 256–64)..

137. DURANTE, M. [*śaṁsa-*]. *Studi Bolelli*, Pacini, Pisa, 1974, 119–135.

138. DWIVEDA, Janaki Prasad. Aṣṭādhyāyyāṁ prayoktā icchārthakāḥ kecana śabdāḥ. *Bhāratī* 19 (8), 270–276; 19 (10), 377–380.

139. DWIVEDI, R. C. Jāra in the Ṛgveda. *VIJ* (*Jagannath Fel. Vol.*), 1982, 17–22. (Also, *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 37).

..*jāra* (root *jṛ*) = lover, paramour.. relationship of free love epitomised in *ṚV* by the *jāra* and his beloved finds its similarity in the concept of Kṛṣṇa-Rādhā.. *ṚV* has a wholesome attitude towards lovers.. conception of cosmic lovers and cosmic sex-partnership..

140. EICHMAN, Th. L. Althochdeutsch *sinnan* 'streben nach', sanskritisch *san-*, *sā-* 'gewinnen', und hethitisch *sanh-* 'erstreben'. *KZ* 87 (2), 1973, 269–271.

141. EICHNER, H. [Flexion, meanings, and syntactic use of ved. *vâste* and *vāsáya-*]. *MSS* 27, 1969, 6ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 149]

142. EICHNER, H. Zu Etymologie und Flexion von vedisch *strī* und *púmān*. *Die Sprache* 20, 1974, 24–42.

..*strī*, *pumān* – originally as words for a female and a male young animal (not capable of procreation because it is young or castrated).. see 108 above..

143. EICHNER-KÜHN, I. Vier altindische Wörter. *MSS* 34, 1976, 21–37.

..(1) *marāya* (*Khila* V. 10. 2: read *marāyam* for [*ā́/sara*]*m*) 'Mahlgut, Getreidenhaufen'; (2) *mastṛhan* – (*KauśikaS* XI. 16), 'Gehirn'; (3) *yātṛ* – (*AVP* XIX. 19. 11) 'Frau des Bruders des Gatten'; (4) *giri-* 'Frau des Bruders'..

144. EILERS, Wilhelm. Cyrus – Aryan Kuru – the various bearers of the name. *JKRCOI* 44, 1973, 118–131.

..see 145 below..

145. EILERS, Wilhelm. Cyrus. *IF* 79, 1974–75, 53ff.

..German version of 144 above.. name disappears in the east; continues in the west.. many correspondences bet. Iran and India in respect of personal names..

146. EILERS, Wilhelm. *Sinn und Herkunft der Planetennamen*. SBBAW 1976, 5, 138 + 2 tables.

147. EILERS, Wilhelm. Zur Semasiologie der Himmelskunde. *Akten des VII Kongr. für Arabistik und Islamwissenschaft*, Göttingen, 1976, 115–119.

..Idg. words for 'star', 'sun', 'moon,' 'year'..

148. EINOO, Shingo. Zum Namen *Caraka-*. *SII* 8/9, 1982–83, 169–170.

..(cf. *SII* 7, p. 114, f. n. 18: Caraka = herumziehender Priester) ..Caraka (Adhvaryu).. E. points out that *pra* + root *car* means 'to go on with the ritual or sacred work'; this meaning is common in late *Taitt.*- texts; also root *car* = to accomplish (the rite); *caraka* derived from this root *car*..

149. ELIZARENKOVA, T. Y.; TOPOROV, V. N. Vedic *vaṅku*. *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 97–104.

..occurs five times in *ṚV*.. earlier views considered (e. g. GELDNER, RENOU; *v.* = flying, quick, epithet of Indra's steeds)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..authors draw attention to the fact that *v.* is an epithet of Rudra; Rudra and Apollo have a whole series of common characteristics on this basis; authors suggest: *v.* = dodgy, evasive, dexterous, shifting; etymological connections support this.. (*v.* connected with later *vakrokti*)..

150. EMENEAU, M. B. Sanskrit *api*: Dravidian *-um*. *LSAMH*, 1973, 29–30.

151. EMENEAU, M. B. Sanskrit *bhōgin-* 'wealthy' → village headman; fisherman, palanquin-bearer. (in) *American Indian and IE Studies*, Mouton, 1980, 315–325.

..Trends in Linguistics, Studies and Monographs 16..

152. EMENEAU, M. B.; GOWDA, K. Kushalappa. The etymology of the name Sāyaṇa. *JAOS* 94, 1974, 211–212.

..Sāyaṇa is a Kannaḍa name of the type ending in the relationship term *aṇ(ṇ)a* "elder brother"; the first element is *sāyi*, derived from Sanskrit *svāmin-* (= "supreme god").. Māyaṇa = *mā* (Mādeva or Mahādeva) + *aṇ(ṇ)a*..

153. FALK, Harry. Vedisch *ārma*. *ZDMG* 131 (1), 1981, 160–171.

..considers earlier interpretations [BURROW (*VBD* III. 79.80), RAU (470 below), RAM GOPAL (458 below)] ..*ārma*, *armaká* = Hügel, Siedlungshügel.. may be identical with Harappan settlement (2000 B. C.)..

154. FALK, Harry. Zur Tierzucht im alten Indien. *IIJ* 24 (3), 1982, 169–180.

..the *vasordhārā*-formulas (*TS* 4.7.10).. interprets the words: *tryavi* (= having the age of a herd with three sheep); *dityavāh* (= having the age of a herd with a cow wh. bears the second calf); *trivatsa* (= having the age of a herd with three calves).. see 77.29A above.. see 166 below..

155. FANART, P.; MANESSY-GUITTON, J. [Sk. *nid-*]. *Hommage Farques*, Belles Lettres, Paris, 1974, 121–130.

156. FAUST, Manfred. Metaphorische Schimphwörter. *IF* 74, 1969, 54–125.

..*śvaghnin*, *kitava*, *śvan-* (pp. 120–123).. *ṚV* XI.101.13; I.182.4..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79: 164]

157. FERRARI, G. [*pra i-*].

..cf. *VBD* III. 79. 129..

Rev.: G. BECHIS, *Paideia* 25, 380–83.

158. FERREIRA, Mário. Agni/fogo, nos confins da lingua. *Saṁskṛta-Saṁskṛti* 2, UNAM, Mexico, 1981, 99–105.

..(English summary "Agni/fire, at the confines of the language", p. 204).. transl. of *ṚV* I. 1.. brings out the aesthetical system wh. organizes the original Sk. text; tries to translate, among other aspects of the Sk. text, the *anagrammes* wh. Ferdinand DE SAUSSURE had detected in Vedic poetry..

159. FILLIOZAT, J. Paṇḍaraṅga-pāṇḍuraṅga. *JORM* 34–35, 1964–66 (1973), 31–32.

160. FILLIOZAT, J. Sur le domaine sémantique de *puṇya*. *Lamotte Fel. Vol.*, Inst. Orient., Louvain, 1980, 101–116.

..(etymology is enigmatic)..

161. FINDLY, E. Bánks. The meaning of Vedic Vaiśvānara. *WZKSA* 26, 1982, 5–22.

..see 129 above.. cf. 50. 5, 6 above.. considers earlier interpretations.. 13 hymns addressed to V.; they develop the theme, V. is the Fire-become-Sun at dawn; V. = fire 'with power over all men'; V. and the myth of Aryan conquest..

162. FISHER, Robert L. IE **po-* in Slavic and Iranian. *KZ* 91 (2), 1977, 219–230.

..(one of the main categories of PIE verb was aspect, the primary contrasts being bet. imperfective, perfective, and resultative-stative; this situation is still basically intact in such early dialects as Homeric Gk. and Vedic Sk.; in Sk. and Old Iranian, no use of preverbs to perfectivize verbs)..

163. FORSSMAN, Bernhard. Ein etymologischer Beitrag zum vedischen *ūrú-*. *SP*, 4. WSC, 1979, p. 164.

..Vedic *ūrú-* 'thigh' originated from *urú-* 'broad, big'.. remarks on *urú-*, *bahú*, and *Aurava*..

164. GADRE, Pramod B. The origin of the mystic syllable om. *SP*, 29 ICO, Sect. 7, Paris, 1973, 96–97.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..seeks to locate in Vedic lit. the similes that wd. provide clues to a graphic figuration of *om* and its auditory expression as a support in meditation.. origin of *om* during the course of meditation: *Gopatha Br.* I. 16. 22; *ChUp* 2. 23. 2; *Muṇḍaka Up* 2. 2. 2. 6.. bow-arrow-mark simile helps the formulation of the pictograph for *om*.. auditory *om* is independent innovation originally from the erosion of the chant *so-aham -som- om*..

165. GAJENDRAGADKAR, S. N. Kara, hasta, pāṇi – a study in synonyms. *V. G. Paranjpe Comm. Vol.*, 1977, 53–59.

..considers Vedic occurrences (among others)..

166. GANDHE, Vasudha. Some terms in Vedic language indicating age of cattle. *BDCRI* 35 (3–4), 1976, 40–46.

..I *Saṁ.* period.. *tryat*, *tryavī* (animal one and a half yrs. old); *pañcavī* (two and a half yrs. old); *dityavāh* (2 yrs. old); *turyavāh* (4 yrs. old); *paṣṭavāh* (5 yrs. old).. derivation and explanation of these words.. II post-*Saṁ.* period.. °*vah*=having, bearing.. see 154 above..

167. GEIB, Ruprecht. Die Formel *áyus prá tṝ* im Ṛg-Veda. *IIJ* 16 (4), 1975, 269–283.

..see 3. 81 above.. author suggests the meaning: 'to bring (live) thro' the entire life-time' (die Lebenszeit durchbringen).. (author traces ref. from Purūravas-Urvaśī legend)..

168. GHATAGE, A. M. **dagh-* (verb), *-daghna-* (suffix), and derivatives. A study in historical lexicography. *IL* 33, 1972, 239–250.

169. GIACOMELLI, R. Lat. *careō*, *castus* e il rotacismo falisco. *RIL* 109 (2), 1975, 347–352.

..ai *śās-*..

170. GINDIN, L. A. Kikkuli *-ṇartanna* et le problème de l'appartenance "indo-aryenne" des Aryens du Proche Orient. *Orbis* 21 (1), 1972, 227–233.

171. GNOLI, Gh. Ašavan. Contributo allo studio del libro di Ardā Wirāz. *Iranica* (Seminario di Studi Asiat. – Series Minor X), Naples, 1979, 387–452.

..*ṛtāvan*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 177]

172. GODBOLE, G. H. Bhrūṇa and Bhrūṇahatyā. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 16.

..evolution of the meaning of the terms from Veda thro' epics down to cl. lit. .. *bhrūṇa* occurs only once in *ṚV*, viz. X. 155. 2; the sense there is 'a faetus, an embryo'; then it came to mean 'a Brāhmaṇa who studied *sūtra* and *pravacana*; in *Up.*, it means a *dvijottama*..

173. GONDA, J. The meaning of the Sanskrit term Dhāman.

..*VBD* III. 79. 155..

Rev.: K. P. AITHAL, *ALB* 33, 386–89; B. SCHLERATH, *ZDMG*; A. VENKATASUBBIAH, *VIJ* 6, 147–50.

174. GONDA, J. An interesting use of Skt. *loka*. *IIJ* 15 (3), 1973, p. 205.

..[*loka* = "a more or less open place to wh. the light of day had access", *VBD* III. 80. 91].. this is supported by BÖHTLINGK's interpret. of *TB* 1. 7. 1. 7.; 1. 1. 4. 3.. *loka* – *roka* (= Lichtung, lichter, freier Platz)..

175. GONDA, J. *Nimitta*. *Charudeva Shastri Fel. Vol.*, 1974, E 233–240.

..basic meaning is 'instrumental cause'; in diff. contexts it has developed in diff. directions..

176. GONDA, J. Vedic *vidátha*. *G. D. Birla 80th Birthday Comm. Vol.*, 1977, 399–426.

..(ref. to the views of RENOU, THIEME, SHARMA)...discusses various *ṚV*-passages.. *vidathamāvad* = to call near, invoke... convene a ritual gathering; organization of sacrifice..

177. GONDA, J. *Śuci*. *Ludwik Sternbach Fel. Vol.* I, Lucknow, 1979, 119–127.

..*śuci* = pure; the ultimate motive of 'purification' is not liberation from actual dirt – it is release from evil and at the same time the induction of good power or fresh fitness or potency.. the adj. *śuci* denotes an auspiciously and beneficially 'positive' quality of a phenomenon and power.. that quality cd. be 'transferred' to other objects or concepts in the ritual sphere.. *śuci* also = bright; words for 'light', 'bright' like *śuci* are often used metaphorically to denote moral or spiritual illumination..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

178. GONDA, J. "In the beginning". *ABORI* 63, 1982, 43–62.

..*agre*: its ritual significance.. comparative rel. study..

179. GOPAL SASTRI. Brahma-śabdārtha-nirvacanam. *Sūr.* 56 (4), 1979, p. 7.

..*bṛh*.. growth or increase is the char. of *brahman*..

180. GOSWAMI, Mahaprabhulal. Vaiyākaraṇānām yuṣmac-chabdaprayogaḥ. *SP*, 28 AIOC, Dharwar, 1976, p. 148.

..*yuṣmat – bhavat*..

181. GOTŌ, T. *rabh- labh+ā* in der vedischen Literatur. *JIBS* 24 (2): 48, 1976, 1015–1007.

182. GOTŌ, T. Ai. *utsaṅgâ-* und Verwandtes. *MSS* 39, 1980, 11–36.

..primary meaning is 'fold of garment, serving as a bag', probably part of *nīvi*.. considers other compounds of *saṅga*..

183. GREPPIN, John A. C. Skt. *garuḍa*, Gk. *géravos*: the battle of the cranes. *JIES* 4 (3), 1976, 233–243.

..IE motif complex (reconstructed from Indic, Gk. and Roman, and Armenian): a race of dwarfed people (Kirātas) live at the edge of the earth; they are beset by a giant bird, a crane (*garuḍa*), who delights in their blood and who perhaps competes with them for the produce of their fields; the bird, in addition, has an intimate relationship with precious stones.. (Gk. material usually quite void of explicit IE content)..

184. GUPTA, S. K. *Vipra*. *BSSS* 2 (3–4), *kośa*-4.

185. GUPTA, S. K. *Śarabha*. *BSSS* 3 (1–2), 1973, 29–30.

..*śarabha* (originally) = *durita*, *aṁhaś*, destroyer of *śreṣṭha puruṣa*; later, animal..

186. GUPTA, S. K. Dayānandabhāṣya ke katipaya nirvacana aura artha. (Hindi). *BSSS* II, 1973–1976.

..(contd. from *VBD* III. 79, 169).. 3 (1–2), 57–58: *viśpalā*; 3 (3–4), p. 6: *arhariṣvaṇiḥ* (I, 54. 4); p. 30: *vaṅku*, *vantaraḥ*; p. 76: *abhyāvartī* (VI. 27. 5–8); 4 (1–2), p. 14: *réku*, *śnaptra*,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 195]

hiraṇāna; p. 17 : *śūnam*; 5 (1–2), p. 12 : *rahasū* (II. 29. 1 = *vyabhicāriṇī*); p. 20 : *atharvavat* (VI. 15. 17); 5 (3–4), p. 6 : *ámaḥ*; p. 28 : *apāmārga* (*YV* 35. 11 = evil-remover)..

187. GUROV, N. Concerning the etymology of Vedic *paṇi-*. *SP*, IV WSC, 1979, p. 164.

..Vedic *paṇi-* etymologically connected with Proto-Dravidian *paṇ* 'to do, make, work, create'.. myths about Paniur, the divine ancestors of one of the phratries of Raj Gonds in Adilabad (collected by FÜRER-HAIMENDORF) show some interesting parallels to the characteristics of the Paṇis as described in the *ṚV* and other *Saṁhitās*..

188. HAMP, Eric P. Sanskrit *duhitā́*, Armenian *dustr*, and IE internal schwa. *JAOS* 90 (2), 1970, 228–231.

..neither *dustr* nor *duhitā* reflects classical IE schwa, pure and simple..

189. HAMP, Eric P. The meaning of IE *dek-*. *IF* 76, 1971 (1973), 22–23.

..means 'conform esp. to society's values'.. *daśasya-* (=render proper treatment to; honour); also *dakṣati*..

190. HAMP, Eric P. Morpho-syntax as proof in etymology. *PCLS* 6, 482–488.

..Indo-Ir. **kṣap-*..

191. HAMP, Eric P. [the particle *upa* has the force of 'respect']. *Bull. of the Board of Celtic Studies* 25, 1973, 294–295.

..cf. *upabhṛt*..

192. HAMP, Eric P. [*ā-hṛ-*, *pra-bhṛ-*, *upa-hṛ-*]. *JIES* 1, 1973, 318–322.

193. HAMP, Eric P. [IE etymon for 'fish']. *JIES* 1, 1973, 507–511.

194. HAMP, Eric P. Śṛṅkhaṇikā. *A Pil* 4, Tbilisi, 1976, 43–48.

195. HAMP, Eric P. On verbal adjectives in **-ko-*. *IF* 82, 1977, 77–79.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*śúṣ-ka-*; *śló-ka-* (root *śru-*); *hlí-ka-*; *mū-ka-* (Lat. *mūtus*); Vedic *su-méka-* (root *mi*)..

196. HAMP, Eric P. Hittite *ekt-* '(hanting) net'. *IF* 83, 1978, 119–120.

..[analogy of Vedic: a deverbal root noun in *-t* as second member of a compound serves to form nomina agentis, whereas such a formation alone or derived with preverb provides nomina actionis, always feminine]..

197. HAMP, Eric P. [*dāru* < **doru* 'tree, wood, oak']. *Chicago Linguistic Society Parasession on the Lexicon*, 1978, 184–195.

198. HAMP, Eric P. [Vedic *jáni*; *gnā-*]. *KZ* 93 (1), 1979, 1–7.

199. HAMP, Eric P. I. *Vedic upa-bhṛ́-t-*. II. *sruvá*. *IIJ* 22 (2), 1980, 141–142.

..*upabhṛ́t*, literally 'sacrificer' (cf. *TS* 3.3.6: *yajamānaḥ srucaḥ*); goes with *upa-hṛ-* and *upā-hṛ-* 'to offer, bestow', and *samupā-hṛ-* 'to sacrifice'; *upa* has the force of 'respect' (cf. *upasad*).. acc. to WACKERNAGEL (*KZ* 67, 176), the post-Vedic orthography *śruva-* is the more original; connects it with Avestan *srū* – sruvā (= nail, horn); original **śruvá* must have been made of horn; the *ŚS* stipulation that *sruva* be made of *vikaṅkata* is later.. original *ś* was changed to *s* on account of its association with *sruc-*.. *dhruvā-* a conflation of **druvá-* 'wooden' with root *dhṛ*; cf. *dárvi-ī* 'spoon'.. *dhruvā-* and *dárvī* must be old attributive adj. with the fem. head-noun *sruc-* (the earliest recoverable noun in this group for 'spoon' was *sruc-*).. the three appellations *juhū*, *upabhṛt*, *dhru* (*dru*)*vā* are nothing more at bottom than a typically Hindu reification and schematization of three leading characteristics and functions of *sruc*; an earlier state comprised just two functionally distinguished implements – the horn **śruvá* (smaller) and wooden *sruc-* (larger)..

200. HAMP, Eric P. [Sk. *śvan-*]. *IF* 85, 1980–81, 33–42.

201. HAMP, Eric P. *aśīti-* 80. *kāla-* 'black'. *kālaḥ* 'time'. *IIJ* 24 (1), 1982, 37–39.

202. HANS RAJ. Kucha āyurvedīya śabdon kā mūla vaidika sāhitya men. (Hindi). *Vedavāṇī* 25 (12), 1973, 12–13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 207.]

..*parṇa* (= *palāśa* = *brahmavṛkṣa*); *gāyatrī* (= *khadira*); *kavi* (= *bhiṣak*)..

203. HARA, Minoru. Śraddhāviveśa. *Ind. Taur.* 7, 1979, 261-273.

..the phrase occurs in *Kaṭha-Up.*; the word *śraddhā* here means Spendefreudigkeit or Freigebigkeit (as suggested by KÖHLER)..
H. presents a philological study of *ā-viś*, ascertains its meaning (mainly on the basis of passages in epics and cl. Sk. lit.).. Naciketas was seized by *śraddhā*, i. e. Freigebigkeit – he became the incarnation of Spendefreudigkeit itself..

204. HARTMANN, S. S. Der Name Ahura Mazdāh. Synkretismus im syrisch-persischen Kulturgebiet. *AAWG* III. Folge Nr. 96, Göttingen, 1975, 170–177.

..report of a symposium..

205. HAZRA, R. C. Interpretation and interest of a word and an expression in the Taittirīya Saṁhitā. *Indol. Stud.* 3 (1–2), Delhi Univ., 1974, 63–71.

..*bhūtasaṁkrāmiṇau* = (the two) having the duty (or habit or nature) of making beings go or move (by serving them as their feet); *pādāv upajīvataḥ* (*TS* 7. 1. 1. 4–6) = (the two, viz. śūdra and horse) live (in complete dependence) on the feet (of the members of the higher three castes), i. e. they render service of them.. (author concludes that the Śūdras were a non-Aryan tribe).. see 10. 16 above..

206. HAZRA, R. C. The words *tryambaka* and *ambikā* – their derivation and interpretation. *Pur.* 24 (1), 1982, 41–62.

..derived from the root *abi* (*amb*) 'to roar'.. *tryambaka*: (1) one who roars (*ambaka*) in the three regions; (2) one who makes the three regions roar.. *ambikā* is an epithet and not a noun '(a female) that roars'..

207. HEESTERMAN, J. C. Vanīvāhana. *SP*, 5 WSC, 1981, p. 33.

..*vanīvāhyate* generally taken to be intensive formation of *vahati*; occurrences of *vanīvāhyate* are clustered in *ŚPB*, where they refer to the carrying of the *ukhya* fire or a chariot during the year preceding its installation on the brick-altar.. connection with the war or racing chariot (as also with the sacrificial fire) seems significant; the term originated in an originally agonal context; the element

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vanī- may then be connected with the root *van-* 'winning' 'obtaining'; *vanīvāhana* wd. in that case mean (proleptically) 'bringing, carrying the booty or prize (*vani*); with the demise of the original agonal context the term was preserved but reinterpreted as 'intensive' (= 'daily recurring carrying of sacrificial fire)..

208. HENDRIKSEN, H. The words for "eyebrow" in Indo-Aryan and Indo-European. *Acta Iranica* 21 (*G. Morgenstierne Comm. Vol.*), 1981, 292ff.

209. VON HINÜBER, O. A Vedic verb in Pāli: *udājita*. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 819–822.

..Vedic verb *ajati*; this verb was dying out rapidly during the *Br.*-period; therefore also rarely used in Pāli; therefore, caused corruption in certain Pāli passages..

210. HIERSCHE, Rolf. Zu ai. *éd* (*aid*) + Akk. "siehe (da)" in den Brāhmaṇas. *Die Sprache* 22, 1976, 131–136.

..*ā* + *id* (acc. to *PW*)..

211. HOFFMANN, Karl. Ved. *dhánuṣ-* und *páruṣ-*. *Die Sprache* 20 (1), 1974, 15–25.

212. HOFFMANN, Karl. Avestisch *yecā*. *Nyberg Comm. Vol.* I, 1975, 387–395.

213. HOFFMANN, Karl. Mārtāṇḍa and Gayōmart. *GSI*, Vol. II, 1976, 100–117.

..(English version of *VBD* III. 80. 122; also see *VBD* II. 79. 123).. *mārtāṇḍa* usually interpreted as 'bird' (by Sāyaṇa and most of the Western Vedists); the interpretation is unlikely; epic *mārtāṇḍa* = sun.. insight into *ṚV* X. 72. 8–9 derived from *MS* 1. 6. 12, *KS* XI. 6, *TS* 6. 5. 6, *ŚPB* 3. 1. 3. 3–4.. the function and shape of Vedic *mārtāṇḍa* and Iranian Gayōmart agree with each other, because both are derived from the same mythological idea.. Vedic *mārtāṇḍa* myth: mankind originated from an "egg"-shaped miscarriage of Aditi; Iranian Gayōmart may be traced back to the same conception..

214. HOLLIFIELD, Patrick. Indo-European etymologies. *JIES* 6 (3–4), 1978, 173–183.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.223]

..considers Vedic words : *sināti* 'binds'; *hnu* (*ṚV* VIII.45.27); *hvayati*; *ayate*; *viśati*, *dhāvati* (= runs, flows, rinses); *dhanvati* (= flows, runs)..

215. HOROWITZ, Franklin E. Greek *skhétlios*, Sanskrit *kṣatriyaḥ*, and the Indo-European image of the warrior. *SL* 29, Lund, 1975, 99–109.

216. HUMBACH, H. Gottes Boten im Awesta. *MSS* 34, 1976, 55–58.

..ved. *dūtá-* .. *dūta-* (av.) vielmehr 'Herdgemeinschaft, Familie"..

217. HUMBACH, H. [ráthia-/ráthya = 'belonging to chariot; chariot-horse; *rathí* = charioteer]. *MSS* 36, 1977, 49–52.

218. ICKLER, I. Die vedische Partikel *kila*. *KZ* 90, 1976, 50–86.

219. IMANISHI, Junkichi. On the meaning of the word *yoga*. *JIBS* 28 (2) : 56, 1980, 552–554.

220. INDRADEVA. O3m kā prayoga kahān para karanā cāhie. (Hindi). *Paropakārī* 12 (3), 1971, 20–21.

..on the strength of Pāṇ. 8. 2. 87, 89, author discusses *abhyādāna*, *udgītha*, *yājyā*..

221. INSLER, S. Vedic *mamatsi*, *amamadur*, and *īyate*. *KZ* 86 (1), 1972, 93–103.

..(*īmahe* is the medial form to *yāti*; accordingly, not a reduplicated but a root present.. as for *īyate*, it belongs to **ināti* and is parallel to *kṣīyate*, *jīyate*, *mīyate*; its meaning is 'speeds'; cf. *inoti* 'impels, sends')..

222. INSLER, S. Vedic *mith*. *TPS* 1971, 1973, 163–174.

..*mithati-* 'opposition'; *méthati-* '(is opposed to, is on the contrasting side), opposes, is wrong': *ámithita* – 'without having been wrong'; *ŚPB* : *abhi methati* 'addresses': *pratyabhi methati* 'replies'..

223. INSLER, S. Two related Sanskrit words. *Die Sprache* 20, 1974, 115–124.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..1. *ánilaḥ* = wind; does not really belong to Vedic vocabulary (later than *vāyu*, *vāta*); earliest attestation in *BAU* V.3.1; etymology from *an* 'to breathe' not satisfactory; *anila* = *an* + root *il* – never resting, never still.. 2. *rātrī* = 'the stiller, arrester' (brings stillness and rest to the world); the word *rātrī* contains the same radical element appearing in *anila* and *ilayati*..

224. INSLER, S. The Vedic type *dheyām*. *Die Sprache* 21, 1975, 1–22.

..(ref. to TEDESCO, *Lg* 44, 1–24; Karl HOFFMANN, *MSS* 20, p.34; *Die Sprache* 15; *Pratidānam*, 4ff.; I. rejects both the explanations).. I. explains Vedic aorist type *dheyām* in terms of the clearly observable tendencies in the Vedic act. root aor. opt.. see 443 below..

225. ITŌ, G. Gathica. *Orient* 10, 1974, 1–9.

..[on the meaning of "Avesta"]..

226. ITŌ, G. [Ved. *ádhrigu-*]. Nyberg Comm. Vol. I, 1975, 423–433.

..(Avestan *drigu-*)..

227. IVANOV, V. V. An essay on the interpretation of ritual and mythological terms derived from *aśva-* "horse". (Russ.).

..(English summary).. see 54.123 above..

228. IVANOV, V. V. Aryen du Mitanni *aika* (–) *vartanna* et védique *ekavṛ́t*. *Mélanges Benveniste*, Éd. Peeters, Louvain, 1975, 283–288.

229. IVANOV, V. V. [Indo-Ir. *marya*]. (Russ.). *Peredneaziatskij Sbornik* 3, Moscow, 1979, 101–112.

230. IVANOV, V. V. [Kikkuli *-u̯artanna*, *u̯ašanna*, *marjannu*, etc.]. *Annali della Fac. di ling. e lett. straniere di Cá Foscari* 18 (3), 1979, 47–60.

231. IVANOV, V. V. [Ved. *vandhura-*]. (Russ.). *V. Georgiev Fel. Vol.*, Sofia, 1980, 112–117.

232. JAMISON, Stephanie W. A Vedic-Avestan correspondence: RV *ánadant-*; Gathic *nadəṇt-*. *JAOS* 101 (3), 1981, 351–354. (Also, in *IE Studies* IV, Harvard Univ. Dept. of Linguistics, 1981, 500–510).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 241]

..*RV* III. 1. 6 : a series of paired oppositions; *ánadatīr ádabdhāḥ* ('not eating, yet unharmable') – intended semantic opposition not achieved; therefore, author suggests : *á-nadant* (instead of usual *án-adant-*).. Vedic *ánadant-*, Gothic *nadənt* belong to the realm of truth / falsehood; connected with Indo-Ir. root **nad* 'speak / perform falsely'..

233. JHA, K. N. Remarks on the gender and meaning of the word *arddha* (Skt.). *SP*, 5 WSC, 1981, 35–36.

..no change in meaning concomittant to the change in gender..

234. JHA, Sukheshwar. To err is human. *SP*, 29 AIOC, Poona, 1978, p. 17.

..there occur some erroneous cases in *Bālamanoramā*, e. g. re *modus operandi* of the accent on the word *maghavan* from *magha* + suffix *vanip*..

235. JHA, Vivekanand. The Naṭa. 33 *PIHC* (Muzaffarpur Session), 1972, 105–110.

..discusses the group *naṭa* mentioned in *Baudh DS*..

236. JHA, V. N. ... *rathaspati, vanaspati* .... *JGJKSV* 27, 1971, 31–40.

..see *VBD* III. 79. 218..

237. JNANAKUMAR. Avaidika om kī vāstavikatā. (Hindi). *Vedavāṇī* 25 (9), 1973, 24–26.

238. JOG, K. P. (1) Apropos of *purutáma*; (2) *vipo na*.

..see *VBD* III. 79. 221; 1. 52; 3. 94..

Rev.: P. S. SASTRI, *Pr Bh* (May '73), 238.

239. JONSSON, Hans. [OIA *ávati*]. *Gösta Holm Fel. Vol.*, Lund, 1976, 225–233.

..Hitt. *au* (*š*) - 'to see' : OIA *ávati*, etc. ..

240. JOSHI, S. B. 'Savitṛ' yā śabdapratimetīla sāṁketikatā. (Marathi). *Navabhārata* 28 (11), 1975, 22–31.

241. JOSHI, Venkatesh Sastri. Aitareyabrāhmaṇasthapañca-śabdānāṁ vimarśaḥ. *SP*, 29 AIOC, Poona, 1978, 17–18.

..considers *gavyam* (19. 5); *patnīśālā* (24. 3); *anyedyurvāva* (25. 4); *kam* (29. 5); *dorṇeṣṭuḥ* (31. 1)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

242. KAMIOKA, Koji. A note on root *aś - naś* 'to attain'. *JIBS* 24 (2) : 48, 1976, 1027–1025.

..*aś - naś* are not semantically differentiated (dictionaries and grammars treat them as two distinct lexical items; NEISSER also doubts their identity; K. HOFFMANN has demonstrated that full grade root *naś* and zero-grade root *aś* constitute paradigmatic unity in *ṚV*).. acc. to author, *naś* and *aś* constitute in *ṚV* the same verbal unit both semantically and paradigmatically..

243. KANTAWALA, S. G. On the vocable *purāṇa*. *Indol. Stud.* 2 (1), Delhi Univ., 1972, 13–16.

..*p.* in *ṚV*..

244. KANTAWALA, S. G. Some sementic notes. *SP*, 31 AIOC, Jaipur, 1982, p. 380.

..discusses the semantic vicissitudes of *māyā*, *vṛtra*, *kup*..

245. KAPUR, Karmanarayan. Vedon men saṁkhyāvācaka śabda. (Hindi). *Vedavāṇī* 34 (2), 1981, 6–8.

246. KASHIKAR, C. G. On the *adhimanthana* (*-śakala*). *BDCRI* 38, 1978–79, 37–39.

..(ref. 54.232 above : RANADE understands by *adhimanthana-śakala* a part of the *uttara araṇi* to be fixed into the *pramantha* for churning or a piece of chaf).. *adhimanthana* (*-śakala*) means (a chip) upon wh. the lower kindling wood is placed for churning (acc. to both *Br.* and *ŚS*)..

247. KAZAMA, K. *dwei "zwei" im Altindischen. (in) *Working Papers in Linguistics*, Dept. of Linguistics, Univ. of Tokyo, 1981, 1–6.

..discusses *á-dvaya-*, *á-dvayant-*, *á-dvayāvin-*, *á-dvayas-*..

248. KELLENS, J. Un prétendu présent radical. *MSS*, 34, 1976, 59–71.

..ved. *tíṣṭha-*.. avest. *x̌sta – hīsta*..

249. KELLENS, J. La racine sanscrite *kamp* à la lumière des faits iraniens. *SP*, 4 WSC, 1979, p. 165.

250. KHOROCHE, Peter. Four Avestan notes. *BSOAS* 36 (3), 1973, 624–627.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19, 254]

..Ved. *upa vī*..

251. KIEHNLE, C. *Vedisch ukṣ und ukṣ / vakṣ. Wortgeschichtliche und exegetische Untersuchungen.* Alt- und Neu-Indische Studien 21, Univ. Hamburg, Steiner, Wiesbaden, 1979; vii+241.

..4 chh... explains the partial homonymy bet. *ukṣ / vakṣ* 'to grow' and *ukṣ* 'to sprinkle'; for common Indo-Ir. one verb 'to grow' can be postulated; in early Vedic times *ukṣ-vakṣ* 'to grow' vanishes in the spoken lg. of the tribes settling more eastwards, and is handed down only as part of the traditionally theological lg. of the Brahmins.. parallel to this process, the meaning 'to sprinkle' develops thro' a new interpretation of zero-grade forms; in the *Br.*- period, *ukṣ-vakṣ* 'to grow' has already disappeared completely from both religious and secular layers of speech.. (possibility of proving from Vedic sources that *ukṣán* is an unmated bull, as opposed to *ṛṣabha* 'breeding bull').. (WRIGHT in his rev.: insights into difference bet. earlier IIr. bardic strata and standard Vedic priestly strata in the *Sam.* – practical husbandry and poetry in older material and magico-ritual adaptation in the latter)..

Rev.: T. BURROW, *JRAS* 1981 (2), 217; J. C. WRIGHT, *BSOAS* 44, 179–80; Stefan ZIMMER, *IIJ* 24 (2), 128–132.

252. KIMURA, Toshihiko. Om as a particle of assent. (Jap.). *JIBS* 25 (1): 49, 1976, 461–457.

253. KLEIN, Jared S. The Indo-Iranian prehistory of the Sanskrit *asáu / amúm* pronoun. *JIES* 5 (2–3), 1977, 161–176.

..tho' most of the demonstrative pronouns of Sk. have well-understood I-I prehistories, Sk. *asáu / amúm* differs strikingly from its Avestan counterpart *hāu / aom*.. this paper provides a prehistoric framework within wh. this divergence can be understood on the I-I level.. detailed discussion of problematic *ṚV*-form *avóḥ*; also remarks on *AV*-form *ámaḥ*..

254. KLEIN, Jared S. *Áthā, adha,* and a typology of Rig-vedic conjunction. *IIJ* 22 (3), 1980, 195–219. (Also, in *IE Studies* 4, Harvard Univ. Dept. of Linguistics, 1981, 389–431).

..*áthā* and *adha* function in both coordinate and non-coordinate conjunctive roles in *ṚV*; with minor exceptions, both are excluded from subclausal employment, and in their coordinate roles they

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

show a clear-cut differentiation in usage, with *áthā* limited to clausal employment, while *ádha* serves as an imp. interstanzaic coordinator..

255. KLEIN, Jared S. Rigvedic *tú* and *sú*. *IE Studies* 4, Harvard Univ. Dept. of Linguistics, 1981, 341–388.

256. KLINGENSCHMITT, Gert. Altindisch *śáśvat-*. *MSS* 33, 1975, 67–78.

..suggests five different senses derived from the basic idea "forming a continuous row"..

257. KNOBL, Werner Franz. *Untersuchungen zur altindischen Wortkunde*. DD, Tübingen Univ., 1980.

258. KNOBL, Werner Franz. Zwei Studien zu Wörtern des Sanskrit. *Journal of Naritasan Inst. for Buddhistic Studies* 6, Naritashi, 1981, 1–79.

..(1) *saudāmanī* (= lightning); (2) *kaṭa-* (= mat) and words formed from or related to *kaṭa* (e.g. *kaśipu-*; *śakaṭa-*; *saṅkaṭa*; *ut-kaṭa-*; *vi-kaṭa-*; *pra-kaṭa-*; etc.)..

259. KOCH, H. J. Indic *dabhnóti* and Hittite *tepnu-*: etymological evidence for an IE derived verb type. (in) *Lautgeschichte und Etymologie* (ed. M. MAYRHOFER et al), Reichert. Wiesbaden, 1980, 223–237.

260. KOIVULEHTO, J. Phonotaktik als Wegweiser in der Lehnwortforschung: die osfi. -str- Wörter. *FUF* 43, 1979, 67–79.

..(ai. *cāttra-m*)..

261. KÖLVER, B. Ai. *vákṣas-* und Verwandtes. *ZDMG* 127 (2), 1977, 344–368.

..(1) *v.* = eine Körperstelle mit Poren und Haaren; Behaarung, Schamgegend (*Uṣas*!) und Brust.. (2) *vakṣaṇā-*; (3) Etymologisches; (4) *nivakṣas-* (= zottig, etc.); (5) *vākṣasád-*; (6) *vakṣaṇa-*; (7) *utsaṅga-*; (8) *púccha-*; (9) *vakṣogrīva-*, *vatsanābha-*..

262. KRAMERS, J. H. The *daēnā* in the Gāthās. *Analecta Orientalia* 1, Leiden, 1954.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

263. KRISHNA Lal. Saṁhitottara vaidika vāṅmaya men śyāva. (Hindi). 27 *PAIOC*, 1976, 247–250. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 48).

..(ref. *VBD* III. 79. 249 : *antodātta śyāva* or *śyāvā* used in adj. sense: *ādyudātta śyāva* or *śyāvī* in the sense of specific persons or of night; *śyāva* = red tending towards black).. in post-*Saṁ*. Vedic lit., this word, fem., ending in *ā* or *ī*, is very rarely used; *śyāva*, in post-*Saṁ* Vedic lit., in the sense of various colours – but mainly in the sense of *bhūre lāla varṇa*..

264. KUIPER, F. B. J. Four word studies. *IIJ* 15 (3), 1973, 179–204.

..(1) Vedic *ayā́s-* 'not to be injured'; evidence for a root *yā-* 'to injure, harm, attack violently'; author studies all Vedic *Saṁ*. passages in wh. the word occurs.. see 266 below.. (2) *somā́n* (*ṚV* I. 18. 1) : = **Soma-Han-* "who has the Soma as his proper characteristic"; *somā́n-* must be dissociated from the words with the primary suffix *-man-* (such as *dāman*, *dharman*, etc.); *somā́n-* is a secondary derivative of *sóma-*, like *somin-* wh. latter had almost ousted it as early as the *ṚV*.. (two Gathic words also discussed)..

265. KUIPER, F. B. J. Two notes on Sanskrit lexicography. *Sluszkiewicz Fel. Vol.*, 1974, 125–128.

..(1) *adhaḥ srotasaḥ* (*MBh* 14. 54. 16) : K. suggests that this shd. be read as one word meaning *meḍhra*; ref. to *paścātprāṇaḥ – avāṅprāṇaḥ* in *ŚPB* meaning *pāyu*; (2) *hari-* (green parrot); ref. to *haritavarṇaka* in *JB* I. 125. 27, meaning *śuka*..

266. KUIPER, F. B. J. Vedic *ayā́s-* "not to be injured". *Charudeva Shastri Fel. Vol.*, 1974, E 94–105.

..see 264 above..

267. KUIPER, F. B. J. *Ví dayate* and *vidátha-*. *Ind. Taur.* 2, 1974–75, 121–132.

..(in Sk., six diff. verbal roots *dā-*).. Vedic *ví dayate* "distribute"; *vidátha* = distribution of wealth.. [on the semantic side, this is supported by THIEME, RENOU, MINARD (see 337 below); Willard Johnson's proposal to take *v.* as a term for the 'contest of the Vedic speculative symposium' (*JAOS* 96, 254) is only correct in so far as the distribution of wealth was part of a socio-rel. contest].. derivation of that word from *vidh* or *vi + dhā* is impossible; *vidátha* is the specific Vedic term for a potlach-like

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

distribution of wealth.. (ref. to the time being the 'turn of the year.. cosmic significance of *vidatha*: winning of water and sun) ..see 269 below..

268. KUIPER, F. B. J. Old east Iranian **nāmani* 'names', etc. *IIJ* 20 (1–2), 1978, 83–94.

..Vedic forms discussed..

269. KUIPER, F. B. J. The accent of *vidâtha-*. *IIJ* 21 (4), 1979, 273–274.

..see 267 above.. derivatives in *-atha-* from a verbal root with prefix have as a rule the accent on the final syllable (cf. *pra-vas-athá*, *ā-vas-athá*); but *vidátha-* clearly stems from an early pre-Vedic period; *vi* + *dā* 'distribute' dates back to Proto-II; at that time, the accent of *-ā́tha-* was fixed on the penultima in all words, irrespective of whether they contained a verbal prefix or not..

270. KUMAR, B. S. A note on the derivation of *bhoktumasti*. *SP*, 28 AIOC, Dharwar, 1976, 141–142.

270A. KUNJUNNI RAJA, K. Amā. *K. A. S. Iyer Fel. Vol.*, 1976, p. 219.

..*amā*, abbreviation of *amāvāsyā* (suggested by B. R. SAKSENA, *Ṛtam* 1, p. 158) – supported by Maheśvara in his comm. on *Amarakośa*..

271. KUNJUNNI RAJA, K. (ed.). *Ārṣaprayogasādhutvanirūpaṇam*. Adyar Library Pamphlet Series – 43, Madras, 1979; 35.

..the author of this text tries to explain deviations from Pāṇini's grammar found in *Itihāsa-Purāṇa* on the basis of the Vedic rules of Pāṇini.. [in the *Mukhabhūṣaṇa* by the same author, an attempt is made to explain some irregular usages in classical texts]..

272. KURYLOWICZ, J. [Sk. *kṣ*]. *BSL* 68 (1), 1973, 93–103.

273. LACOMBE, Olivier. Le sanskrit et la philosophie de l'etre. *Ind. Taur.* 3–4, 1977, 303–305.

..roots *as* and *bhū*... Vedic and *Up.* material..

274. LADDU, S. D. A peculiar use of *vāstavya-* in Old- and Middle- Indo-Aryan. *CASS Stud* 3, 1976, 131–138.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 283]

..*Namaka*-section : *TS* 4.5.7 (*namo vāstavyāya*); (connection of *vāstavya* with *vāstu* indicated in Vedic lit.)..

275. LAL, S. K. A note on *nūnam*. *JOIB* 22 (4), 1973, 464-466.

..discusses interpret. by Sāyaṇa, Veṅkaṭa-Mādhava, etc. .. *nūnam* (from IE *nu*) = just now..

276. LALLANJI GOPAL. Araghaṭṭa in early Indian texts. *Ludwik Sternbach Fel. Vol.*, Lucknow, 1979, 635–657.

..[some scholars trace the use of *rahāṭa* back to Ṛgvedic times.. see 77.27 above].. *ṚV* X.101.5, 7.. the *ṚV*-passages imply a device having some resemblance with the persian wheel and noria .. *ṚV* X.102.11 : in the simile, ref. to same device in wh. a wheel was used for drawing water..

277. LAROCHE, E. Hittite *arawa-* 'libre'. *Dumézil Fel. Vol.*, Collection Latomus 45, 1960, 124–128.

278. LAZZERONI, R. [Ved. *áśman* – iran. *asman*]. *SSL* 13, 1973.

..'stone', 'heaven', 'sky'.. see 294, 295, 296 below..

279. LAZZERONI, R. [Sk. *rájas*]. *SSL* 16, 1976, 141–161.

280. LAZZERONI, R. [Sk. *ūrdhva-*]. *SSL* 21, 1981.

281. LEVITT, Stephan Hillyer. Sanskrit root *mand/mad*, "backward noise" and Dravidian. *JSA* 2, Osmania Univ., Hyderabad, 1980, 25–64.

..(result of "backward noise": unrelated words in different lg.-families can appear to be related to one another when in fact no reason for a relationship exists).. *mand /mad* = (a) to rejoice, to be drunk; (b) to tarry.. study of Sk. consonant cluster *-ndr-* ..borrowing from Dravidian.. Sk. borrowed from Dr. wh. ended with *l* and to wh. there had been added a Dr. suffix *-nt-* with euphonic combination.. studies Ṛgvedic evidence for affinity of *mand / mad* with Dr. ..

282. LIEBERT, Gösta. Indoiranica: v.-p. *vazraka-*, av. *vazra*, v.-ind. *vájra*. *AcIr* 2, 1974, 63–90.

283. LIENHARD, Siegfried. Some observations on the meaning and use of the word *indragopa*. *SP*, 3 WSC, 1977, p. 11.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..earliest use in *BAU* and Pali canon.. *indra* (= rain) *go* (= earth) *pa* (= protector)..

284. LIENHARD, Siegfried. Sanskrit *kapi* and *kareṇu*. *SP*, 4 WSC, 1979, p. 165.

..*pi* with suffix *ka*, *-kapi* = the animal that is reddish-brown or tawny in colour.. *ka* + *reṇu* (sand).. many words OIA and MIA with Austro-Asiatic prefixes..

285. LIMAYE, V. P. A short note on the formation and meaning of some Vedic words. *SP*, 28 AIOC, Dharwar, 1976, p. 230.

..*tasmānnāvagāhe* (*MS* 4. 6. 9); *sarvāvato mātrāmapadāya* (*ŚPB* 14. 7. 1–10 = *BAU* 4. 3. 9); *tṛpu* (*Nighaṇṭu* 3. 24. 1), *stṛhaṇam* (*KauśŚ* 11. 16)..

286. LIMAYE, V. P. A fresh attempt at deriving Skt. *prāgbhāra*. 29 *PAIOC*, 1980, 417–418. (Also, *SP*, 29 AIOC, Poona, 1978, p. 239).

..*upalvara* (= slope : *ṚV* VIII. 6. 28) → Pkt. **pabbhara*, *pabbhāra*, → *prāgbhāra* (= slope of a mountain)..

287. LIMAYE, V. P. Annasyāyai. *GJV*, VSM, Poona, 1982, 161–163.

...*Ch Up* 7. 9. 1 : *annasyā "yai*; author suggests the dropping of the two *avagrahas* so as to read *annasyāyai* (dat. fem. sing.) = for the desire of food..

288. LINCOLN, Bruce. Indo-Iranian **gautra*. *JIES* 3 (2), 1975, 161–171.

..examines the socio-linguistic relations of the I-I term *gautra* and its possible connection with Vedic *gotrá* as a kinship term.. Vedic evidence favours *gotrá* = cowstall; later Indian and all the Iranian evidence seems to favour *g.* = herd of cows.. cattle-stall cd. have come to mean tribe, family.. among IEs and IIs, cattle were the basic measure of wealth and the resource most necessary for daily existence.. I-I **gautra-* 'cattle-place' to wh. numerous associations and nuances of meaning were attached; later usages in the sense of 'tribe' or 'family' were but continuations of its social side after the physical reality of the cattle-stall had lost much of its former importance..

289. LINCOLN, Bruce. The hellhound. *JIES* 7, 1979, 273–285.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..L. derives *śabála* and *kérberos* from *ker-* 'to snarl, to growl'..

290. LUBOCKAJA, N. Ju. Skr. "divya" und dessen Parallele in der IE Terminologie für das Gericht Gottes. (Russ.). *Oriental Studies* 2 (1), Tartu, 1973, 190–201.

..(German summary)..

291. LUBOTSKY, A. Gr. *pégnumi* : Skr. *pajrá-* and loss of laryngeals before mediae in Indo-Iranian. *MSS* 40, 1981, 133–138.

292. LUKE, K. Indo-Iranian terms denoting time. *Journal of Dharma* 1 (4), Bangalore, 1976, 363–377.

293. MAGGI, Daniele. Il nome *upaniṣad*. Nota marginale a un libro di W. Belardi. *SSL* 18, 1978, 149–156.

..(apropos of W. BELARDI, *Superstitio*, Ist. di Glottoligia, Rome Univ., 1976, p. 109).. the term *upaniṣad* is to be connected with the expressions collected by BELARDI for 'to understand'..

294. MAHER, J. Peter. 'Stone', 'hammer', and 'heaven' in IE languages and cosmology. *SP*, 9th Intern. Cong. of Anthrop. and Ethn. Sc., Chicago, 1973.

..see 295 and 296 below.. see 278 above..

295. MAHER, J. Peter. *HaEḰMON : '(stone)axe' and 'sky' in IE/battle-axe culture. *JIES* 1 (4), 1973, 441–462.

..IE concept of 'sky' 'thunder' and atmospheric phenomena related to the terms for 'axe' and 'stone'.. Vedic *áśman* (= sky and Indra's missile stone).. (rejects REICHELT's suggestion, *IF* 32, that ancient IEs envisioned sky as a vault of stone).. see 294 above and 296 below..

296. MAHER, J. P. From IE **aḱ-mon* and Germanic hammer / heaven. *The Mankind Quarterly* 20, 1979–80, 161–163.

..(from 'axe, storm-sky' to unmarked sky).. see 294 and 295 above..

297. MAINKAR, T. G. The Kratu, the Yajña, and the Yātu in the Ṛgveda. *Gaurinath Sastri Fel. Vol.*, 1980, 1–5.

..*kratu* = deep mental worship wh. is an act of the individual; *yajña* = social and communal worship; both are 'holy' and res-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pected by Ṛgvedic poets; *yātu*, on the other hand, is denounced by them; it is not proper to discover element of *yātu* in *kratu* or *yajña*..

298. MALAMOUD, Ch. Sur deux noms védiques de la 'peau'. *BSL* 69 (1), 1974, 73–83.

..*cárman* (= skin of dead body); *tvác* (= skin of a living organism)..

299. MALAMOUD, Ch. Remarques sur les dérivés indo-iraniens en *-man*. *Benveniste Fel. Vol.*, Éd. Peeters, Louvain, 1975, 397–406.

300. MALANDRA, W. W. On the meaning of *rayi-* / *rāy-* in the Avesta and Ṛgveda. *KZ* 86 (2), 1972, 312–321.

301. MALANDRA, W. W. A glossary of terms for weapons and armor in Old Iranian. *IIJ* 15 (4), 1973–74, 264–289.

..comparative ref. to *ṚV*; no mention of sword of any kind.. *vadhar-vadha* (stone-made) : *vajra* (brazen)..

302. MALANDRA, W. W. IE **u̯er-* 'speak (the truth)' in Indo-Iranian. *JAOS* 95 (2), 1975, 266–269.

..(ref. *VBD* II. 80. 104 : SCHMIDT, *vrata* = vow).. M. discusses *vrata*, *varuṇa*.. translates and explains Y. 31. 1–3 (*vāurayā* = speak the truth, rather than convert), 47. 6, 28. 5..

303. MANESSY-GUITTON, J. [sk. *dáṁsas*]. (in) *Philologie, histoire, et litt. anciennes*, Paris, 1970, 3–14.

304. MASTRELLI, Carlo Alberto. Una nuova concordanza indo-mediterranea. *AGJ* 57, 1972, 1–9.

..Lat. *curculio* : Sk. *ghurghuraḥ*; etc...

305. MAUE, Dieter. Angebliches ai. *lambara-* Trommel. *Die Sprache* 22, 1976, 28–31.

..the word recorded in most Sk. dictionaries).. WACKERNAGEL : *lambara* as variant for *āḍambara* (*ŚPB-M* 14. 8. 12. 1); *lambara* in *BAU-K* 5. 10. 1..

306. MAYRHOFER, M. [Wurzel **iōs-* 'gürten' in Indischen]. *KZ* 76, 1960, p. 159.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 313]

307. MAYRHOFER, M. [IA *priya-mazdah-]. AÖAW 109, 1972, 119–121.

..in a Ta'anach tablet publ. by A. E. GLOCK, *BASOR* 204, 17. 30 : *Bi-ir-ya-ma-aš-da* = IA **priya-mazdha-* ..

308. MAYRHOFER, M. Ein neuer Beleg zu der indogermanischen Sippe für "Halsschmuck". *Güntert Comm. Vol.*, 1974, 289–291.

..vorved. **mani-*, ved. *mányā* (= neck)..

309. MAYRHOFER, M. Eigennamen als Hilfsquellen der Rekonstruktion. An avestischen Beispielen demonstriert. *Proc. 12 Intern. Cong. of Linguists*, Innsbruck, 1978, 501–504.

..considers Vedic *vigrá*; *amitrāyúdh-* ..

310. MAYRHOFER, M. Zur iranischen Reflexen des *vṛkī*-Typus. *Hommages à Maurice Leroy*, Éd. de l'Univ., Bruxelles, 1981.

311. MEHENDALE, M. A. Analysis of meaning. (in) *Studies in Hist. Sk. Lexicography* (= 35. 32 above), 1973, 76–88.

..discusses (1) *śipra* (=helmet): (2) *vanargu* (=forest-bull); *ekavṛt* (nom. sing. of *ekavṛdh ?*) (=existing alone; single; having a single cover).. see 315 below..

312. MEHENDALE, M. A. Aghnyā–. *SP*, 29 ICO : Sect. 7, 1973, p. 99.

..derives *aghnyā* from *a* + root *han* (= to strike in the sexual sense) = 'not to be covered'; *aghnyā* = a cow who has just calved, or who is with a calf, or who is sterile, or who has to remain virgin.. (incidentally suggests that the place of Mitra is in *oṣadhīs* while that of Varuṇa is in water)..

313. MEHENDALE, M. A. Two Vedic notes : (1) *kīrín* ? (2) *manā*. *BSOAS* 37 (3), 1974, 670–671.

..not necessary to assume the stem *kīrin*; *kīrí* wd. do: *ṚV* V. 52. 12 : *kīriṇo nṛtuḥ* may be analysed as *kīriṇā u nṛtuḥ*.. *manā* = (1) devotion, affection, etc.; (2) a weight in gold (VIII. 78. 2); acc. to author, it is not necessary to assume the second meaning; in VIII. 78. 2 also, *manā* may mean devotion..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

314. MEHENDALE, M. A. Asūsū. *VIJ* 12 (1-2), 1974, 198-201.

..*asūsū* (adj.) occurs only once, viz. in *AV* X. 10. 23.. [*BR* and *MW* : *asūsū* = *asū* (adj.) = 'not giving birth', 'barren'; author also rejects interpret. of WHITNEY and SCHMIDT].. author connects this vs. with the offering of *anūbandhyā* to Mitra-Varuṇa; acc. to him, *asūsū* (*asū* + *sū*) means "barren and not barren" (= a sacrificial cow wh. was deemed to be barren but was found not to be barren)..

315. MEHENDALE, M. A. *Ekavṛdh* and *ekavṛt* in the Vedic literature. 26 *PAIOC*, 1975, 149-152. (Also, *K. A. S. Iyer Fel. Vol.*, 1976, 77-79).

..in some of its occurrences *ekavṛt* shd. be understood as nom. sg. of *ekavṛdh* (and not of *ekavṛt*); e. g. *ŚPB* 13. 2. 1 (*ekavṛt* = 'rising by one' and not 'single' as transl. by EGGELING).. see 311 above..

316. MEHENDALE, M. A. *Ádhvan* : *adhvará*. *AORM*, SJ Vol., 1975, 481-491.

..[*ádhvan* derived from *ad* or *at* or *adh*].. author assumes a nominal stem *adh* (=water); *adhvan*=(originally, watery course; *adhvara* originally means 'a conveyance to go on water', 'boat'; secondarily, 'sacrifice'.. author supports his view with citations from *ṚV*..

317. MEHENDALE, M. A. Two compounds with agní. *BDCRI* 36 (1-4), 1976-77, 115-116.

..(1) *agnihvará* (*MS* 1. 3. 35) : *hvara* from root *hū* (= to call) or from root *hu* (= to offer); *agnihvara* = one whose inviter or offering priest is Agni.. (2) *agnīṣomabhāgau* (= *agni* + *somabhāga*)..

318. MEHENDALE, M. A. On the significance of the name Zarathustra.

..see 32. 40 above..

319. MEHENDALE, M. A. *aṁsalá*. *Waldschmidt Fel. Vol.* (80th Birthday), 1977, 315-318.

..primary meaning : "full of fat"..

320. MEHENDALE, M. A. Asi- asita āṇi bhāratātīla lohayuga. (Marathi). *Navabhārata* 30 (9), 1977, 48-52.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 325]

..*asi* occurs in *ṚV* in the sense of 'knife to cut the limbs of an animal'.. acc. to THIEME, the words *asi* and *ēnsis* (Lat.) are cognates derived from IE **ṇsis-*; but the IE word can't mean 'sword made of iron', since iron was unknown in IE period.. [words for 'iron' in IE lgg. differ].. THIEME thinks of pairs of colour-denoting terms: *rohita- rohi* (red); *harita-hari* (golden); similarly, one may assume *asita - asi* (black).. in *ṚV*, *asi* = black knife; therefore knife made of iron; therefore, iron age goes back to the end-period of *ṚV*, i. e., cir. 1400 B. C...

321. MEHENDALE, M. A. Pūjānī vyutpatti. (Guj.). *Bhāṣā-Vimarśa* 1 (3), Ahmedabad.

..etymology of *pūjā*..

322. MEHENDALE, M. A. [*abhihita*; *grah-grabh*]. *IIJ* 22, 1980, 137–139.

..(paper read at 28 AIOC, Dharwar, 1976: "On Yasna IX. 26).. *abhihita* 'joined, combined, yoked'; *abhinihita* 'merged' *sandhi*; Avestan *gravas* – from Sk. *grah-grabh*..

323. MEHENDALE, M. A. On Tṛcá. *IIJ* 22 (2), 1980, p. 140.

..(apropos of 123 above).. M. affirms that he has not ignored the condition *chandasi* in the *Vārttika ṛci trer*.. on P. 6.1.37 (as suggested by D.); the absence of any rule in P.'s grammar to account for the form *tṛca* in the place of the expected *tryuca* and the presence of a *Vārttika* by Kātyāyana to account for it is interpreted by M. as indicating a change in the pronunciation of the word in the Vedic texts – the earlier pronunciation being *tryuca* and the later *tṛca*..

324. MEHENDALE, M. A. *Atihāyat* (?). *VIJ* 18 (1–2), 1980, 19–21.

..occurs twice: *JB* 3.205 and 208.. not to be understood as present participle from *ati- hā* (*jihīte*), but to be read as *ati ha āyan* (subject being metres or gods or sages) – (= gone beyond the *pṛṣṭhya ṣaḍaha*)..

325. MEHENDALE, M. A. *Mitradruh* and the related expressions. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 41.

..*mitradruh* (Avestan *mithro·drug*) = 'one who breaks the contract'.. (in *MBh*, Duryodhana is called *mitradruh* = breaker of contract, and not harmer of a friend).. see 327 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

326. MEHENDALE, M. A. Durativyatha-. *Ind. Taur.* 8-9, 1980-81, 253-255.

..occurs in *Kōṭhaka Saṁ* 25. 1; M. suggests reading *durativyadham* (= difficult to pierce thro'; refers to *Ait Br* 1. 26 (= 4.9) where the word *devavarma* occurs; interprets that word as 'an enclosure created by gods; divine defence'; also ref. to *TS* 2, 6. 1. 5 where *varma* occurs)..

327. MEHENDALE, M. A. Mitradrohe ca pātakam. (Marathi). *Navabhārata* 35 (7), 1982, 26-35.

..*mitradruh* = violater of contract.. see 325 above..

328. MEHENDALE, M. A. Atyanūktam. *Gīrvāṇasudhā* 3 (8-9), 1982, 4-5.

..*TB* 3. 7. 11 : *atyanūktam* explained by CALAND and DUMONT as "uttered too long"; this is unacceptable; M. explains : *a.* = *prayogānukūlamantravacanam atītya yad vartate tat*.. (cf. Bhaṭṭa-bhāskara : *asamīcīnānuvacanam*)..

329. MEHENDALE, M. A. The Mitanni name Šattiuaza-. *IIJ* 24 (4), 1982, 295-296.

..MAYRHOFER (*Die Arier im Vorderen Orient*) connects it with **sātī-vāja;* MEHENDALE suggests that the word may be a reflex of OIA **satya-vāha* (carrier of truth: truthful) or of OIA ** saptī-vāha* (whose vehicle is horse).. see 647 below..

330. MEHENDALE, M. A. *Áduvas* (?), *JAOS* 102 (2), 1982, p. 365.

..*ṚV* VII. 7. 6 : to be read *mā́ duvaḥ* (instead of *mā aduvaḥ*) = do not torment (us) or do not go away (from us)..

331. MEHENDALE, M. A. [*adhidevana*] (Marathi). *Navabhārata* 36 (10), 1983, 49-51.

..(view of LÜDERS)..

332. MEHTA, Vinod P. Word *agni* and its derivations. *SP*, 31 AIOC, Jaipur, 1982, p. 37.

..examines derivations of *agni* given by *Nir.*; also those mentioned by comm. on *Nir.* and by Ānandatīrtha..

333. MEIER-BRÜGGER, Michael. Lateinisch *sōspes, sōspita*, und vedisch *svastí-*. *KZ* 93 (1), 1979, 100-102.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 341]

..*svastí-* als **sunstí-* "gute Annäherung"; "Zusammenkunft" (*ṚV* X. 59. 7; I. 89. 6)..

334. MICHALSKI, S. F. Étude sur le mot *kṣoṇī* dans le Ṛgveda. *Lódzkie Towarzystwo Naukowe Rozprawy Komisji Jezykowej* 1, 1954, 96ff.

..*kṣoṇī* = rainbow..

335. MICHELINI, G. Reflessioni sulla "Notte del Rigveda". *SILTA* 6 (1-2), 1977, 101-112.

..'night' in *ṚV*.. *aktú-*, *nákta-*, *ūrmī-*, *kṣáp-*, *rā́tri-*, *rāmī-* in *ṚV*..

336. MIGRON, Saul. Ṛgvedic *van-* : an old hunting term. *IIJ* 22 (4), 1980, 269-282.

..*van-* many meanings : to obtain, receive, get (in various senses); meanings 'long for', 'love', 'be fond of', 'accept gratefully' may be dispensed with.. author suggests a semantic development : 'chase' > 'desire' (the use of hunting terminology for erotic purposes).. *ṚV*-passages in wh. *van-* may be interpreted as a hunting term : II. 4. 9; VI. 38. 1; VII. 83. 4 (*bhedaṁ vanvantā* – 'enticing Bheda to Paruṣṇī)..

337. MINARD, A. [*vidátha*]. *BSL* 59 (2), 1964, 52ff.

..from *vid* "to know" or "to find"; from *vidh* "to adore" or "to distribute" (*ví* + *dhā*).. see 267 above..

338. MIRZA, H. K. Sanskrit *āmnāya*. *JGJKSV* 27 (3-4), 1971, 329-332.

..*āmnāya* (wh. is generally used as equivalent of Pahlavi *paṭvand*) shd. mean *kula* (family), *kula-krama* (series of families) as understood in ancient Indian lexicons..

339. MIRZA, H. K. Observations on some Pahlavi-Pazand Sanskrit words. *JGJKSV* 29, 1973, 345-349.

340. MISHRA, Banamali. Uttamaśabdārthaḥ. *Saṁ. Vim.* 2 (1), 1974, 62-64.

...*ud* + *tama* – originally meant "the last"..

341. MISHRA, Gopal Chandra. Upaniṣad śabdārtha para eka dṛṣṭi. (Hindi). *VJ* 22 (11), 1974, p. 14.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

342. MISHRA, Hari Mohan. Meaning of 'marya' in 'maryādā'. *JGJKSV* 29 (1–4), 1973, 363–365.

..*maryādā* occurs only twice in *ṚV* (IV. 5. 13; X. 5. 6); *marya* in *maryādā* most probably ref. to 'sea'.. parallels of *marya*, meaning 'sea', are widespread in cognate lgg. ..

343. MISHRA, Hari Mohan. Amarakośa kā śabdārthaśāstrīya adhyayana. (Hindi). *Saṁ. Vim.* 1 (2), 1974, 100–104.

..nine synonyms of *svarga* in *A.* 1. 1. 6; Vedic words excluded: e. g. *trināka* or those mentioned in *Nighaṇṭu* (1. 4)..

344. MISHRA, Hari Mohan. *Brahman*: a semantic discussion. *Charudeva Shastri Fel. Vol.*, 1974, E 112–115.

..*brahman* from the root *bṛṁh-bṛh* 'to speak aloud' 'to roar'.. *bráhman* (neut.) = spell; *brahmán* (mas.) = one who practises divinity..

345. MISHRA, Hari Mohan. Dravidian plant names in the Ṛgveda. 27 *PAIOC*, 1976, 251–252. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 38).

..discusses : *atasa*, *araṭu*, *ulapa*, *kiyāmbu*, *muñja*, *vaṁśa*, *vīriṇa*, *veṇu*, *vyalkaśā*, *śara*, *saírya*..

346. MISHRA, Hari Mohan. Derivation of *varṣīyas*, *varṣiṣṭha*, *varṣman*, and *varṣiman*. *SP*, 29 AIOC, Poona, 1978, 21–22.

..*varṣa* has the meaning of 'high' and 'high mountain'.. cognates in Balto-Slavic lgg. ..

347. MISHRA, Hari Mohan. Words of *arya* / *ārya* group. *ABORI*, DJ Vol., 1978, 767–771.

348. MISHRA, Hari Mohan. Meaning of *pājas* in the Ṛgveda. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 32.

..*pājas* has cognates only in Khotanese *pāysa* and Sogdian P'Z (= face, side); the meaning 'face, luminous face, appearance, form' suits several passages in *ṚV*; further semantic development – 'light'.. see 351 below..

349. MISHRA, Hari Mohan. Non-Aryan words in Aṣṭādhyāyī. *SP*, 5 WSC, 1981, p. 54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.356]

..non-Aryan words assimitated in Sk. lg. by P 's time; can be divided into 2 groups : (a) words having cognates in non-Aryan lgg. of India, specially Dravidian lgg.; (b) words of doubtful origin.. 50 words of the first group considered under heads like plants, animals and birds, mankind, etc. ..

350. MISHRA, Hari Mohan. Meanings of some Ṛgvedic words : *tṛp, drāpi, libujā,* and *stega*. *SP*, 31 AIOC, Jaipur, 1982, 37-38.

..*tṛp* = thief; *drāpi* = garment; *libujā* = creeper; *stega* = arrow (?) (cf. Gothic *stega*)..

351. MISHRA, Madhusudan. Vedic *pājas* and its cognates. *Saṁ. Vim.* 1 (1), 1973, 81–83.

..see *VBD* III. 79.316.. *pājas* = (originally) something belonging to the side.. see 348 above..

352. MISHRA, Madhusudan. The etymology of *óṣadhī* 'plant'. *Saṁ. Vim.* 1 (2), 1974, p. 120.

..*oṣadhī – ava-sad-Hī* = growing low or perishing after certain period..

353. MISHRA, Madhusudan. Origin of *ca* in Indo-Aryan. *Saṁ. Vim.* 2 (1), 1974, 38–49.

354. MISHRA, Madhusudan. The etymology of parjánya 'raincloud'. *Saṁ. Vim.* 2 (1), 1974, 98–99. (Also, *VIJ* 14.1, 1976, 5-6).

..from **pṛj / parj* (**spṛj-spūrj*) 'to pour down; *parj-án* (action noun) = one who pours down; *parjan-ya* = one connected with pouring down..

355. MISHRA, Madhusudan. Two etymologies. *VIJ* 13 (1–2), 1975, 198–199.

..(1) IE "runners" *aśva*; *śvan* from IE root **eḱ* = Sk. *aś* 'run' (cf. *āśu*).. (2) Sk. *jāmātar* (occurs in early *ṚV*) = Persian *dāmād* – Indo-Ir. **dvāmātar* (= having two mothers)..

356. MISRA, Ram Gapal. 'Devānāṁ priyaḥ' pada ke arthāpakarṣa kā vimarśa. (Hindi). *SP*, 29 AIOC, Poona, 1978, 104–106.

...63

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..[from the time of Aśoka up to the middle of 10th cent. A. D., the phrase was used to denote respect; Abhinavagupta first gave it the sense of *jaḍa* or *mūrkha*; in Vyākaraṇa, Kaiyaṭa (11th cent.) first gave it the sense of *mūrkha*..

357. MISRA, Satya Swarup. Etymology of Sanskrit *satya* and *mithyā*. *Bharata Manisha* 1 (2), 1975, 59–61.

..*satya* : *sa-tya* < IE **sm̥-tyo* = uniformity, oneness (IE prefix *sem / som* originally signified 'one'), firmness.. *mithyā* traceable to root *mith* (= alternate, duplicate, falsify).. thus *satya* and *mithyā* meant 'primary' and 'secondary' respectively..

358. MISRA, Satya Swarup. Etymology of two OIA words. *IJL* 4 (1), 1977, 7–8.

..*piccha* (feather of a tail) – *picchala* (slippery) – derived from IE **piskos*; the nearest cognate attested in Czech *pisk* (feather); it is likely that the original meaning of IE **piskos* was 'fish' as found in the centum branch.. *piccha* does not occur in *ṚV*, tho' *matsya* occurs twice (VII. 18. 6; X. 68. 8); *mīna* wh. is a loan-word from Dravidian is not at all attested in *ṚV*.. *matsya* to be derived from the IE root *mad* 'be wet', 'be drunk'..

359. MISRA, Satya Swarup. Original meaning of Sanskrit *vṛṣan*. *Prajñā* 23 (2)–24 (1), 1978, E 155–159.

..*vṛṣan* = high, big, mighty ..*varṣa-* from *vṛṣ* (to rain).. *vṛṣa-bha* - (suffix *bha* is frequently used to form names of animals) = 'big' animal..

360. MITRA, R; KAPOOR, L. D. *Kamala* - the national flower of India – its ancient history and uses in Indian medicine. *IJHS* 11 (2), 1976, 125–132.

..mentioned in *ṚV* (as *puṇḍarīka*); in *AV*, human heart compared with *kamala*..

361. MOLÉ, M. Daēnā, le pont činvat et l'initiation dans le Mazdéisme. *RHR* 157 (2), 1960.

362. MORGENROTH, W. On the OIA nomina in *–añc* again. A defence with methodological remarks. *SP*, 4 WSC, 1979, 159–160.

363. MORGENSTIERNE, G. IE *dheugh-* and *deuk-* in Indo-Iranian. *Ac Ir* 5 (Nyberg Vol. 2), Leiden, 1975, 77–80.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 370]

364. MORI, Shigeo. On Avestan *sūra-*. (Jap.) *JIBS* 25 (1): 49, 1976, 148–149.

365. MUKHERJEE, Amita. Śākaṁbharī and Śatākṣī. *SP*, 5 WSC, 1981, 157–158.

..Śākaṁbharī – Saṭākṣī may be identified with the primitive 'earth-goddess'.. Śāk. may also be identified with Nīladevī of the *Up*...

366. MUKHOPADHYAY, Biswanath. Ṛṣabha. *VIJ* 18 (1–2). 1980, 39–42.

..the word occurs four times in *ṚV* (meaning "the bull", "the great one").. *ṛṣabha* indicates only the potentiality of the creative force, and *vṛṣabha* indicates the creative urge in action.. *ṛṣabha* symbolises the basic sound credited with the power of creating all other sounds.. (*ṛk*, *ṛṣi*, *ṛta*, *ṛtvik*, *ṛṣṭi*, *ṛṣabha*, *ṛbhu*, *ṛjīṣa* – such words beginning with *ṛ* may be recognized as being representative of Vedic culture)..

367. MUKHOPADHYAY, Biswanath. *Vāk* and *vajra*. *VIJ* 19 (1–2), 1981, 1–3.

..weapons are nothing but the manifestation of the power of *vāk* in various forms; divine *vāk* itself, when neglected or wrongly chanted, acts as *vajra* in the hands of *pavīravān* Indra..

368. NAGY, G. Six studies of sacral vocabulary relating to the fire-place. *HSPh* 78, 1974, 71–106.

..Indic *vivasvat*, Lat. *Vesta*, Gk. *Hestia*..

369. NARAHARI, H. G. Two rare Vedic words: *paidva*, *śākadhūma*. *AORM* 25, 1975, 96–102.

..*paidva*: in *ṚV*, the name of a white horse (sent by Indra to the royal seer Pedu thro' Aśvinau); *AV* adds that the horse destroys all kinds of snakes; in *KauśikaS*, *p.* = a herb used against snake-bite; acc. to *Keśava-paddhati*. *p.* = *kīṭa*.. *śākadhūma*: Dārila and Keśava take it to mean a Brāhmaṇa priest (*vṛṣākapi*); actually, *ś.* = a kind of plant; *AV* seems to suggest *ś.* = a constellation.. (BLOOMFIELD: *ś.* = weather-prophet or astrologer; WHITNEY: *ś.* = milky way)..

370. NARAHARI, H. G. Some Atharvavedic names of a cow. 29 *PAIOC*, 1980, 221–222. (Also, *ALB* 44–45, 1980–81, 104–106; *SP*, 28 AIOC, Dharwar, 1976, p. 19; *SP*, 29 AIOC, Poona, 1978, p. 26).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..culled from *KauśīkaS* : *apavātā*; *aṣṭakyā*; *puṁsī*; *karkī*; *sīrā*.. considers the etymology of these words with ref. to *KauśS*..

371. NARANG, Satya Pal. A linguistic development of the roots meaning "to eat" in Sanskrit language. *SP*, 28 AIOC, Dharwar, 1976, p. 143.

..35 roots mentioned.. seeks to trace their origin and development – IE, Vedic, Prakrit, Dravidian, Austro-Asiatic..

372. NARANG, Satya Pal. A note on *aśvyaḥ vāraḥ* in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 44.

..rejects Sāyaṇa's interpret. ("hair of the horse") and suggests a new one based on a lost meaning of the word *aśva*..

373. NARTEN, J. Jungavestische *gaēsauš*, *bāzāuš*, und die Genitive auf *-aoš* and *-əuš*. *KZ* 83 (2), 1969, 230–242.

374. NARTEN, J. Jav. apa-xvanuuaiṇti. *MSS* 27, 1970, 75–78.

..Vedic *sunvanti* – ; *svan* ("sing away")..

375. NARTEN, J. Vedisch *aghnyā-* und die Wasser. *Acta Orientalia Neerlandica*, Brill, 1971, 120–134.

..see *VBD* III. 80. 175.. *a.* in *ṚV* = die 'wertvolle' Milch-und Mutterkuh.. the semantic development from "not to be killed" to a solemn literary word for "cow" must have taken place in Proto-I-Ir. period, not in the domain of sacrifice (as ALSDORF has suggested) but in that of the cattle-breeders..

376. NARTEN, J. Jágat – im Ṛgveda.

..see *VBD* III. 79. 341.. argues that Vedic *jágat-* is the (present) participle of the IIr. present **jagāti* wh. remained, after the abandonment of Indic **jagāti* for normal *jigāti*, because of its specialised meaning..

377. NARTEN, J. Ved. *āmáyati* und *āmayāvin*. *SII* 5/6, 1980, 153–166.

..*āmáyati* 'hurts' (from *amī-* HOFFMANN); *āmáyat* und *āmayá* 'what hurts' (hence, cl. Sk. *āmaya* 'illness'); *āmayāvin* 'suffering from pain..

378. NARTEN, J. Vedisch *lelāya* 'zittert'. *Die Sprache* 27 (1), 1981, 1–21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..[ref. WHITNEY, *Roots*: *lī* 'be unsteady'; the variety of form and accent is quite anomalous].. author considers *lelāyati*, *alelāyat*, *alelet*, *lelāyánti*, *leláyatas*, *lelāyate*, *alelīyata*, *leláya*, *lelāya*, *lelāyat*, *lelā* (out of these eleven forms, three, namely, *alelet*, *alelīyata*, *lelāya*, may be taken to be correct intensive forms).. evidence mainly from *Br*. .. the meaning 'in unruhiger Bewegung sein' may fit generally; the verb usually related to natural phenomena (hardly to persons): fire, light, flame, lightning, etc. ..

379. NATH, Mrinal Kanti. A note on Sanskrit *kulaṭā*. *SP*, 31 AIOC, Jaipur, 1982, 387–389.

..ref. P. 6. 1. 94 (*kula* + *aṭā* by irregular *sandhi*; 'a woman wandering from one mansion to another'.. N. suggests that the word is a compound, *ku* + *laṭā* 'a bad woman'..

380. NAVATHE, P. D. Puṣṭimāvat. *Bh. Vid.* 31 (1–4), 1971 (1974), 20–21.

..*KS* 8.1: eulogy of kṛttikās.. *p*. as one word with double possessive suffix: *puṣṭi* + *mā* (from *mat*) + *vat* 'possessing excessive prosperity'..

381. NAVATHE, P. D. *Goṣâd* vis-a-vis *ghoṣâd* and the goṣadādi gaṇa P. 5. 2. 72. *VIJ* 12 (1–2), 1974, 219–226.

..(considers interpret. of Sāyaṇa, KEITH, DUMONT, and BURROW ..*go* + *sādh* 'cattle-procurer'; *go* + *sad* 'abode of cows; home').. acc. to N., *go* = earth; *goṣâd* = sitting on the earth, i. e. on the sacred ground, i. e. *vedi*; (*ṚV* IV. 40. 5 has *vediṣad*, presumably describing Agni)..

382. NAVATHE, P. D. Araru: legend and etymology. *CASS Stud* 2, 1974, 51–55.

..*araru* in *YV*; *a*. expresses the same idea as *ari* (= a foreigner, an enemy), and is therefore connected with it..

383. NAVATHE, P. D. On Dhāyyā and Sāmidhenī. *Indica* 16 (1), 1979, 149–156. (Also, *SP*, 28 AIOC, Dharwar, 1976, p. 5).

..in the light of grammar and ritual.. gramm. explanation of the words and ritual employment of *d*. and *s*. not quite consistent with each other; tries to account for this..

384. NAVATHE, P. D. √ **vliṣ* –. *CASS Stud* 6, 1982, 129–130.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*nirvleṣīḥ* in *ĀpŚS* 7. 22. 7; also in *BhārŚS* 7. 17. 6 in the context of dissecting the immolated animal and taking out its internal parts for *haviryāga* in animal-sacrifice.. *nirvleṣīḥ* is second person sing. of *s*-variety of aorist of *vlī* with *nir*..

385. VAN NOOTEN, Barend A. Sanskrit *gaṁsyate*, an *anit* future.

..see *VBD* III. 79. 346.. Sk. medio-passive future *gaṁsyate* not recorded in any of the standard dictionaries; it is the correct Pāṇinian form and is also attestable from Buddhist hybrid Sk...

386. NORMIER, R. [ved. *hav(ī)*; *tuvigrá*]. *KZ* 94 (1-2), 1980, 251-281.

387. NORMIER, R. Nochmals zu **sor-*. *IF* 85, 1980 (1981), 43-80.

..Ved. *strī-*.. considers Ved. *tisráḥ*, *catasráḥ*.. *svasar*, *bhrātar*..

388. OGIBENIN, B. L. Baltic evidence and the Indo-Iranian prayer. *JIES* 2 (1), 1974, 23-45.

..attempt is made to use etymological evidence derived from Lettish *diêt*, Lithuanian *dainà*, and related Baltic words (cognate with Avestan *daēnā* and Vedic *dhenā*) to clarify certain aspects of I-I. rel. ritual associated with the dawn goddess, Uṣas.. [It is both puzzling and interesting that, while in ancient India and Iran there are found either concrete mythological personages or mythological complexes, the Baltic area preserves only linguistic vestiges supplemented by indirect folklore evidence.. Iranian part nearer to Baltic evidence].. the relation of Uṣas to the semantic sphere of cow symbolism (*dhenā*) is quite patent.. interpreting the figure of Uṣas in connection with the ritual of addressing the gods (*dhenā* = speech).. Uṣas: (a) features wh. show her in her relation to sacrifice or offering to gods (cow; *dhī*); (b) features wh. refer to her aspect by wh. she symbolically represents the type of the participant in the ritual (Uṣas portrayed as woman: erotic motifs).. see 390 below.. also see 507 below...

389. OGUIBENINE, B. Le dieu Jazomir. *Wiener slawistischer Almanach* 4, 1979, 433-438.

..derived from **yazatamithra*..

390. OGUIBENINE, B. Védique *dhenā*, avestique *daēnā*: examen des critiques de M. H.-P. Schmidt. (in) *Lautgeschichte und Etymologie* (ed. MAYRHOFER et al), Reichert Verlag, Wiesbaden, 1980, 293-316.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 395]

..apropos of 507 below.. also see 388 above..

391. OGUIBENINE, B. Indo-European *leu (H) – in Middle Indo-Aryan and its Baltic cognates. *JIES* 9, 1981, 303–317.

..[RENOU, *Lg* 29, p. 186 : " The time is past when one cd. hope to use IE to explain many developments peculiar to the hist. period; today, innovations are considered more imp. than survivals ". MAYRHOFER, *Kirfel Fel. Vol.*, 1955, 221–22 : one shd. not try to seek Idg. etymology when solution is available in India itself. EMENEAU (1966) : " MIA dialects are old enough; formerly there existed the Proto-MIA dialect contemporaneous with the Ṛgvedic dialect (or with that set of dialects wh. are reflected in the lg. of *ṚV*, since it is reasonable to posit that this lg. was a mixture of many IA vernaculars the divergences bet. wh. may be seen as difference bet. the lg. of the holy texts and more popular speech ". GONDA : probability of uncovering more of ancient features in MIA going back to the Proto-MIA thro' wh. the former set of dialects may be related to IE. RENOU : *AV-Paipp* is characterized by linguistic features relating its lg. either to Buddhist Sk. or to some other MIA lg.]..

392. OJIHARA, Yutaka. Sur une formale patañjalienne : *na cedānīm ācāryāḥ sūtrāṇī kṛtvā nivartayanti*. *Ind. Taur.* 6, 1978, 219–234.

..ref. to *vart* with *ni* (hair) 'divide' 'part' (in *Śrautakośa*).. see 393 and 394 below..

393. OJIHARA, Yutaka. Sur le *nivartana*, dit des cheveux : " failler " ou " séparér ". *JIBS* 27 (1) : 53, 1978, 502–496.

..see 392 above and 394 below.. *nivartana* in *śrauta* contexts = 'cut close' but not 'shave off' the hair..

394. OJIHARA, Yutaka. Sur le *nivartana*, dit des cheveux : addenda. *Gaurinath Sastri Fel. Vol.*, 1980, 42–51.

..*n.* – un acte consistant à " failler court et uniformément " les cheveux.. ref. to *TB* I. 5. 6. 5. 6 and *BaudhŚS* and *ĀpŚS*... see 392 and 393 above..

395. OLIVELLE, P. Contributions to the semantic study of *saṁnyāsa*. *JAOS* 101 (3), 1981, 265–274.

..*saṁnyāsa* is a relatively new term in Sk. vocabulary; occurs rarely in Vedic corpus; did not enter Buddhist or Jaina vocabulary ..*saṁ.* used exclusively in Brahmanical writings; in its early

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

usage it indicated only one aspect of renunciation, viz. abandonment of ritual activity.. [verbal forms of *saṁnyāsa* occur in pre-*Up*. texts – twice in *Saṁhitā* and twice in *Br.*].. table showing occurrences of *saṁ*. in Sk. lit. ..

396. ORANSKIJ, I. M. Indo-Iranica IV – Tadjik (régional) *buruj* 'bouleau'. *É. Benveniste Fel. Vol.* 1975, 435–440.

..discusses Tājiki word for 'birch'.. [In Iranian and Indian climate, birch grows only on mountains at an altitude of 1200–4200 metres].. from the fact that the IE word has yet been preserved in Iranian and Indo-Aryan, O. draws imp. conclusions re prehist. migrations of the Indo-Ir. ancestors..

397. ORLANDI, Ch. Su alcune interpretazioni dei termini indicanti 'signore' e 'marito' nel sanscrito vedico. *SSL* 15, 1975, 102–117.

398. ORLANDI, Ch. Il 'largo' e lo 'stretto': il concetto vedico di *âṁhaḥ*. *Atti del Seminario di Studi dell' AISS*, Torino, 1980.

399. OTREBSKI, J. [*svarga*]. *W Slav* 16, 1971, 151–154.

400. OTREBSKI, J. [*sabhā́*]. *W Slav* 16, 1971, 186–192.

401. OTREBSKI, J. Zwei Beiträge zum indo-europäischen etymologischen Wörterbuch. *E. Sluszkiewicz Fel. Vol.*, 177–178.

..(1) Die indo-ir. Genetive – Ablative auf *-os* (*droḥ*, *dyoḥ*, *goḥ*)..

402. PEDOUX, André. Un terme technique du Mantraśāstra: *vidarbha*. *JA* 265, 1977, 345–349.

403. PALMER, L. R. *Arya-*. A homological sketch. *Güntert Comm. Vol.*, 1974, 11–19.

..[THIEME: *arya* = hospitable; BENVENISTE: *ari* = the other half of an exogamous society; *ari* is not a foreigner; BAILEY: there is a full complement of verbal and nominal forms traceable to an Ir. base *ar-* 'to get'; this meaning can also be traced in Old Indian; *arya* = 'owner, possessor of wealth'; *ari* = owner; *aryaman* = 'warden and dispenser of possessions']. acc. to author, *ari-*, *arya-* was once the designation of the social class of the warrior nobility with their characteristic landed property contrasting with the third order who were men of *viś*; the man of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 409]

property is nobleman.. *kṣatram* (from root *kṣā* 'to possess) was once a close synonym of *ari* and took its place when the latter came to be used as an ethnic..

404. PALSULE, G. B. Some further examples of the occasional Sanskrit saṁdhi *ou-v° > °v°*. *VIJ* 12 (1-2), 1974, 235-240.

..discusses: *urváśī*; *urvárā*; *urvárī*; *urvāru(ka)*; *ikṣuvāku* (*ṚV*) and *ikṣvāku* (*AV*); *svadhiti* and *svádhā*; *paraśvadha*..

405. PALSULE, G. B. The root *bhāṣ* in Sanskrit grammatical terminology. *Indolog. Stud.* 2 (2), Delhi Univ., 1974, 61-71.

..earliest occurrence of root *bhāṣ* in *Br.*; from it are derived imp. technical terms in Sk. grammar, e. g. *bhāṣā*, *bhāṣika*, *parasmaibhāṣā*, *vibhāṣā*, *paribhāṣā*, etc. ..

406. PALSULE, G. B. Vedic *ápatya-*, *nápāt-*, and *náptṛ-*. *CASS Stud* 3, 1976, 1-8. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 28-29).

..(usually explained by trad. scholars: *a + pat + ya* = 'one who prevents a fall'; modern scholars: *apa + tya* = 'belonging to posterity).. P. studies *apatya* along with *napāt* and *naptṛ* (wh. both are derived from *na + pat*, where *pat* = 'being master': *patyate* 'becomes *pati*); *apatya* 'minority' wh. implies powerlessness; *apatya* opposed to *pati*..

407. PANCHOLI, Badriprasad. *Brahmagavī*. (Hindi). *BSSS* II. 4 (3-4), 1975, p. 20.

..*b.* = *bṛhatī* = *sṛjanaśakti*..

408. PANDHARE, H. D. Max Müller on the word *muṇḍaka*. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 18-19.

..*Muṇḍaka* 3. 2. 10 mentions a certain *śirovrata* without wh. one can't learn *Muṇḍaka-Up.*; that is why the *Up.* is called *Muṇḍaka*..

409. PANDIT, M. D. Statistical studies as aid to Vedic interpretation. *CASS Stud* 2, 1974, 169-179.

..statistically studies the words: *vṛtra* and *vṛtrahan*; *vidatha*; *maghavat*.. concludes that Gṛtsamada of the 2nd *maṇḍala* betrays a sharp contrast with the trad. of the other family *maṇḍalas*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

410. PANDIT, M. D. A concordance of Vedic compounds interpreted by Veda. Part I: *CASS Stud* 3, 1976, 179–206; Part II: *CASS Stud* 5, 1980, 17–31.

..(see 35.71 above.. considers *aṁhōmuc*, *agnitap*, *aghaśaṁsahan*, *acyutacyut*, *purohita*, *ratnadhā*, *ratnabhāj*, *akṣitavasu*, *adabdhavratapramati*, *śarmasada*, *suśarman*..

411. PANTUL, Manjul Mayank. Dhvasanti and Puruṣanti – were they kings? *SP*, 28 AIOC, Dharwar, 1976, p. 23.

..mentioned in *ṚV* I. 112. 23.. Skandasvāmin identifies D. and P. as two prostitutes; Aśvinau had gone to them for sexual cohabitation..

412. PARASHER, Aloka. The designation mleccha for foreigners in early India. 40 *PIHC*, 1980, 109–120.

..word *mleccha* first occurs in *ŚPB* (in the sense of unintelligible speech?).. Brahmanic: linguistic disparity caused distinction bet. Āryas and Mlecchas; Buddhist: distinction based on areas of habitation; *DS* and *Smṛtis*: acceptance and non-acceptance of *varṇāśramadharma* was the criterion of distinction.. in Vedic period, emphasis on the avoidance of *mlecchavāk*..

413. PARPOLA, A. India's name in early foreign sources. *SVUOJ* 18 (1–2), 1975, 9–19.

..very probably the earliest preserved name of India is the Sumerian toponym *Meluhha*.. discussess the derivation of *sindhu-*; untenability of the old equation of *síndhu-* with Akkadian *sindhu* and Gk. *sindṓn*.. *sindu-* wood (mentioned in the inscriptions of the Assyrian king Sannacherib) = wood of Sind (hu) (India).. in the early 7th cent. B. C., *sindhu* corresponds to Meluhha situated east of Makan in the 3rd mill. – early 2nd mill. B.C. .. see 418 below..

414. PARPOLA, A. Sanskrit *kālá-* "time", Dravidian *kāl* "leg" and the mythical cow of the four yugas. *Ind. Taur.* 3–4, 1977, 361–378.

..[IE etymology for *kāla* – from **qwel*. "to move" – BAILEY, MACHEK, KUIPER, MAYRHOFER; *kāla* conceived as "turning round"; but, acc. to PARPOLA, there are no cognate words in other IE lgg.].. only one single occurrence of *kāla* in *ṚV*, and that too in the 10th book (X. 42. 9); therefore, the word seems to have intruded into *ṚV*-lg. only after its introduction into India.. *kāla* from Dravidian *kāl* "foot" (cf. *yuga* as a foot of *kāla*); no

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 417]

chronological difficulty in this assumption, because *ṚV* bears evidence of a Dravidian substratum influence.. *kāla* = originally, "particular period of time" (*AV* VII. 50. 6) or "proper time", or "time of the gambler's turn" (names of *yugas* and dice), and then time in general.. North-Dravidian origin of *nakṣatra* calendar.. [the quasi-etym. speculations of the *Brāhmaṇa*-texts may ultimately have descended from Indus trad.; in a no. of cases these have been preserved more prominently in epic and *Pur.* texts; the epic trad. goes back to the Vrātya people of the Vedic times who seem to be the descendants of the Aryans who came to India before the Aryans who brought the *ṚV*-poetry]..

415. PARPOLA, A. Sanskrit *māṇava(ka)* – '(Vedic) student, pupil, (Brahmin) boy' and the religious fast in ancient India. *Stud Or* 47, Helsinki, 1977, 151–163.

..earliest references in grammar clearly relate the word *māṇava-(ka)* – to studentship and initiation; word occurs in *Gobhila GS* and *Laugākṣi GS*.. usual derivation from *manuḥ* 'man'; related words in various Dravidian lgg. explained as borrowings from Indo-Aryan.. P. suggests derivation from the Dravidian root wh. in Kannada appears in the form of *māṇ* (*māḷ*) 'to stop or desist from', etc.; Dravidian word *māṇi* 'celibate student' and *māṇi* 'penis'.. these linguistic associations in Dr. may have contributed to the formation of the concept of *brahmacarya*..

416. PARPOLA, A. A Dravidian solution to the problem of *kiṁpuruṣa / kinnara*. *SP*, 4 WSC, 1979, 24–25; 166–167.

..*kiṁpuruṣa* (acc. to RÖNNOW, *MO* 23, 145–49) in Vedic texts denotes the sacrificial human victim of the "pre-Vedic, asuric rel."; acc. to P., the word probably had also the meaning of musician; the sacrificial male partner of the sacred marriage of the *aśva-/puruṣa-medha* corresponds to the Māgadha bard in the *Mahāvrata*.. later conception of *kiṁpuruṣas/kinnaras* as demigods with horse's head and human body and vice versa probably has its origin in the *Puruṣamedha* where both a man and a horse were sacrificed (*VādhūlaŚS*).. the words *kim* and *puruṣa* both belong to the clear prakritism of *ṚV*; *kiṁpuruṣa* seems to be just an Aryan folk-etymological version of the more original *kin-nara*..

417. PARPOLA, A. On the primary meaning and etymology of the sacred syllable *ōm*. *Stud Or* 50, Proc. of Nordic South Asia Conf., 1980, 195–213.

..*om* first recorded in *VSM* 2. 13; *MS* 4. 9. 2; *ām* in Pāṇini 8. 1. 55; indirect ref. *ṚV* I. 164. 41–42; *AV* 13. 1. 15; 3. 6 suggest

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

that *om* was already current as an imp. rel. word.. [earlier etymological explanations: (1) *om*, originally just a meaningless sound; (2) *om* from root *āp* 'to obtain' or root *av* 'to help, etc.'; (3) *om* – Sk. **avam* 'that'; (4) *om* = *ām* 'yes'; (5) *om* from PIE **au* 'introductory particle', *atha* (BLOOMFIELD).. acc. to P., *om* originally means 'yes'; the *prasava* of the Brahman priest is the earliest context in wh. *om* is found in the Vedic texts; there are cogent reasons for regarding 'yes' as the primary meaning of *om* (*Ch Up* 1.1.8; *Nṛsiṁhatāpanīya Up* 2.8.3, 7); most of the oldest occurrences consist of *om* followed by an imperative.. discusses use of *om* in Vedic ritual.. the word *om* may be of Dravidian rather than of IE etymology; Dravidian *ām* – contraction of *ākum* – 'yes'.. (it stems from the rel. of pre-Vedic India (Dravidian substratum), wh. was gradually and selectively adopted by Vedic Aryans (thro' an earlier wave of non-Vedic Aryans)..

418. PARPOLA, A.; PARPOLA, S. On the relationship of the Sumerian toponym *Meluhha* and Sanskrit *mleccha*. *Stud Or* 46, 1975, 205–238.

..see 413 above..

419. PÂRVULESCU, Adrian. Le nom indo-européen de l'étoile. *KZ* 91 (1), 1977, 41–50.

..Sk. *str̥*..

420. PATEL, Gautam. Kālidāsamān mantrakṛt. (Guj.). *BCGV* 19, 1975, 60–62.

..discusses *mantrakṛt*, *atharvavid*, *atharvanidhi* used by Kālidāsa..

421. PATHAK, V. S. The word *arya-*, a semantic study. *Ling. Res.* 4, BHU, 1982, 39–44.

..*ara* and its variants primarily denoted 'a stick with a sharp point' → spoke → goad → awl → plough.. *ara* 'plough' gathers the connotation of 'father', 'master and procreator' (leader of a group; priest; bestower of gift); *aram* denotes the mystic power of generation and protection..

422. PATIL, V. S. The words *jarayantī* and *āminānā* in the dawn-hymns. *MUJ* (Lgg) 13, Aurangabad, 1974–75, 31–33. (Also, *SP*, 28 AIOC, Dharwar, 1976, 29–30).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 429]

..*jarayantī* used in good sense (= causing natural old age and not wearing out life): reinterprets I. 92. 10.. *āminānā* = exchanging, i. e. offering life or vigour..

423. PATIL, V. S. The word *gartāruk* in the Ṛgveda. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 22.

..the word occurs in Uṣas-hymn (I. 124. 7).. *garta* + root *ruc* (and not *ā-ruh*) = one who shines or looks splendid on the stage, i. e. dancing girl (cf. *nṛtu* in I. 92. 4).. see 117 above..

424. PATYAL, H. C. A note on the word *prahitām* in the Aitareya Āraṇyaka 2. 1. 5. *VIJ* 10 (1–2), 1972, 11–13.

..gen. pl. of *prahit* (= impeller)..

425. PATYAL, H. C. Kānīna. *BDCRI* 37 (1–4), 1977–78, 99–107.

..studies the term *kānīnā* ' maiden's son ', ' born of a maiden ', from the points of view of the theory of sonship and also of law of inheritance, partition, and adoption.. derivation of the word *k.* .. mainly based on *DS*..

426. PATYAL, H. C. Avakīrṇin. *JOIB* 28 (3–4), 1979, 1–6.

..a socio-ritualistic study.. (1) *a.* basically = one who has violated the vow of chastity or celibacy; who has spilt his semen virile; (2) in a wider sense, *a.* = one who has neglected his daily duties deliberately for seven days continuously; (3) *a.* = a perpetrator of the worst type; therefore, debarred from his *āśramadharma* and from participation in any of the sacred rites..

427. PATYAL, H. C. Vedic notes. *JOIB* 31 (4), 1982, 329–331. (Also, *SP*, 30 AIOC, Part I, Santiniketan, p. 12).

..(1) *niṣaṅgáthi* (*TS* 4. 5. 1. 4, etc.), *niṣaṅgadhi* (*VS* 16. 10, etc.) = quiver; (2) *saptapadā babhūva* (*ĀpMP* 1. 3. 14, etc.) to be read as *saptapadāv abhūva*..

428. PAUL, Harendra Chandra. On the conjunct ' jña ' and its derivatives. *JAS Bangla* 20 (2), Dacca, 1975, 25ff.

..discusses words like *jñāna*, *sarvajña*, *prajñā*, *yajña*, *vijñāna*..

429. PEETERS, Chr. The word for ' dog ' and the sequence *wH + consonant in Indo-European. *IF* 78, 1973, 75–77.

..*śvā-śúnaḥ*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

430. PEETERS, Chr. Die indogermanische Grundform für 'Nacht'. *IF* 79, 1974 (1975), 31–32.

431. PEETERS, Chr. [Sanskrit *guruḥ*]. *IF* 79, 1974 (1975), 33–34.

..(Gothic *kaurus*)..

432. PEETERS, Chr. Bemerkungen zur indogermanischen Wortforschung. *KZ* 90 (1–2), 1976, 8–11.

..*dakṣiṇa* (= right); *ási-ta*, *asi-kni* (= dark-coloured)..

433. PEETERS, Chr. Indogermanisch **st*(*h*)*a*- 'stehen'. *IF* 81, 1976 (1978), 35–35.

..*tiṣṭhati*..

434. PEETERS, Chr. [Sk. *śatám*]. *KZ* 92 (1–2), 1978, 27–28.

435. PETERS, Martin. Altpersisch *ašiyava*. *Die Sprache* 21, 1975, 37–41.

..considers Vedic *cyávam*: *ṚV* I.165.10 = *MS* 4.11.3 = *KS* 9.18..

436. PHATAK, G. G. *Medhā* – through the Vedas. *SP*, 5 WSC, 1981, 69–70.

..*medhā* = intra-organic receptivity and sensitivity (at the highest level).. interpret. of the term with ref. to (1) embryology; (2) cerebrum structure; (3) some yogic terms.. *medhājananaprayoga*..

437. PIMPLAPURE, G. W. Saṁhitā: what does it signify? *NUJ* 25 (1–2), Nagpur, 1974–75, 43–50.

..various meanings of *s.*; as the word signifies the diverse contents condensed together, the various interpretations of the *mantras* may be justified..

438. PINNOW, H. -J. Zu den altindischen Gewässernamen. *Beiträge zur Namenforchung* 5, 1954, 1–19.

439. PIRART, E. ṚS *ūrdhvá*-. TLIE 2, 1981, 10–16.

..dazu "Addendum à ṚS *ūrdhvá*- §3", pp. 17–18..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 451]

440. PISANI, V. L'etimologia di *cèfalo* e sue consequenze storiche e metodologische. *BALM* 10–12, 1968–70, 443–448.

..considers Sk. *śapharas*..

441. PISANI, V. Etymologica Parerga. *Etimologija*, 1973/75, 159–167.

..(Sk. *sthīlā*)..

442. PISANI, V. [Ved. Hapax *stāmân-*]. *Nyberg Comm. Vol.* II, 1975, 163–164.

443. PISANI, V. Sanskrit *dehî* und *dhehî*. *Die Sprache* 22, 1976, p. 166.

..(ref. 224 above, p. 4, fn 11).. connects the two forms with **das* und **dhas*..

444. PISANI, V. [ai. *mastṛhan*]. *Paideia* 31 (1–2), 1976, 98–119.

445. PISANI, V. [Sanskrit *aghnyā*]. *L. R. Palmer Fel. Vol.*, Innsbruck, 1976, 283–284.

446. PISANI, V. Sanscrito *tarkáyati*. *Die Sprache* 24, 1978, 180–181.

447. PISANI, V. [Ved. *bhareṣujā-*]. *Szemerényi Fel. Vol.*, Benjamins, Amsterdam, 1979, 663–668.

448. PODDAR, R. P. Semantic changes in *kṛta*, *tretā*, *dvāpara*, and *kali*. *SP*, 28 AIOC, Dharwar, 1976, p. 125.

449. POLOMÉ, E. The Indo-European numeral for 'five' and Hittite *panku* 'all'. *Kuiper Fel. Vol.* (*VBD* III. 93. 69), 1968, 98–101.

450. POLOMÉ, E. [*duhitár-*]. *Hollander Fel. Vol.*

..discusses four attempts to account for the IE word for daughter..

451. PORZIG, W. Bedeutungsgeschichtliche Studien. *IF* 42, 221 ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

452. PRASAD, Sheo Shankar. Do the Sankrit words *kala* (rest), *vāja* (feather), and *stega* (stag) belong to Proto-IE stock? *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 869–871.

..the three words are of IE origin.. *vāja* in *ṚV* also means 'wing' 'feathers of an arrow' (**voge + l* = having wings).. *stega* (*ṚV* X. 31. 9; *VS* 25. 1) connected with 'stag'..

452A. PRASHASYAMITRA SASTRI. Svāmī Dayānandakṛta "ekata dvita trita" śabda ke artha. (Hindi). *Vedavāṇī* 27 (9), 1975, 4–5.

..(*eka* = *sukha*; *dvi* = *vāyuvṛṣṭijalaśuddhi*; *tri* = three obltions)..

452B. PRASHASYAMITRA SASTRI. 'Vṛtrasya hanū ruja' para eka vicāra. (Hindi). *Vedavāṇī* 28 (2), 1975, 14–16.

..(ref. PRAJNADEVI, *Vedavāṇī* 27. 11: pull out V.'s beard).. *hanū* = jaws..

453. PROVASI, E. Avestico "xšathra". *Tucci Fel. Vol.*, 1974, 89–99.

454. PUSHPAVATI. '*O3m*' kā bhautika pakṣa. (Hindi). (in) *Śabda-śakti*, Satsahitya Prakashan Granthamala, Itawa, 1981.

455. RAJAPUROHIT, Bhagavatilal. Śarabha. (Hindi). *BSSS* 3 (1–2), 1973, 25–29.

..eight-footed mighty creature inimical to lions and elephants.. known since *ṚV*-times.. (acc. to S. K. GUPTA, pp. 29–30, *ś.* = *durita-aṁhas-nāśaka-śreṣṭha-puruṣa*)..

456. RAM GOPAL. The figurative use of *duhitṛ* in the Ṛgveda. *JGJKSV* 28 (1–2), 1972, 523–532.

..see *VBD* III. 79. 397..

457. RAM GOPAL. Vedic compounds containing *satás*. *VIJ* 12 (1–2), 1974, 301–305. (Also, 26 *PAIOC*, 1975, 153–158).

..*sato-mahāntaḥ*, *sato-vīrāḥ*, *satobṛhatī*, etc.. *sataḥ* to be explained as abl. sing. of *sat* (= existence), abl. case to be taken to express "reason" (*hetu*); *sato-mahāntaḥ* = great on account of their very existence, without any ref. to extraneous factors..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 463]

458. RAM GOPAL. Refutation of T. Burrow's theory on the significance of *arma* and *armaka*. *Panjab Univ. Res. Bull.* (Arts) 7 (1), 1976. (Also, 28 *PAIOC*, 1978, 245–255; *SP*, 28 AIOC, Dharwar, 1976, p. 127).

..apropos of *VBD* III. 79. 80 (acc. to BURROW, *arma-armaka* refers to ruins of ancient cities of I. V. civil. destroyed by Vedic Aryans).. acc. to R. G., *arma* = lake (*LāṭŚS* X. 19. 9: *Prabhya-arma* on Dṛṣadvatī; Pāṇini VI. 2. 91: *Sañjīvārma* and *Kajjalārma*).. see 153 above..

459. RAM GOPAL. Dāsa varṇa in the Ṛgveda. *JGJKSV* 34 (1-2), 1978, 1–12.

..*dāsa-varṇa* = darkness; *ārya-varṇa* = light..

460. RAM GOPAL. Vedic terms *adhvara* and *yajña*. *SP*, 5 WSC, 1981, 75–76.

..*a.* and *y.* usually treated as synonyms; when used together, *a.* is given its etymological sense (*a* + *dhvara* from root *dhvṛ*: that wh. is harmless or free from injury-*KYV*).. [acc. to some scholars, *a.* to be connected with a hypothetical root *adh* (the same as in *adhvan*; *a.* = 'going', 'course', 'divine worship'; GONDA: *a.* = 'the travelling one', 'one who sets off'].. acc. to R. G., (1) *a.* as epithet of *y.*; 'one having a way, method, or set procedure'; (2) later, the epithet itself derived the sense of substantive, viz. 'methodical sacrifice'; (3) still later. *a.* = Soma-sacrifice (exclusively); (4) *y.* is a wider term than *a.*..

461. RAM GOPAL. Ṛgvedic compounds formed from *iṣ-kṛ*. *VIJ* (*Jagannath Fel. Vol.*), 1982, 1–7.

..five forms in *ṚV*; *iṣ-* is not a mutilation of *niṣ-*; *iṣ-* in the sense of nourishment; *iṣ-kṛtiḥ* = maker or giver of nourishment (in some contexts, strengthener)..

462. RAM GOPAL. The Ṛgvedic compound *svar-dṛś*. *SP*, 31 AIOC, Jaipur, 1982, 50–51.

..considers earlier interpretations; suggests the meaning: "one who shows heaven or heavenly light" (usually, epithet of gods)..

463. RAM NATH, Vedalamkar. Vaidika-saṁhitāsu 'patanga'-śabdaḥ. *Vedavāṇī* 31 (1), 1978, 73–80.

..discusses the interpretations of *p.* by Bhāṣyakāras, e. g. *p.* = *ātman*, *prāṇa*, *agni*, *sūrya*. *pakṣin*, *megha*, *ratha*, *aśva*, *śalabha*, etc. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

464. RAM NATH, Vedalamkar. *Vaidikaśabdārthavicāraḥ*. Dayananda Vaidika Anusandhana Peetha, Panjab Univ., 1982; 4+2+148.

..discusses: *aja*, *asura*, *ukṣā-vṛṣabha*, *gandharva-apsaras*, *pataṅga*, *mahiṣa*, *varāha*, *surā*, *haṁsa*, *hari*.. incidentally explains 150 *mantras* in Sk. ..

465. RANA, S. S. The history of the word devānāṁpriya and a fresh investigation into its meaning. *Indol. Stud.* 2 (1), Delhi Univ., 1972, 64–70.

..the word *d.* did not degenerate in meaning because of its association with Aśoka..

466. RANADE, H. G. Śaśvat in the Vedic literature. *BDCRI* 35 (1–2), 1975, 117–119.

..basic sense: 'lasting or lastingly active'; extended meaning: 'immer wieder scheinend'..

467. RANADE, H. G. Akṣadhur va akṣapāli yāṁce saṁkskṛta sāhityātīla svarūpa. (Marathi). *BISMQ* 55 (1–4), 1977, 25–29.

..Vedic ritual ref. .. *akṣadhur* = that part of the axle wh. comes into contact with the navel; *akṣapāli* = peg at the end of the axle.. see 468 below..

468. RANADE, H. G. Some new light on the concept of *akṣadhur* in the Sanskrit literature. 28 *PAIOC*, 1978, 256–261.

..*akṣadhur* = that part of the axle of the cart around wh. the nave of the wheel is set revolving.. (three forms of the word attested: *akṣadhur*, *akṣadhura*, *akṣadhurā*).. (*akṣapāli* = pin at the axle-end).. see 467 above.. also see 80.349 below..

469. RASTOGI, Jayashri. Pārṣadīya 'yama' saṁjñā aura usakā svarūpa. (Hindi). *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 53.

..diff. views re the nature (*ādeśa* or *āgama* or both) and no. (20 or 4) of *yama*..

470. RAU, W. *The Meaning of Pur in Vedic Literature*. Abh. der Marburger Gelehrten Gesellschaft 1973, Nr. 1, W. Fink, München, 1976; 54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79, 476.]

..R. studies Vedic lit. from *Saṁ.* down to *LāṭŚS* and *KauśS*; considers the word *pur* and its synonyms, *vapra*, *dehī*, *kṛcchra*, *durga*, *āyatana*; concludes that *pur* cd. not have represented I. V. cities; the meaning of *pur* / *pura* / *purā*, *utsedha*, *arma* / *armaka*, *nagar* do not fit the cities of I. V. civil; they rather suggest the existence of numerous mud or stone ramparts – the kind of fortifications used by Aryan tribes themselves.. (R. often speaks of a system of concentric defences).. see 153 above..

Rev.: T. BURROW, *Kratylos* 21, 72–76; K. MYLIUS, *ZPSK* 31 (3), 309–310; V. PISANI, *Paideia* 32, 173–74.

471. RAU, W. Erwiderung auf B. Schlerath: Vedic *vájra* "die Keule des Indra". *Orbis* 25 (2), 1976–77, 356–358.

..apropos of 496 below.. see 498 below..

472. RAU, W. Vedisch *niṣṭhāva-*. *MSS* 39, 1980, 157–162.

473. RAU, W. A note on the donkey and the mule in early Vedic literature. *ALB* 44–45, 1980–81, 179–189.

..paper aimed at reporting briefly and recording precisely all ref. in early Vedic lit. to donkey and mule.. three names for donkey: *rāsabha*, *gardabha*, *khara*; *rāsabha* is archaic, *khara* more recent.. *aśvatara* = mule.. both animals were part of the Vedic live-stock from the very beginning; first ref. to donkey in *ṚV*; to mule in *AV* and *KYV*.. regard for them was highest during the earliest periods of the Vedic age; it declined gradually – this was because (a) either they proved to be less useful in the plains than in the hills; (b) or their masters grew more pretentious as they moved eastwards into Gaṅgā-Yamunā doab..

474. REVIV, H. Some comments on the maryannu. *IEJ* 22 (4), 1972, 218–228.

..suggests Indo-Aryan origin..

475. ROCHER, Ludo. A semantic study of the root *vadh* and its derivatives. *SP*, 29 ICO: Sect. 7, 1973, p. 99.

..in Vedic *Saṁhitās*.. relationship bet. *vadha* and *vajra*.. see 476 and 477 below..

476. ROCHER, Ludo. *Vadharyántīm*: Ṛgveda I. 161. 9. *ALB* 37, 1973, 54–74.

..the word occurs only once.. R. discusses earlier interpretations of the word; suggests: *v.* = power wh. is like, acts as, plays the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

part of *vadhar; vadhar* = a divine power, primarily connected with Indra; *vadh* = (basically) 'splitting' power.. see 475 above and 477 below..

477. ROCHER, Ludo. *vṛtrám avadhīd índraḥ*: notes on the use of *vadh* in the Ṛgveda, *WZKSA* 19, 1975, 7–23.

..110 forms derived from *vadh* in *ṚV* (70 nominal, 40 verbal); more than half of these occur in Indra-hymns; Indra is often the agent of *vadh*; primary target of Indra's *vadha* is Vṛtra.. *vadha* and the action of *vadh* are connected with 'cutting off, cutting away' 'breaking open, splitting'; *vadha* and *vajra* are different, tho' closely related; *vajra* is the instrument of 'splitting'.. see 475 and 476 above..

478. ROCHER, Ludo. The meaning of *purāṇa* in the Ṛgveda. *WZKSA* 21, 1977, 5–24.

..forms of the term *p.* occur 16 times in *ṚV* and twice in *ṚV-Khilas*.. complex connotation.. constant repetition and identical renewal of things ancient – that is what is implied by *p.*; but these are determined not by men – they are governed by rules laid down by supernatural powers or by the necessities of cosmic order..

479. ROŞU, A. Les *marman* et les arts martiaux indiens. *JA* 269 (3–4), 1981, 417–451.

..*marman* = vulnerable point of the human body; this idea, rudimentary during the Vedic age, has been incorporated into the descriptive anatomy of medical treatises, notably the one attributed to Suśruta.. also in Yoga and in wrestling as practised in Kerala..

480. ROY, N. D. On the interpretation of *khargalā*, *īrmāntāsaḥ*, *silikamadhyamāsaḥ*, and *śūraṇāsaḥ*. *SP*, 31 AIOC, Jaipur, 1982, 393–396.

..(1) *khargalā* = a reed; (2) *īrmāntāsaḥ* = (horses) having wings at their ends; (3) *silikamadhyamāsaḥ* = (horses) having slender waists; (4) *śūraṇāsaḥ* = (horses) having swelled noses.. (at the end, gives a list of some doubtful words in *ṚV*)..

481. SADHU RAM. Words of Nighaṇṭu traced in the Vedas. *JGJKSV* 31, 1975, 427–433. (Also, "Words of N. and the Veda", *VIJ* 14.2, 1976, 241–244).

..[of Vedic *Nighaṇṭus*, only two have come down to us: one of *ṚV* and the other of *AV* (called *Kautsavya-Nighaṇṭu*)].. in-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.489]

vestigates whether the synonyms given in *N*. do actually occur in the Vedas in the sense prescribed in *N*.; studies the 15 synonyms of *hiraṇya* given in *N*. 1. 2; some of these not found in any of the Vedas; are they from some lost recensions or do they represent interpolation in *N*.?..

482. SAHOO, Purna Chandra. *Kimīdin* : in the Vedic texts. *SP*, 31 AIOC, Jaipur, 1982, p. 55.

..*k*. as a specific category of demons (not just a black-magician and evil spirit)...

483. SAIGUSA, Mitsuyoshi. Prologue to comparative philosophy. *Studies in Philosophy* 6, Univ. of Tsukuba, 1980, p. 1.

..(English summary of a paper in Jap.).. discusses the term *śraddhā*...

484. SANDOZ, C. [*Śraddhā*]. *Arbeitspapiere* 10, Bern, 1973; 17.

..(1) La correspondance lat. *crēdō*, Sk. *śraddhā* et le nom indoeur. du "coeur".. see 45.246 above..

485. SANDOZ, C. Du latin *interficio* au védique *antâr dhā*. *BSL* 71 (1), 1976, 207–219.

..illustrations from *ṚV*, *MS*, *KS*, etc. ...

486. SANI, Saverio. Considerazioni su sscr. *arc*. *Studi Bolelli*, Pacini, Pisa, 1974, 242–257.

487. SANI, Saverio. *Jabhāra* : una traccia di stratificaziones dialettale nel sanscrito vedico? *Studi vedici e medio-indiani*, Pisa, 1981, 87–100.

488. SANI, Savario. Proposta di interpretazione di sscr. *durṇāman*. *Studi vedici e medio-indiani*, Pisa, 1981, 139–151.

489. SANTUCCI, James A. The relationship of root *ṛj* (*arj*) and *sṛj* in the Veda. *GJV*, VSM, 1982, 241–254.

..altho' it can be proved beyond doubt that contextual correspondences exist bet. *ṛj* (*arj*) and *sṛj*, the evidence displaying the semantic developments of the root (especially that of *ṛj*) wd. seem to mitigate against the thesis that they were at one time identical. Furthermore, formal arguments centering on Wurzelerweiterung appear to be neither decisive nor particularly fruitful with regard to the subject at hand..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

490. SARANGI, Alekha Chandra. On a Vedic observation from Kātyāyana and Patañjali. *SP*, 28 AIOC, Dharwar, 1976, p. 9.

..form *kṣattṛ* recorded by Pāṇini (6.4.11); no definite indication re position of accent; K. records it as being initially accented (*Vār* 6 on 3.2.135), also as accented in final syllable (*Vār* 7); P. supplies Vedic illustrations for both types..

491. SARMA, V. A. The phonology of *uktha-ukta*, *udgītha-udgīta*, and the like. *JGJKSV* 31, 1975, 459–467.

..there is little semantic diff. bet. *kta*-forms and *thak*-forms.. the words with aspirate suffixes may be treated as articulational modifications of their unaspirated simple parallels; e.g. *pīta-pītha*, *sikta-siktha*, *hata-hatha*, *riṣta-riktha*, *skanda-skandha*..

492. SASTRI, Ranvir Simha. *Vaidika sāhitya men āyurvedika śabdāvalī kā adhyayana*. (Hindi). DD, Agra Univ., 1964.

493. SCHELLER, Meinrad. Lat. *onus* und ai. *ánaḥ*. *KZ* 89 (2), 1975, 191–197.

..(etymological connection of the two words suggested by Mayrhofer).. *ratha* and *anas* were different types of wagons; distinguished in *ṚV* VIII.91.6; *anas* belongs to the world of women, *ratha* to that of men; *anas* (cart) laden with household goods and driven by bullocks; cf. *anaḍvān* – *anaḍvāh* – *anas* + *vāh* ..*ratha* (chariot)..

494. SCHETELICH, M. Einige Bemerkungen zum *preṣya*. *WZHUB* 25 (3), 1976, 341–343. (Also, *SP*, ISC, Berlin, 1975).

..study of the word *preṣya* from *AV* to *Kathāsaritsāgara*; oldest occurrence of it in *AV* V.22.14 (*p.* = *dūta*, Bote, Gesandter); *Ait Br* 7.29.4: *p.* = Diener; the word is used in similar or same contexts to designate two different juridical statuses..

495. SCHINDLER, J. Zu den indogermanischen Grundlagen des Typus *mithunīkṛ*-. (in) *Lautgeschichte und Etymologie*, Reichert, Wiesbaden, 1979.

496. SCHLERATH, B. Vedisch vájra – "die Keule des Indra". *Orbis* 24 (2), 1975, 495–518.

..critique of W. RAU's method in his studies on Vedic realia; criticises R.'s interpretation of *vajra* as harpoon (see 77.67 above).. an idg. word for 'Keule' not attested, because the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.503]

primitive 'Keule' with wooden-stone-or-iron-head was already replaced by another weapon in early times.. *vajra-* not an earthly weapon, but only related to Indra in *ṚV*; *vazra* in Iran.. *vajra*= 'club'; the meaning 'Donnerkeil' is late.. (excurcus on T. K. DAS GUPTA's *Der Vajra*: see 80.94 below)...

497. SCHLERATH, B. Avestan Fravasi. *SP*, 30 ICHSANA II, Mexico, 1976, p. 8.

..indo-ir. **var- *pra-var-* 'to choose' was used also as a technical term of indo-ir. warrior-caste (military nobility) in the sense of "to elect as a knight-bachelor" "to decide to become follower of certain king (lord)".. *var-* in this sense in *fravasi* 'warrior in the wild hunt of the souls of the deceased'; Zar. changed the meaning of the term from 'follower of a war-lord' to 'follower of Ahura Mazdā – of Aŝa'.. see 500 below..

498. SCHLERATH, B. Nachtrag zu vájra-. *Orbis* 26 (1), 1977, 133–134.

...apropos of 471 above..

499. SCHLERATH, B. Vedic *udyāma-*, *udyāva-*. *ABORI*, DJ Vol., 1978, 301–308.

..following shades of meaning of *udyāma*: (1) stretching out, tension = stretched thread; (2) woven handle for lifting up; (3) lifting up.. *udyāva* = a synonym of *udyāma*..

500. SCHLERATH, B. Indo-iranisch **var* – "wählen". *SII* 5/6, 1980, 199–208.

..*ver-* 'ein Sichbekennen, ein huldigendes Proklamieren, ein Sichanschliessen an einem Helden'.. *ṚV* IV. 42. 5: *vṛtā́ḥ* = die Elite, die Helden.. *pra-var-* 'jemanden sich eingliedern'.. see 497 above..

501. SCHMEJA, H. Awestisch *āzi-* "Habgier"=altindisch *āji-* "Wettkampf". *KBS* 2 (2–3), 1976, 101–107. (Also, *Etymologie*, ed. O. PANAGL and H. D. POHL, Klagenfurt Univ., 1977).

502. SCHMEJA, H. Zur Rekonstruktion des idg. Wortes für "Tochter": Wortbildung und Etymologie. (in) *Wortbildung diachron-synchron*, Innsbruck, 1976, 23–24.

503. SCHMEJA, H. Awestisch *Aiiažāna*. *IIJ* 19 (3–4), 1977, 267–268.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

504. SCHMIDT, Gernot. Die iranischen Wörter für "Töchter" und "Vater" und die Reflexe des interkonsonantische *H*(*ə*) in den idg. Sprachen. *KZ* 87, 1973, 36–83.

..considers *duhitár* (it shd. have been **dughitár*).. meaning 'milker' is folk-etymological..

505. SCHMIDT, Gernot. [Aind. *ānáṁśa*]. *Orbis* 26 (1), 1977, 112–119.

506. SCHMIDT, Hanns-Peter. Vedic *pā́thas*. *IIJ* 15 (1), 1973, 1–39.

..occurrences of *pā́thas* in *ṚV* and *AV* (except those in the *Āprīs*), suggest the transl. 'herd' 'fold', rather 'cattle-run' (= the area covered in the driving-out of cattle); to be derived from root *pā* 'to protect'.. in *Āprīs*: *devānāṁ pathas* = 'fold belonging to gods'.. (earlier interpretations discussed).. also investigates *api* + *i* (*gam*, *gā*)..

507. SCHMIDT, Hanns-Peter. Is Vedic *dhénā* related to Avestan *daēnā*? *Ac Ir* 5 (Mon. Nyberg II), 1975, 165–179.

..corrigenda: *Ac Ir* 6, Mon. Nyberg III, 1975, p. 357.. *dhénā* = 'milk-stream' 'nourishing stream of speech'.. see 390 above.. also 388 above..

508. SCHMIDT, Hanns-Peter. Ṛgvedic *madhyāyú* and *madhyamaśí*. *ABORI*, DJ Vol., 1978, 309–317.

..*madhyāyu* = "seeking a man standing in the middle (= chief)" (rather than "seeking a mediator")).. *madhyamaśī* = *udāsīna* or *pārṣṇigrāha* of the later theory..

509. SCHMIDT, Hanns-Peter. The Avestan root(s) *van*: homonymy or polysemy? *GJV*, VSM, 1982, 260–272.

..in Indo-Ir., the predominant meaning of *van* is 'to vanquish, conquer, win', and this can derive directly from 'to throw'.. considers in excursus the Avestan *ūnā* (from *van*) 'cavity, cleft in the earth' and the Vedic juxtaposition *ūna-chidra*..

510. SCHWARTZ, M. The etymon of *snake*, *snail*, and *sneak* in the light of Indo-Iranian. (in) *American Indian and IE Studies*, Mouton, 1980, 461–467.

511. SCHWARTZ, M. An etymological door to synergetic structures. *PBLS* 6, 1980, 423–436.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers ai. *dvār-*, *dhvar*, *dvā*.. *ṚV* I. 52. 2–3..

512. SEEBOLD, Elmar. Die Stammbildungen der idg. Wurzel **u̯eid-* und deren Bedeutungen. *Die Sprache* 19, 1973, 20–38; 158–179.

..(A) Die Wurzel *vid-* in den arischen Sprachen; im *ṚV*: (1) mit gen. 'kennenlernen' 'zur Kenntnis nehmen' 'erfahren'; (2) mit acc. 'bestimmen' (erkennen, ergründen, feststellen); (3) absolut gebrauchte Medialformen 'sich einfinden' 'kommen'; (4) beiden Medialformen, mehrdeutige und unklare Belege aufgeführt, vor allem in der konstruktion mit Akk... detailed discussion of relevant passages (21–35)..

513. SEN, Nilmadhav. Some remarkable words and verb-forms from the Taittirīya Āraṇyaka. *BDCRI* 35 (1–2), 1975, 145–153.

..*akṣiduḥkha*, *akṣṇa*, *aghrā*, *atīpāna*, *atyāśana*. *adgaṇa*, *aśnyuṣṇi*, *abīṣṭakā*, *abhidhāna*, *aṣṭi*, *āśātika*, etc. .. see 19. 17 above..

514. SEN, Nilmadhav. Two tibeto-burman loan words in Old Indo-Aryan. *IL* 38 (3), 1977, 169–172. (Also, *SP*, 28 AIOC, Dharwar, 1976).

..*toya* (water) is a loan-word from t–b. (cf. *IL* 17, 50) and the same may be true, partly or wholly, also of OIA *dātyūha/natyūha* 'gallinule'..

515. SEN, Nilmadhav. Vedic notes. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 53.

..etymologic/semantic study of the Vedic words: *aṅghṛṇi*, *anaḥśata*, *asnuk*, *bhaṅgyaśravas*, *ragha*, *sāketa* (all these from *TA*), *aturmuhya* (*MS*), *atṛpta*, etc. ..

516. SEN, Subhadra Kumar. Some Gothic words and their OIA equivalents II. *BPSC* 10, 1974, 1–2.

517. SEN, Subhadra Kumar. A note on Gothic *standan*. *IL* 38 (3), 1977, 161–162.

..a parallel of Gothic *standan* from IE **stā* is shown from Sk. *kṛ-* and *kṛ-n-t*..

518. SEN, Sukumar. Saṁskṛta men nārī śabda. (Hindi). *Sarasvatī*, 1969, 373–375.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

519. SHARMA, Arvind. A historical explanation of the etymology of the word *áśvattha*. *J. Or. Soc. Australia* 11, Sydney, 1976, 105–107.

520. SHARMA, Arvind. A note on *ativāha*. *Ṛtam* 10 (1–2), 1978–79 (1981), 121–124.

..Albīrūni speaks of the *ātivāhika* body; it seems to mean an intermediary body bet. two physical bodies, i. e. subtle body; cf. *BAU* IV. 4. 3..

521. SHARMA, B. R. On *mánman* in the Ṛgveda. *ABORI*, DJ Vol., 1978, 955–962.

..*m.* in *ṚV* = sacred diction or formula, hymn, chant or speech.. (see also author's "Root *man* in the *ṚV*", *BDCRI* 25; "On *mati* in *ṚV*", *Vimarśa* 1. 1, Tirupati; "*Mantu-*, *mantumat*, etc," *VIJ* 9. 1, 1971)..

522. SHARMA, Dasharath. Devānāṁpriya. *IHQ* 26, 1950, 149–151.

523. SHARMA, Hriday Ranjan. A note on Vedic *kṛpanīḷam*. *Ling. Res.* 2, BHU, 1979, p. 37.

..*ṚV* X. 20. 3.. *kṛpaṇīḷa* is a governing compound of the *prasadasyu* type; the word means 'arranging or establishing house'..

524. SHARMA, Hriday Ranjan. A semantic study of the word 'rāma' in Old Indo-Aryan. *Ling. Res.* 4, BHU, 1982, 33–34.

..*rāma* in early Vedic stage used chiefly in the sense of a colour, perhaps slightly black; the word is attested in *ṚV* and *YV*..

525. SHARMA, Nand Kishor. Pāṇiniproktānāṁ keṣāṁcicchabdānāmarthavivṛtiḥ. *SP*, 5 WSC, 1981, p. 93.

..discusses: *śālīna*, *kaupīna*, *aikāgārika*, *pātra*, *ṣaṣṭikā*, *ayānayīnaśāra*, *sāptapadīnanimānakṣetriya*..

526. SHARMA, P. V. On the word *tulasī*. *ABORI* 54, 1973, 232–233.

..*surasā* — *tulasī*.. *s.* mentioned in *Vasiṣṭha-DS* 97. 17; *t.* in *AV Par.*..

527. SHARMA, Satyanarayana. Pratīcye jagati vaidika padānāṁ pātañjalavyākhyāviṣayakaṁ vimarśanam. *Paramārthasudhā* 1 (4), 1977, 1–6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.536]

528. SHARMA, Sushri Lakshmi. Dharmaśāstron men vratānuṣṭhāna aura vraton ke prakāra. (Hindi). *Folklore* 24 (6), 1983, H 6-8.

..meaning of *vrata*.. see 55.21 above..

529. SHARMA, Urmila Devi. 'Saṁskṛti': eka anucintana. (Hindi). *BSSS* II. 5 (1-2), 1975, 13-20.

..the word, in its at present understood sense, does not occur in Vedic lit... *ŚPB* 13.3.3.6: *saṁkṛti* = conclusion of a certain rite in Aśvamedha; *saṁkṛti* also in *TB* 1.1.1.5; *YV* 7.14: *sā prathamā saṁskṛtir viśvavārā* (here, *saṁskṛti* = culture)..

530. SHASTRI, K. D. On the meaning of the root jñā. (in) *Ancient Indian Theories on Sentence Meaning*, Publ. CASS, E 6, 1980, 39-45.

531. SHIELDS, K. A note on IE **tōt*. *JIES* 6, 1978, 133-140.

..IE imperative ending **tōt* – Sk. *-tāt* – may have its source in the contamination of exclusively verbal formants..

532. SHIELDS, K. Speculations concerning the IE root **es-*. *Areh L* 9 (1), 1978, 73-78.

533. SHIPP, G. P. Words for 'man', 'woman', 'husband', and 'wife' in some IE languages. (in) *Ralph Farrell Fel. Vol.*, Lang, Bern, 1977, 165-173.

534. SHRIVASTAVA, Suresh Chandra. Is *takman* malaria fever? *VIJ* 19 (1-2), 1981, 284-287.

..*t.* certainly refers to malaria; pathological symptoms of *t.* closely resemble those of malaria..

535. SHUKLA, S. N. A fresh interpretation of the Ṛgvedic *śipra*. *JOIB* 23 (1-2), 1973, 12-17.

..discusses earlier interpretations.. *śipra* from *śi* 'to sharpen' or *śip* 'to move' – preferably the latter; *śipra* = horn, wh. symbolically represents 'flames' or 'rays' or 'head-dress made of horns'.. see *VBD* III. 79. 454.. see 126 above..

536. SHUKLA, S. N. The *táruṣ* in the Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, p. 10.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..root *tar* + *uṣ*: *taruṣ* = conqueror, subduer, overpowering one..

537. SHUKLA, S. N. Ṛgveda men 'mandra' śabda: eka navīna vyākhyā. (Hindi). *Prācya-Prajñā* 7, 1975, 25–28.

..*mand* + *ra*: brilliant, beautiful, attractive..

538. SIHLER, A. L. [Sk. *sama-*]. *JIES* 1 (1), 1973, 111–113.

539. SIHLER, A. L. The etymology of PIE **rēg'* – 'king' etc. *JIES* 5 (3), 1977, 221–246.

..PIE **rēg'-* and its derivatives are conveniently treated as reflexes of the root **rēg-* 'send, go, arrange in a straight line; acc. to S., this entails semantic and formal difficulties; he suggests derivation from **re H1g-* 'be efficacious, have mana'; this may help reinterpretation of such forms as *rā́ṣṭi* 'is king'; S. further suggests that *ūrj-* 'power' is connected with *rāj*..

540. SIHLER, A. L. [ai. *vṛṣan-* zu *várṣīyas-*, *várṣiṣṭha-varṣmán*]. *Die Sprache* 23 (1), 1977, 36–48.

..f. n. 2 on pp. 36–37..

541. SIMONSSON, Nils. Sanskrit na, Tibetan ma yin. *Orientalia Suecana* 9, 1960, 11–27.

542. SINHA, J. P. Kavi in the Ṛgveda. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 40.

..studies various shades of meaning assigned to the word *kavi* in *ṚV*..

543. SIVANARAYANA SASTRI. 'Sambhūti'śabde kaścana vicāraḥ. *Paramārthasudhā* 3 (4), 1980, 36–37.

..*Īśa Up* 24: Śaṁkara in his comm. understands the word to be *asambhūti*; this is not acceptable..

544. SLUSZKIEWICZ, E. V. indo-aryen "kṣoṇī" "arc-en-ciel terre". *RO* 21, 1957, 423–25.

545. SLUSZKIEWICZ, E. A propos de la déclinaison de v. indo-aryen *strī* "femme", et notamment du génitif singulier. (in) *Studia indoeur., Jan Safarewicz Fel. Vol.*, Wroclaw, 1974, 217–222.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

546. SLUSZKIEWICZ, E. Some remarks on Sanskrit synonyms. *Stud. Or.* 47, Helsinki, 1977, 233–243.

547. SOUTHWORTH, Franklin C. Animal terms in early Indo-Aryan. *SP*, South Asia Seminar 1977–78, Univ. of Penn., 1979, 53–55.

..names for new varieties of animals: (1) extending the meaning of old (PIE) terms to cover new phenomena, e. g. Vedic *go*, *sarpa*; (2) borrowing from local lgg. –probably Vedic *mayūra* (*aja*, *avi*, *aśva* in Vedic are missing in modern spoken lgg.); (3) coining new terms: Vedic *hastin*, *kukkuṭa*; (4) modification or disguise of borrowed terms – Samskritization, e. g. *vyāghra*..

548. SRIVASTAVA, Muralidhar. Ātman aura aiṭama. (Hindi). *Vedavāṇī* 29 (2), 1976, 17–20.

549. STEINHAUSER, Walter. Ai. *umā* "Flachs" im Lichte der Flachskultur. *Die Sprache* 22, 1976, 31–36.

550. ST. JOHN, J. [ai. *ajñāyi*]. *ArchL* 7 (1), 1976, 60–65.

551. STRUNK, K. Ai. *babhū́va*, av. *buuāuua*: Ein Problem der Perfectbildung im Indo-Iranischen. *KZ* 86 (1), 1972, 21–27.

552. STRUNK, K. [indoiran. *krátu-* / *xratu-*]. *AcIr* 6 (Mon. Nyberg 2), 1975, 265–296.

..see 553 below..

553. STRUNK, K. [Vedic *kratu-*]. *MSS* 34, 1976, 169–170.

..see 552 above..

554. SURENDRA. Upaniṣad śabda kā nirvacana aura artha. (Hindi). *VJ* 22 (1–2), 1973, 22–25.

555. SURENDRA. Apāmārgaḥ. *Vedavāṇī* 31 (1), 1978, 80–81.

556. SURYA KANTA. TĀR *ragham* ŚBR *pradaghāḥ*. *K. A. S. Iyer Fel. Vol.*, 1976, p. 9.

..author suggests: *ragham* (*TA* 1.1) = *dagham* = *dagdham* (ill luck, misfortune); for the use of *gha* for *gdha*, cf. *ŚPB* 13.1.3.4; 10.6..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

557. SWAIN, Praja Kishore. Explanation of *śraddhā*. *SP*, K. S. B. Cent. Seminar, Madras, 1981.

..analysis of the word; exposition of it in *Dharmaśāstra*-texts..

558. SZEMERÉNYI, O. *Studies in the Kinship Terminology of the Indo-European Languages.*

..see 45.299 and 65.139 above.. (1) reconstruction of over 40 kinship and kinship-related terms; (ii) 'free': freeman, ethnic group, friend/foe; (iii) meanings of terms; interpretation under the theories of anthropologists.. good bibliographical coverage..

559. SZEMERÉNYI, O. Vedic *śam*, *śaṁ yoḥ*, and *śaṁ(ca) yośca*. *InL* 4 (2), 1978, 159–184.

..*yoḥ* – gen. of *āyu*; *śam* related to *śū-*, *śvayati* 'increase'..

560. SZEMERÉNYI, O. [ai. *dṛhyati*]. *KZ* 93 (1), 1979, 103–125.

561. TANDON, Premkanta. 'Sundara' śabda kī arthavyāpti aura usakī paraṁparā. (Hindi). *VB Patrika* 9 (4), Santiniketan, 384–393.

562. TEDESCO, P. Sanskrit *śábda-*, 'sound, voice, word': an etymology. *Archibald A. Hill Fel. Vol.* III, Mouton, 1978, 285–292.

563. TEIJEIRO, Manuel G. [ai. *mṛcyati* (*marcayati*)]. (in) *Homenaje a Antonio Tovar*, Gredos, Madrid, 1972, 455–464.

564. *Terminologia Indica*. Dept. of Orientalistics, Tartu State Univ., since 1967.

565. THIEME, P. Drei rigvedische Tierbezeichnungen. *KZ* 79, 1965.

..*nodhās*, *śundhyū*, *admasad*!..

566. THIEME, P. [Studies of words]. *KZ* 86 (1), 1972.

..p. 6 : *citra* (**citravāka* = von deutlicher, artikulierter, verständlicher Rede); p. 27 : *strī-* **sk-trí* (zu *sac*) 'die da folgt, die zu folgen hat; *sānuká* (*ṚV* II. 23. 7) – **sānu-tká*; pp. 64–81 : *kāka-*, *nauḥ*, *sṛ-*, *taskara-* **tsaraka-*, *gad-*; p. 81 : (*ā*)*tmáṇ* – **kt-máṇ-* 'der schleichende'; *caṭ-*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79.573]

567. THIEME, P. Kranich und Reiher im Sanskrit. *SII* 1, 1975, 3-36.

..*kruñc* [*kruñca*] *krauñca* = a crane, mainly a migratory crane; *balākā* = little white heron; *sārasa* = antigone crane indigenous to India.. etymology of these words..

568. THIEME, P. Wurzel *yat* im Veda und Avesta. *Mon. Nyberg* III, *Ac. Ir.* 6, 1975, 325-354.

569. THIEME, P. Über einige dualische Bezeichnungen von Himmel und Erde im Veda. *KZ* 92 (1-2), 1978, 32-49.

..*pājasī*, *ródasī* (*ródas* 'Vorderseite, Gesicht'), *krándasī* (*krándas* 'Geschrei'), *kṣoṇí* (Gebrüll, Geschrei).. [Acc. to Wortbildung, *rudrá* to be derived from the *seṭ* root *rudi* 'weep'; acc. to Lautlehre, to be connected with *rudhira* 'red'; THIEME thinks of **dru-dra* (=tree-breaking); *rudravartani* = tree-breaking Fahrt.. see 118 above..

570. THITE, G. U. Additions to the study of *niraggaḷa*, etc. *ABORI* 53, 1972, 195-199.

..(*Suttanipāta* 53); [*nirargala* = *viśvajit* (KANE); later form of *aśvamedha* (KOSAMBI); a variety of horse-sacrifice called *sarvamedha* (Pali comm.)].. acc. to THITE, *nirargala* in *śrauta* ritual (*MānavaŚS* VIII. 18. 4) = a rite in the *sarvamedha* sacrifice consisting of an offering of the sap of all trees..

571. THITE, G. U. About *saṅkasuka*. *BSSS* II. 3 (3-4), 1973-74, 7-10.

..see *VBD* III. 79. 494.. *s.* found mainly in *AV*.. (1) the word derived from root *kas* with *sam*; (2) in *AV*, it means 'fearful'; (3) in other texts, it means 'unsteady'..

572. THITE, G. U. Yādrādhyám. *Bh. Vid.* 38 (1-4), 1978, 27-28.

..*ṚV* II. 38. 8.. author suggests that *yād* shd. be understood as a short form of *yādas* (= watery animal); *yādrādhyam* = liked by or enjoyable to watery animals.. (earlier interpretations: *yād* = as far as; *yāt* = he went)..

573. THOMAS, Werner. Zur tocharischen Entsprechung von skt. *tāyin*. *KZ* 89 (2), 1975, 221-230.

..*tāyin* [Pali *tādi*(*n*)] to be connected with Sk. *tādṛś* (not with **trāyin*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

574. TICHY, E. [ved. *dāś- *dáśīma*]. *Glotta* 54 (1-2), 1976, 71–84.

575. TICHY, E. [Sk. *ā-diś*]. *MSS* 38, 1979, 171–228.

576. TIWARI, Anant Saran. On the name *kauśika* in the light of Madhva's interpretation. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 41–42.

..acc. to Madhva, Indra was Kauśika because, at the time of his birth, he had been held in *kuśa* by his mother; this legend is confirmed by *TB* and *Harivaṁśa*.. acc. to *Sarvānukramaṇī*, Indra was the son of Kuśika.. these two explanations examined.. Madhva gives two additional alternative interpretations - one related to Gāthin-Gādhi episode and the other of *ādhyātmika* nature..

577. TOPOROV, V. N. [ved. *rádati*]. (Russ.). *NAA* 4, Moscow, 1971, 132–137.

..see *VBD* III. 79. 501; also 583 below..

578. TOPOROV, V. N. [ved. *pāṁsurá-*; *bhaga-*; *pāj-*; *pājas*]. (Russ.). *Etimologija* 1970, Moscow, 1972, 21–45.

579. TOPOROV, V. N. [ved. *vasna-*]. (Russ.). *Strukt.-tipolog. iss.*, Moscow, 1973, 118–139.

580. TOPOROV, V. N. Some Indo-European etymologies. (Russ.) *Strukt.- tipolog. iss.*, Moscow, 1973, 140–154.

..Vedic *pra-bhūṣ*; *heda- hṛd* (in connection with the ancient conception of the functions of the heart)..

581. TOPOROV, V. N. *On the problem of linguistic and mythological connections in the Ancient Balkan.* (Russ.). Moscow, 1974; 23.

..on Sk. *naraka-*; and discussion on *Perkūnas* : Slav. *Perun*..

582. TOPOROV, V. N. [ved. *pūṣan*]. (Russ.). *Balto-slav. iss.*, Moscow, 1974, 3–36.

..also see : *Balto-Slavj. Sbornik*, 1972, 306 ff. ..

583. TOPOROV, V. N. [ved. *rad-*]. (Russ.). *Sluszkiewicz Fel. Vol.*, 1974, 205–246.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 594]

..see *VBD* III. 79. 501; also 577 above.. *rad* = to disclose, show, find, make well-known..

584. TOPOROV, V. N. [ved. *Áhi Budhnya*]. (Russ.). *Etimologija*, 1974, 3–15.

..see 51. 7 above..

585. TOPOROV, V. N. [Trita]. (Russ.). *Paideia* 16 (3), 1977, 41–65.

586. TOPOROV, V. N. [ved. *kavi-*]. (Russ.). *Slav. jaz.* 7, Moscow, 1973, 153–169.

587. TOPOROV, V. N.; IVANOV, V. V. [ved. Vala and Vṛtra]. (Russ.). *Baltistica* 9, Vilnius, 1973, 15–28.

588. TÖTTÖSSY, Cs. Griech. und lat. Elemente im Wortschatz der indo-iranischen Sprachen. (Hung.). *AT* 24 (1), 1977–78, 1–6.

589. TRAPP, E. Sanskrit *drākṣā*, ein griechisches Lehnwort. *Athena* 73–74, 1972–73 (1974), 27–31.

590. TRAUTMANN, T. R. On the translation of the term *varṇa*. *JESHO* 7, 1964, 196–201.

..*v.* shd. be translated as 'order' or 'estate' (and not as 'caste' or 'class')..

591. TRIPATHI, Bhagirath Prasad. [Studies of words]. *SS*, 1972.

..SS 26 (3–4) : *kṛ*; 27 (1) : *grah*; 27 (2) : *kṛp*..

592. TRIPATHI, Bhagirath Prasad. Pāṇinīyāḥ '*abhyāsaḥ*' '*āmreḍitam*', '*abhyastam*' ceti śabdāḥ. *JGJKSV* 28 (1–2), 1972, 697–699.

593. TRIPATHI, Bhagirath Prasad. Saṁskṛtādibhāratīya-bhāṣāśabdanirvacanasamasyā. *Charudeva Shastri Fel. Vol.*, 1974, Sk. 117–123.

..considers etymologies in Vedic texts..

594. TRIPATHI, Bhagirath Prasad. [*dhāḥ*]. *JGJKSV* 29 (1–4), 1973, 19–23.

...65

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*ṚV* I. 81.3; III. 5.3; I. 62.13; etc... root *dhā* used in 15 different senses..

595. TRIPATHI, Bhagirath Prasad. [*av*). *SP*, 27 AIOC, Kurukshetra, 1974, 227–28.

..19 diff. senses..

596. TRIPATHI, Bhagirath Prasad. [*car*]. *SS* 29 (2), 1974.

597. TRIPATHI, Bhagirath Prasad. Averdugdhe soḍhadūsamarīsacaḥ. *Viśvasaṁskṛtam* 12 (1–4), 1975.

598. TRIPATHI, G. C. On the formation of the word *śakuntalā*. *BDCRI* 31–32, 1970–72 (1973), 39–43.

..see *VBD* III. 79.510..

599. TRIPATHI, Mata Prasad. An etymological study of Vedic *vṛṣabha*. *BAIHA* 11, Sagar Univ., 1968, 77–80.

..see *VBD* III. 79.511.. *v.* = (1) masculine vigorous form; (2) form of irrigation or raining.. ('bull' is a later sense)..

600. TRIPATHI, Sivasagar. Pārivārika śabdoṇ kā sāṁskṛtika adhyayana. (Hindi). *BSSS* (1971–73), 1 (3–4), 97–102; 2 (1–2); 3 (1–2), 17–23.

..*tāta, pati, bhartā, dhava, patnī, bhāryā, jāyā, ḍārāḥ, yuvatī-yoṣā, vadhū, putra*..

601. TRIPATHI, Sivasagar. 'Asura' nirvacanam. *Svaramaṅgalā* 4 (2), Udaipur, 1978, 57–64.

..see 602 below..

602. TRIPATHI, Sivasagar. 'Asura' – eka nirvacanātmaka adhyayana. (Hindi). *Viśvambharā* 10 (3), 1978, 5–12. (Also *SP*, 29 AIOC, Poona, 1978, 254–255).

..see 601 above..

603. TRIPATHI, Sivasagar. Kṛṣṇa-nāma-nirukti. (Hindi). *Viśvaṁbharā* 10 (4), 1978–79.

..word occurs at *ṚV* VIII. 85.3, 4; *Ch Up* 3.17.6; *Nir.* II. 1, 20; *Gopālapūrvatāpanīya-Up*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 612]

604. TRIPATHI, Sivasagar. Agnivimarśa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 71–72.

..considers 4 etymologies of the word *agni* and thereby determines the char. of that god (e. g. *agragāmitva*, *gatiśīlatva*, *netṛtva*, etc.)..

605. TRIVEDI, Harihar. A note on *śakeyavanam*. *IC* 5, 1938, 115–120.

606. TRUBAČEV, O. N. The Indo-Aryan language substratum in the Ancient North Caucasus. (Russ.). *VDI* 4, 1978, 34–42.

..English summary, p. 42.. etymology of *Temaruṇḍa* = feeding the black sea : *tamas* + *arṇa* + idg. **ḍhē* "breast-feed".. see 45.306 above..

607. TSUCHIYAMA, Yasuhiro. *Sruva* and *sruc*. *JIBS* 28 (1) : 55, 1979, 144–145.

608. TURNER, R. L. *Dī-* and *uḍḍī-* 'to fly' in Indo-Aryan. *BSOAS* 42 (2), 1979, 358–360.

..root *dī-* found in *ṚV* (13 times as *ḍīyati* and once as *dayate*, including once each with the preverbs *nis* and *pari*).. *ŚPB* : *dedīyitavai*..

609. UDAYAVIRA SASTRI. Sapta sindhavaḥ. *Svaramaṅgalā* 3 (3), Udaipur, 1977, 69–83.

..S. not the name of any region; *sapta* and *sindhavaḥ* always occur as two separate words in the Veda; compound nowhere attested..author considers several views on the subject; concludes: *devaloka* = home of the ancestors of the Aryans = region of the sources of the seven rivers.. Aryans later migrated to the banks of Gaṅgā and Sarasvatī..

610. UNITHIRI, N. V. P. A note on the word *sarasvatī*. *JKUORIML* 20 (2), 1975, 69–76.

611. UOTILA, E. [ai. *śâmba-*]. *AION* – Sl. Suppl. II, 4, 1973–74.

612. VARMA, Mahendra Kumar. On the word *bhārata*. *ABORI* 54, 1973, 234–237. (Also, *BDCRI* 33, 277–280).

..*bhārata* = connected with *bharata*, i. e. Agni or the sun,. *bhārata* = land of Agni or of the sun..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

613, VARMA, M. K. Duritāni parāsuva. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, p. 75.

..*YV*. 30. 3.. *durita* = impedement..

614. VARMA, Siddheshwar. Studies in Sanskrit usage: 4. Vedic usage of the verbs *as* and *bhū*. *VIJ* 10 (1–2), 1972, 1–6.

..see *VBD* III. 79. 528, 529.. *as* and *bhū*, being synonyms, converge and diverge; *as* has predominantly static, *bhū* dynamic features; in actual usage, both function as elements of phrasal units, idiom, and poetical construction..

615. VARMA, Siddheshwar. A glimpse of Indo-Iranian plural in Vedic *varuṇaiḥ*. *VIJ* 25 (1), 1977, 28–30.

..close relationship of Varuṇa to *āpaḥ*; *āpaḥ* closely related also to moral order (*AV* I. 33. 2; *ṚV* I. 33. 22).. plural form *varuṇaiḥ* in *AV* III. 4. 6; plural form *varuṇaiḥ* has only a stylistic secondary sense (wh. may be a usage possibly inherited from Indo-Ir.)..

616. VATSYAYAN, Kapila. Some terms of Indian arts – an analysis. *Ludwik Sternbach Fel. Vol.*, Lucknow, 1979, 783–801.

..(considers the terms *śāstra* and *prayoga*, and *mārga* and *deśī*).. word *mārga* in *ṚV* = chasing or hunting by tracking; values implied in the expression *mārga*; *mārga* is also *vimuktida* (by the finding of light, liberation is effected); *SV* distinguishes two levels of musical expressions; *mārga* here can be equated with a definite combination of notes in a given order, and belonging to the sphere of celestial music of Gandharvas (this is distinct from the music of 'man' wh. can be regional and local).. *ŚPB* III. 2. 4 makes a similar distinction: seduction of *vāk* wh. is won over by the gods from the Gandharvas..

617. VEDALANKAR, Ramananda. Vaidika-saṁhitāsu haṁsa-śabdaḥ. *Sāgarikā* 16 (3), 1977, 237–246.

..*haṁsa* as bird (*ṚV* I. 65. 5); as Sun (IV. 40. 5); as sun's rays (II. 34. 5); as horse (IV. 45. 4); as Vāyu and *prāṇa* (*AV* XIX. 8. 17); as *jīvātman* (*AV* VI. 12. 1)..

618. VEDASHRAMI, Viṛasena. Svāhā. *Āryapremī* 19 (3), 1971, 9–15.

..discusses utterance of *svāhā* together with mantras..

619. VELANKAR, Kamal N. A note on 'Jāmi' in the Ṛgveda. *IJDL* 8 (2), 1979, 218–225.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

620. VENKATESWARAN, C. S. *Vasiṣṭha* in early Sanskrit literature. *SP*, K. S. Birth-Cent. Seminar, Madras, 1981.

..*v*. as adj. (epithet) and substantive (name); derivation of the word suggests two ideas: possessing lustre and dwelling/accommodating..

621. VENNEMAN, Theo. Sanskrit *ruki* and the concept of a natural class. *Linguistics* 130, 1976, 91–97.

622. VIDYANIDHI SASTRI. Vedaśabdānām anekārthabodhakatvam. *SP*, 27 AIOC, Kurukshetra, 1974, p. 353.

..ref. *AV* I. 1. 1..

623. VINE, Brent. On the metrics and origin of Rig-Vedic *ná* 'like, as'. *IIJ* 20 (3–4), 1978, 171–193.

..statistical tabulation of all occurrences of *ná* in *ṚV* I to VIII — 820 attestations.. synchronic metrical distribution of *ná* and *ná* 'neg.'.. formulation of certain principles of *ṚV*-exegesis and of a theory concerning the origin of the comparative function of *ná*.. formal, functional, and metrical features of *ná*..

624. VIRENDRA SASTRI. 'Nirṛti' śabda para vicāra. (Hindi). *Vedavāṇī* 29 (4), 1977, 7–8.

625. VIRENDRA, Acharya. Vedon men 'pañca janāḥ.' (Hindi). *Vedavāṇī* 32 (9), 1980, 13–16.

..(28 occurrences; various meanings)..

626. VISHVA BANDHU. *Vaidika śabdārtha pārijātaḥ*. Chowkhamba, Varanasi.

627. VISHVA BANDHU. 'Upaniṣad' śabda kā śābdika paricaya (arthamīmāṁsā evaṁ nirvacana viṣayaka śāstrīya pariprekṣya men). (Hindi). *VJ* 22 (3–5), 1973.

628. VISHVASRAVA VEDACHARYA. Kyā 'nir' pūrvaka 'vā' dhātu kā artha mokṣa ko prāpta karanā hai? (Hindi). *Vedavāṇī* 32 (3), 1980, 5–8; 17.

..the word *nirvāṇa* does not occur in Vedic lit.; but forms of *nir* + *vā* do occur; *nir* + *vā* = 'extinguish' (not 'attain emancipation')..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

629. VYCICHL, W. Ein elamisches Fremdwort im Altindischen: *palyaṅka* "Sänfte, Palanquin". *Orient, Mitteilungsblatt Ägyptologie und hamitosemit. Spw.*, Freiburg, 1980, 15–16.

630. WADHWANI, Y. K. A semantic study of the term *naciketas*. *JUPHS* No. 37, 1972, 33–36. (Also, "Implications of the Vedic term *naciketas*", *VIJ* 11, 1973, 19–23).

..see *VBD* III. 79. 543.. *na-ciketas* (*na* in the sense of comparison on the analogy of *na-vedas*) = like one having knowledge; one who is cognizant of something; (who has faith, wh. is a form of knowledge).. also in the sense that 'he possesses something of the secret lore and is intent upon procuring more of it'..

631. WADHWANI, Y. K. An exegetical note on the Atharvavedic phrase *agatasya panthāḥ*.

..see 7. 53 above..

632. WAGNER, H. Zu indogermanischen Wörtern für "Fluss" bzw. "Wasser". *ZCPh* 33, 1974, 1–5.

633. WALIMBE, R. S. Kāruka-karma, śilpa, and kalā.

..see 74. 52 above.. *kāru* occurs in *ṚV*, *AV*, *AV Par*, *Sūtras*, etc.; *kāru* differentiated from *śilpin*..

634. WATASE, Nobuyuki. The formation of *dharma-dharmajña-samaya*. *JIBS* 27 (1): 53, 1978, 421–417.

635. WATKINS, C. Une désignation indo-européenne de l'eau. *BSL* 67 (1), 1972, 39–46.

..Ved. *udan-*, *āpaḥ*.. considers *pratīpa* (= against the current), *dvīpa* (= island)..

636. WATKINS, C. [Ved. *rásaḥ*, *rasā* 'wetness']. *Ériu* 24, 1973, p. 88.

..**ers-* linked with **u̯ers* (*ṚV varṣám* 'rain')..

637. WATKINS, C. [Vedic *stṛ*]. *Die Sprache* 20 (1), 1974, 10–14.

638. WENNERBERG, C. [Vedic *stāmú-* 'loud-sounding' 'strong' j. *Die Sprache* 18, 1972, 24–33.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. 648]

639. WEZLER, A. Die wahren "Speiseresteesser" (Skt. *vighāsin*).

..see 73. 120 above..

640. WIKANDER, Stig. [ai. *sṛṇi-sṛṇī* 'sickle']. *Die Sprache* 18, p. 193.

640A. WIKANDER, Stig. Aramäisch *sprb*, Sanskrit *śvabhra*. *Sluszkiewicz Fel. Vol.*, 1974, 271–272.

..(= Höhle, Grotte)..

641. VON WINDEKENS, A. J. [Sk. *aśru*]. *KZ* 90 (1–2), 1976, 12–17.

642. WINTER, W. [ai. *rājan-*]. (in) *VBD III. 81. 25*, 49–54.

643. WINTER, W. OInd. *mâhi*: Greek *méga* 'great' reconsidered. (in) *American Indian and IE Studies*, Mouton, 1980, 487–495.

644. WITZEL, M. Ṛgvedisch *udumbalá-*. *IIJ* 25 (4), 1983, 239–240.

..(cf. S. EINOO, *IIJ* 25, 11ff.)..

645. WÜST, W. Bemerkungen zur altindoiranischen Wortforschung. *ABORI*, DJ Vol., 1978, 413–423.

..considers *sīpa-*, *hrūḍu--*, *niṇyá-*, *alātṛṇá-*..

646. YUDHISTHIRA, Mimamsaka. Vaidika saptasindhu: saṁkṣipta vivecana. (Hindi). *Vedavāṇī* 23 (5), 1971, 27–32.

647. ZACCAGNINI, C. Šattiwaz(z)a. *OA* 13 (1), 1974, 25–34.

..Š. instead of Mattiwaza; connects *š.* etymologically with **sāti-vāja*.. see 329 above..

648. ZIDE, N. H. Some Munda etymological notes on names in the Rāmāyaṇa. *JGJKSV* 28 (1–2), 1972, 747–763.

..the name *sītā* may have a Munda source..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

649. ZWICKY, A. M. Greek variables and the Sanskrit *ruki* class. *Working Papers in Linguistics* 4, Ohio State Univ., 1970, 127–139.

XVII. STUDY OF CONCEPTS

80. STUDY OF CONCEPTS.

1. ABHEDANANDA, Swami. *Doctrine of Karma. A study in philosophy and practice of work.* Ramakrishna Vedanta Math, Calcutta, 1975; xvi + 142.

..5th ed. ..

2. AGERA, Cassian R. Liṅga: an inquiry into its nature. *AP* 46 (3), 1975, 112–120.

..little arch. or lit. evidence to establish the phallic nature of *liṅga*.. practical consciousness of the Hindu must be taken into account.. *liṅga* within the structure of symbolism is an instance of the hierophany of the Sacred; it is also an instance of the creative power of Siva..

3. AGRAWAL, Vishvambhara Nath. Ātmā kyā aura kahān? (Hindi). *VJ* 27 (7), 1978, 9–10.

4. AGRAWALA, Prithvi Kumar. Vedic "aja" in the Indus valley. *JNSI* 39, 1977, 1–7.

..*MS* and *KS*: *aja* as an animal composed of the limbs of six or seven animals (also *TS*, *ŚPB*, *JB*) – also cf. *AV* XI. 5. 1–38 (*aja pañcaudana*).. Vedic *aja* is found represented on certain Har. seals (also on one MD seal)..

5. AIRI, R. *Concept of Sarasvatī in Vedic Literature.* Mun. Man., Delhi, 1977; iii + 128 + x.

..see 51. 109 above..

6. AIRI, R. Sarasvatī in later minor Upaniṣads. *SP*, 5 WSC, 1981, p. 187.

..S. not treated in those texts as a river-goddess; she is identified with Great Goddess, with Devī Vanadurgā, Tripurā-Ajapā.. S. is *sṛṣṭirūpā* (in the form of the manifestation of the world) as Mahālakṣmī is *sthitirūpā* and Rudrāṇī as *saṁhārarūpā*; S. as

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kalahaṁsī with Kṛṣṇa in *rāsalīlā*; S. as goddess of knowledge and learning; S. equated with *akṣara*, *paramānāda*, *śabdabrahma*, *vaikharī*..

7. AL-GEORGE, Sergiu. L'Inde antique et les origines du structuralisme. *ACIL* 10 (2), 1970, 235–240.

8. AL-GEORGE, Sergiu. *Limbă și gîndire în cultura indiană: introducere în semiologia indiană*. Ed. știnț. și enciclop., Bucharest, 1976; 213.

9. AMAR SWAMI, Maharaj. Purohita. (Hindi). *Vedavāṇī* 31 (12), 1979, 15–20.

10. AMBESI, A. C. Teorie reincarnazioniste e fonti sanscrite. *Ind. Taur.* 3–4, 1977, 49–52. (Also, "Fonti sanscrite e ipotesi reincarnazionista", *SP*, 2 WSC, Torino, 1975).

11. AMIRA CHANDRA, Sastri. Dakṣaḥ puruṣaḥ. *Śodhaprabhā* 8, LBSKSV, New Delhi, 1978, 9–13.

..*aditiḥ prakṛtiḥ, dakṣaḥ puruṣaḥ*..

12. ANAND, K. K. 'Karma' as a philosophical concept – its origin: discussion on the Vrātya origin. *BSSS* II. 3 (3–4), 1973–74, 11–14.

..see 61.3 above.. three divergent views re the origin of the concept of *karman*: (1) Ṛgvedic; (2) Vrātya; (3) origin in hist. develop. .. the concept of *karman* is non-Vedic Aryan, Upaniṣadic, and eastern *vrātya* in origin; the Rājanyas of the *Up.* were the *vrātya* kings of the East (and not Aryan Kṣatriyas); Uddālaka Āruṇi goes to Rājanya Pravāhaṇa Jaivali of Pāñcālas; doctrine of *karma* and transmigration belonged to the Up. thought wh. originated from the *vrātya* Rājanyas..

13. ANANYANANDA, Swami. The concept of freedom. *Ved. Kes.* 65 (10–11), 1978, 379–84.

..considers *mokṣa*..

14. ARMELIN, I. *Le roi détenteur de la roue solaire en révolution, "cakravartin": selon le brahmanisme et le bouddhism.* Libraire Orientaliste Paul Geuthner, Paris, 1975; 71.

..gramm. structure of the compound *cakravartin*; the notion of c.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

15. ARONSON, H. B. *Brahman*, masculine and neuter, in the pre-Buddhist Upaniṣads. *Sukhlalji Mem. Vol.*, L. D. Series 84, 1981, 231–239.

16. ARYA, Kanhaiyalal. Mānavatā kā upadeśa vedon men. (Hindi). *VJ* 26 (1–2), 1977, 31–33.

17. AUROBINDO, Sri. The Indian conception of life. *SJ Vol.*, Ind. Philos. Cong., 173–179.

18. AWASTHI, Brahma Mitra. Concept of *vidyā* and *avidyā*. *SP*, 4 WSC, 1979, p. 13; 188.

..*vidyā* = intuition (and not = knowledge of *brahman*); *avidyā* = knowledge (and not = knowledge of the material world).. cf. *parā vidyā* (= *vidyā*) and *aparā vidyā* (= *avidyā*).. *Īśa Up.*: *andhaṁ tamaḥ pravisati*..

19. BADHADARA, Kailashcandra. Bandha aura mokṣa. (Hindi). *AAIHSR* 6, Jaipur, 1977, 192–200.

..in Jainism, Buddhism, Vedānta..

20. BAGCHI, N. G. The true concept of history. *JIPIH* 2 (2), Allahabad, 1980, 12–16.

..quest to know his past is man's inborn trait.. function of hist. is to promote a profounder understanding of both past and present thro' the inter-relation bet. them.. (views about hist. of COLLINGWOOD, CROCE, LESSING, POLYBIUS, RANKE, OSCAR WILDE, D. D. KOSAMBI, DAUNOU).. Ind. hist.: (1) not all parts of the country simultaneously in the same stage of hist. development; (2) in spite of changing political aspect of India's past, its social condition has remained unaltered since remote antiquity (e. g. Indian village)..

21. BAHIRAT, B. P. *Bhaktisādhanā*. (Marathi). Majestic Book Stall, Bombay, 1981; 275.

..(*bhakti* in Veda and *Up.*)..

22. BAHULIKAR, Saudamini. Maṇḍūkapluti ("The frog-jump"). *JUPHS*, No. 41, 1974, 153–161.

23. BALASUBRAMANIAN, R. On the locus of avidyā. *J Madras Univ.*, H. 47 (2, 2), 1975, 36–54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80.34]

24. BALASUBRAMANIAN, R. Brahman – the source of all. *Tap. Pras.* 14 (7), 1976, 34–39.

25. BALBIR SINGH. *Atman and Moksha: Self and Self-realisation.* Arnold Heinemann, New Delhi, 1981; 192.

..(quest of truth began with self and ended with self-realisaiton)..

26. BALBIR SINGH. *Dharma: Man, religion, and society.* Arnold-Heinemann, New Delhi, 1981; 144.

..considers concept of *dharma* in its diverse implications..

27. BANDOPADHYAYA, S. P. Bhāratīyadarśane śabdasya pramāṇāntaratvasamīkṣā. *Saṁvid* 11 (4), 1975, 35–50.

28. BANERJI, Gauri. The concept of avidyā. *JGJKSV* 35 (3-4), 1979, 35–47.

..in Vedic lit., *māyā* means illusion and it is the progenitor of *avidyā*; but in the *Up.*, the word *avidyā* (worldly knowledge) dominates *māyā* and gradually becomes synonymous with *māyā*; in Vedānta, the word *ajñāna* dominates *māyā* or *avidyā*.. metaphysically, *ajñāna* is the mixture of the real and the unreal; in its psychological meaning, it is *adhyāsa*..

29. BASU, S. P. Concept of Brahmā and his images. *Ind. Mus. Bull.* 5 (2), Calcutta, 1970, 155–163.

30. BENVENISTE, É. Expression indo-européenne de l'éternité. *BSL* 38 (1), 1937, 103ff.

31. BHAGAT, V. S. Dharma. *Dar. Int.* 9 (3), 1969, 69–75.

32. BHARADWAJA, Ramdat. The meaning of *sat* or Being. *S. P. Kanal Fel. Vol.*, 1976.

33. BHARTIYA, Kanti Kishor. Vaidika sāhitya aura prakṛti paryavekṣaṇa. (Hindi). (in) *Rāmāyāṇa aura mahābhārata men prakṛti*, Bhūmikā 2, 28–41.

34. BHAT, G. K. Ṛgveda men mātā. (Hindi). *Gaganāñcala* 1 (3-4), 1978, 20–30.

..see 35 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. BHAT, G. K. 'Mother' in the Ṛgveda. 29 *PAIOC*, 1980, 223–232. (Also, *SP*, 29 AIOC, Poona, 1978, 5–7).

..see 34 above.. poetic imageries reveal many emotions and feelings surrounding the concept of 'mother'..

36. BHAT, R. R. Ātman in Āyurveda. *Dharmaprakash* 5 (5), Madras, 1976, 42–44.

37. BHATT, S. R. The concept of *māyā*. *IPQ* 2 (1), Poona, 1974, 65–70.

38. BHATTACHARYA, Gopika Mohan. The concept of evolution: an Indian approach. *BRMIC* 30 (1), 1979, 13–15.

..evolution is an alternative cosmological theory.. *ṚV* VIII. 7. 17, 6; 3. 16. 2, 3; X. 129. 1, 3..

39. BHATTACHARYA, Gouriswar. *Studies in the concept of śraddhā in post-Vedic Hinduism.* DD, Basel Univ., 1967.

40. BHATTACHARYA, Kamaleswar. *L'ātman-brahman dans le bouddhisme.* Publ. ÉFEO, Paris, 1973; 183.

..(adherence of Gautama and his followers till early Mahāyāna at least to the *aupaniṣada* doctrine of *brahman-ātman* as read later by *kevalādvaitavāda*, mainly in Śaṁkara's presentation)..
Rev.: B. BÄUMER, *WZKSA* 22, 188; Mario PIANTELLI, *EW* 25 (1–2), 239–40.

41. BHATTACHARYA, Lakshminarayan. The ideas of term *māyā* in the Ṛgvedic passages. *SP*, 31 AIOC, Jaipur, 1982, p. 11.

42. BISWAS, T. K.; DEBNATH, P. K. Aśvattha (Ficus religiosa Linn): a cultural and medicinal observation. *VIJ* 12 (1–2), 1974, 39–47.

..(acc. to K. N. SASTRI, I. V. people were worshippers of the presiding deity of *a.*)..

43. BILOLIKAR, Rajani. Śānti in Agni-Purāṇa. *SP*, 31 AIOC, Jaipur, 1982, p. 14.

..deals with *utpāta-śānti*, *aśva-ś.*, *gaja-ś.*, etc. ..

44. BODE, F. A. The concept of Asi in the Gāthās and in the Aši Yašt. *SP*, 29 ICO, Sect. 5, 1973, 111–112.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

45. BODEWITZ, H. W. *Vedische Voorstellingen omtrent de 'Ziel'*. Brill, Leiden, 1978; 36.

..(inaugural lecture, Utrecht Univ.)..

46. BODEWITZ, H. W. The cosmic, cyclical dying (*parimara*) – Aitareya-Brāhmaṇa 8.28 and Kauṣītaki-Upaniṣad 2, 11–12. *SP*, 4 WSC, 1979, Weimar, 60–61; Berlin 189–190.

..doctrine of *parimara*: fire, sun, moon, etc. disappear or die and reappear; they pass into each other; these transitions form a cycle wh. secures the continuity of these cosmic manifestations.. practical application: rivals die in a cycle around the king who knows this doctrine.. *brahmaṇaḥ parimāra* = successive or alternating dying and resurrection..

47. BOSCH, F. D. K. An archaeological approach to the brahman problem. (in) *Selected Studies in Indonesian Archaeology*. The Hague, 1961, 173–196.

..see *VBD* III. 80.35..

48. BOWKER, John. *Problems of Suffering in Religions of the World*.

..see *VBD* III. 47.15; also 47.18 above..

Rev.: G. LANCZKOWSKI, *ZDMG* 122, 229–30.

49. BRAHMACHARI, Karunkrishna. Rabindranath's musings on the philosophy of *oṁkāra*. *SP*, 29 AIOC, Poona, 1978, 280–281.

..ref. to *ChUp* on *om*.. acc. to R., *om* affirms existence and attainment.. coalescence of the pair; integrity..

50. VAN BUITENEN, J. A. B. Ānanda, or all desires fulfilled. *Hist Rel* 19 (1), 1979, 27–36.

..(*TUp* 2: *ānanda*).. author studies the term and concept from *ṚV* thro' *Up*...

51. BUTTERWORTH, E. A. S. *The Tree at the Navel of the Earth*. Walter de Gruyter and Co., Berlin, 1970; xii+239+31 plates.

..see *VBD* III. 80.47.. discusses, among other topics, shamanist rel. in Indian Yoga..

Rev.: F. B. J. KUIPER, *IIJ* 14, 85–88.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

52. CHAKRAVARTI, Kshitish Chandra. The Vedantic concept of ignorance. *BRMIC* 24 (8), 1973, 281–286.

..(1) the soul not really obscured by ignorance (*BAU* 4.3.23); (2) the soul does not need to be known thro' insight; (3) the universe has no existence independently of the soul (*Praśna Up* 4.4.10).. *ajñāna* = (1) *present* absence of knowledge wh. is responsible for illusory experience; or (2) instrument or substratum of creation; or (3) material cause of world – these views are not valid; even to speak of *ajñāna* as an entity is illogical and baseless..

53. CHAKRAVARTI, Samiran Chandra. Vaidikasāhitye devakalpanā. *SSPP* 59 (9–12), 1977, 125–128.

54. CHANDRAKANTA. Praṇava. (Hindi). *VJ* 28 (12), 1980, 13–15.

55. CHATTERJEE, M. The concept of sevā. A preliminary explanation. *MinI* 51 (3), 1971, 182–190.

..from the pts. of view of diff. religions..

56. CHATTOPADHYAYA, Debi Prasad. God in Indian philosophy. *Mainstream*, 1969, 43–45.

57. CHATTOPADHYAYA, Kana. Conception of Kāla in the Veda and the epics. *SP*, 31 AIOC, Jaipur, 1982, 16–17.

..*ṚV*: temporal aspect of K.; *AV*: vague awareness of the philosophical aspect of K. in allegorical form; *Br.*: a slump down in the concept of K.; *Ār.* and *Up.* (particularly the minor ones): more distinct awareness of the philos. aspect of K.; epics: K. is rather an instrument of the Supreme Being.. Time has no reality in the ultimate sense (*TA* I. 2, 8)..

58. CHATURVEDI, Ramadhin. Niṣṭhā. *Prajñā* 16 (1), 1970, 85–87.

..*niṣṭhā* → *śraddhā* → *sādhanā*..

59. CHATURVEDI, Shiv Kumar. Concept of *nirvacana*. *Saṁ. Vim.* 2 (1), 1974, 13–17.

..etymologising as a basic tendency of man; folk-etymology; brief hist. of *nirvacaṇa*; views of Yāska, Durga, Sāyaṇa, Vararuci, etc. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

60. CHATURVEDI, Vasudeva Krishna. Vedon men mānavatā. (Hindi). *VJ* 26 (3-4), 1977, 105-106.

61. CHAUDHURI, Nirajakant. Vedaśāstron men niṣkāma karmavāda. (Hindi). *Kalyāṇa* 54 (1), 1980, 81-84.

62. CHURCH, Cornelia Dimmit. The myth of the four Yugas in the Sanskrit Purāṇas: a dimensional study. *Pur.* 16 (1), 1974, 5-25.

..ref. in Vedic lit. (p. 7)..

63. CLAXTON, Guy; ANANDA AGEHA, Swami. *Wholly Human. Western and Eastern Visions of the Self and Its Perfection.* Routledge and Kegan Paul, London, 1981; 210.

64. COLPE, Carsten. Reflections on the history of Aməša Spənta conception. 29 *PICO*, Sect. Iran ancien, Paris, 1975, 4-8. (Also, *SP*, 29 ICO, 1973, p. 112).

..there were five Aryan Ādityas: *ṛta*, *kṣatra*, *aramati*, *sarvatāt*, *amṛtatva*; Zarathushtra interpreted them substantially and conceived five new ones – viz. Aši (amalgamating Aṁśa and Bhaga) and Sraoša, and Gəuš Tašan, Vohu Manah, Gəuš Urvan..

65. COLPE, Carsten (ed.). *Die Diskussion um das "Heilige"*. Wege der Forschung – 305, Wiss. Buchgesell., Darmstadt, 1977; xxv + 500.

..collection of essays divided into 5 sections.. BENVENISTE considers "das Heilige" on the basis of IE comparative material ..(not much of Indological material).. *dharma* and *mokṣa*.. idea of ritual purity..

Rev.: Hans-Joachim KLIMKEIT, *Anthropos* 74, 929-31.

66. CONE, Margaret. *Vedic and Upaniṣadic ideas of death, deathlessness, and forms of existence after death.* M. Phil. thesis, London Univ., 1971.

67. CONGER, G. P. Cosmic persons and human universes in Indian philosophy. *JAS Ben* N. S. 29, 1933, 255-270.

68. COOMARASWAMY, Ananda K. The flood in Hindu tradition. *Studies in Comp. Rel.* 7 (4), Bedfont, England, 1973, 203-211.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

69. COOMARASWAMY, Ananda K. *La doctrine du sacrifice.*

..see 54.45 above..

Rev.: ED., *IIJ* 22, 90.

70. COOMARASWAMY, Ananda K. *Yakṣas.* 1980; 43+23 pl. +84+50 pl.

..2nd ed. of *VBD* I.115.34; 2 vols. in one..

71. COWARD, Harold G. Eastern and Western views of human nature – comparative analysis. *Bharata Manisha* 3 (1), 1977.

72. COWARD, Harold G.; ŚIVARAMAN, Krishna. *Revelation in Indian Thought.* Dharma Publ., Emeryville, Ca., 1977; xvii+193.

73. CREVANTIN, F. Due problemi di storia linguistica e culturale aria. *Incontri Linguistic* 4 (1), Firenze, 1978, 7–30.

..see 79.112 above.. I. *pañca janāḥ* 'le cinque gentii'; II. Dei e Demoni, on Devas and Asuras, Varuṇa and Ahura Mazdā, Indra in Iran, etc. ..

74. CROLLINS, Ary A. Roest. *Thus were they hearing: the word in the experience of revelation in Qur'ān and Hindu scriptures.* Documenta Missionalia 8, Univ. Gregoriana Ed., Rome, 1974; xv+273.

75. CURTIS, J. W. Bhakti – its attachment to specific sacred place. *JGJKSV* 27 (3–4), 1971, 183–191.

..roots of *bhakti* in the lit. of early Aryans; *AV* describes Vrātyas as devotees of Rudra; Vrātyas possess all the characteristics of later *bhaktas*..

76. DANDEKAR, R. N. God in Hindu thought. *Bh. Vid.* 40 (1), 1980, 1–13.

..see *VBD* III.48.65..

77. DANGE, Sadashiv A. Itihāsa and Purāṇa. *SP*, 25 AIOC, Jadavpur, 1969, 83–84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

78. DANGE, Sadashiv A. *Vedic Concept of 'Field' and the Divine Fructification. A study in fertility and sex symbolism with special reference to the Ṛgveda.* Univ. of Bombay, 1971; vii+236.

..mainly studies *ṚV* I.164; VIII.91; X.61; 86; 101; 102.. a divine source of the fructifying fluid far beyond human perception.. hidden meaning of *aśvamedha*.. fertility rites of the primitive pastoral people; motif of sex symbolising divine fructification is predominant..

Rev.: P. L. BHARGAVA, *VIJ* 10, 159-62; S. G. KANTAWALA, *JOIB* 27, 122-24; C. G. KASHIKAR, *ABORI* 53, 243-45; T. G. MAINKAR, *JBomU* 41 (No. 77), 325-27; Ajay Mitra SHASTRI, *JIH* 53, 579-81.

79. DANGE, Sadashiv A. The Ṛgvedic seer and the fire-water complex. *JBomU* (Arts) 42 (No. 78), 1973, 18-42.

..see 4.15 above.. discusses concepts of *ṛṣi*, *mantra* and *chandas*, *ṛta*, *brahman*, speech, fire-water complex.. cosmo-sexual relationship imitated thro' sacra-sexualism.. bird-symbol..

80. DANGE, Sadashiv A. 'Patnī' āṇi yajñīya mithunasaṁketa. (Marathi). *VSMV* 1974, 1975, 8-22.

..cf. 54.51 above.. see 83 below..

81. DANGE, Sadashiv A. The Vèdic mithuna (concept and practice). *JOIB* 25 (3-4), 1976, 197-212+chart.

..the word *mithuna* in *ṚV* and its meanings; *m.* in ritual context (sex-partners); motif of *mithunīkaraṇa* in the sphere of speech ..motif of creation of progeny and weal thro' sacrificial *mithunīkaraṇa* is to be seen at various places and various levels in Vedic ritual, e.g. *dṛṣṭimithuna*, *sparśamithuna*.. the maxim of six *mithunas* (*ŚPB* XI.3.3.1).. concept of *mithuna* and *agnicayana* ..see 54.50 above..

82. DANGE, Sadashiv A. 'Menā'-eka mithunasaṁketa. (Marathi). *VSMV* 1976, 1977, 21-29.

..*Menā* — female form of Indra (I.51.13).. *vṛṣaṇaśva* = a horse with virile power.. sex-couple symbolism..

83. DANGE, Sadashiv A. The 'wife' and the divine mates *JBomU* (Arts) 46, No. 82, 1977 (1980), 1-10.

..66

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..concept of ritual-sex or divine coupling.. sacrificer's wife becomes the general WIFE (female partner) on the ritual plane, standing for all females to be fructified thro' her.. *veda*, the 'male', whose constituent grass is placed as progeny.. see 54.54 above and 80 above..

84. DANGE, Sadashiv A. The jar in belief and custom. *Pr Bh* 83, 1978, 501–506.

..*kalaśa* in Vedic lit.: ritual context – *ṚV* III.32.15.. jar = symbol of the receptacle of life.. (similar trad. among Egyptians, American Indians, Chinese).. jar – also symbol of various gods; as auspicious omen..

85. DANGE, Sadashiv A. Ạ-jāmitā and speech-coupling. *SP*, 29 AIOC, Poona, 1978, 12–13.

..examines the concept of *jāmi* and *a-jāmi* in the Vedic ritual; the words show a different shade of meaning in the ritual lit. from that in *ṚV*.. ritual meaning: sex-partners in the normal (*a-jāmi*) and forbidden (*jāmi*) degrees.. (*Yama-Yamī-sūkta*).. *a-jāmitā* indicates a special difference of sex in the sphere of *mithuna*.. discusses the significance of *nyūna* and *atirikta*.. see 54.50 above..

86. DANGE, Sadashiv A. Śayyā – 'śilpa' āṇi 'dāna'. *VSMV* 1977, 1978, 45–55.

87. DANGE, Sadashiv A. Religious suicide in the Vedic period. *Ind. Taur.* 8–9, 1980–81, 113–121.

..two legendary accounts: (1) Yatis (*KS* VIII.5; XXV.6; *Ait Br* VII.28) being devoured by *sālāvṛkas*; (2) Deva-Malimluc Rahasyu killed the ascetics – Vaikhānasas (*Pañcaviṁśa-Br.* XIV.4.7; *JB* III.190) – at *Munimaraṇa*.. the first legend wd. indicate that Yatis were not thrown out to wolves by Indra or any one else, but that they offered themselves to be devoured (as a rel. duty); the second legend: Vaikhānasas believed in giving up their life in the 13th month, with the hope of a new divine life..

88. DANGE, Sadashiv A. The son husband in the Vedic concept. *JBomU* (Arts), 1982, 88–93.

..special ref. to *apāṁ napāt*..

89. VON DANIKEN, Erich. *Chariots of the Gods*. Souvenir Press, London; 189,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(transl. from original German into English by Michael HERON)
..space-travel?..

90. DAS, R. Man is divine: a concept in Hinduism. *Hindutva* 7 (12), 1977, 1–8.

..concept in *Up*. .. teachings of Uddālaka and Maḍālasā..

91. DAS, R. Self-realization – its meaning and relevance. *Hindutva* 10 (9–10), 1979–80, 13–19.

92. DAS, Rahul Peter. *Pāpâ und pāpmân im Śatapatha-brāhmaṇa.* Magisterarbeit, Hamburg Univ.

93. DASGUPTA, Ram Sharan. Mantra – eka vivecana. (Hindi). *URSHS* 5, 1970–71, 100–112.

94. DAS GUPTA, Tapan Kumar. *Der Vajra: eine vedische Waffe.* Alt- und Neu-Indische Studien 16, Hamburg Univ., Steiner, Wiesbaden, 1975; vi + 119 + illust.

..(a six-page English summary).. Vedic *vajra* consisted of two parts – metallic (copper) with wooden handle.. acc. to the author, *vajra* is neither a "thunderbolt" nor a "club", even less a "harpoon"; it was a real weapon that cd. be used both by hurling it and by grasping it for the purpose of cutting, splitting, or smashing; "anthropomorphic figures" of the Gangetic copper hords may be the remains of *vajras*.. see 77.67 and 79.471, 496, and 498 above..

Rev.: J. L. BROCKINGTON, *JRAS* 1978 (2), 177; J. FILLIOZAT, *JA* 266 (3–4), 406–07; O. v. H., *ZDMG* 128, 423; H. KRICK, *WZKSA* 22, 186–87; Jacques MAY, *As Stud* 33 (1), 41–43; R. Morton SMITH, *JAOS* 99, 536–37; Maurizio TADDEI, *EW* 29, 279–80.

95. DAVANE, G. V. An analytical study of 'samudra' in the Ṛgveda. *GJV*, VSM, Poona, 1982, 46–51.

..the word *samudra* used in various senses: ocean or sea; firmament; cloud; water; Soma-juice; vat of Soma; *vasatīvarī* waters; sun.. also used sporadically to denote Agni, Indra, Varuṇa; and as an adj. of various divinities.. original sense of the word: terrestrial sea..

96. DELLA CASA, Carlo. Ahiṁsā: significato e ambito originari della non violenza. *Ind. Taur.* 3–4, 1977, 187–196. (Also, *SP*, 2 WSC, Torino, 1975).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers Br., Buddhistic, Jaina sources..

97. DE MORA, Juan Miguel. The principles of the opposites in Sanskrit texts. A new approach to the study of the philosophical ideas of ancient India. *SP*, 30 ICHSANA, Mexico, 1976, 13-14.

..["brahmanic thought, just as it is, does not fit into our categories" – M. BIARDEAU; "Ways of the spirit are the same in the Hindu world and the Western world; what differ are the pre-established notions on wh. the explanations are founded" – FILLIOZAT].. acc. to author, in Sk. texts, one finds Aristotelian categories as well as some of the Kantian ones.. see 99 and 101 below...

98. DE MORA, Juan Miguel. On the concept of Ṛta in the Ṛgveda. *SP*, 3 WSC, Paris, 1977, p. 1.

..*Ṛ.* is the supreme law of nature, the 'Kosmos' of all things; such a concept does not imply for *ṚV*-man such notions as 'good' or 'bad', but refers strictly to the objective reality of nature, a reality wh. involves the law of "might is right" with all its consequences.. *Ṛ.* is truth in that it is 'reality'; i. e. *Ṛ.* is a category of matter as a condition of experience..

99. DE MORA, Juan Miguel. On the opposites in Sanskrit texts. *Ludwik Sternbach Fel. Vol.* II, Lucknow, 1979, 841-850.

..[the identification and differentiation of philosophical constants cd. be a contribution to the study of Ind. philos. under a new pt. of view].. *ṚV* X. 14. 2cd: precise notion of the value of hist.; *ṚV* X. 32. 8: youth and old age of Indra referred to (this is an expression of opposites); *ṚV* VI. 13. 3: Agni is called 'the child of waters' (concept of the unity of opposites).. Vedic man had a clear notion about the existence of opposites; he understood that ours is a world of opposites, a world in wh. everything is double.. see 97 above and 101 below...

100. DE MORA, Juan Miguel. On death in the Ṛg Veda. *SP*, 4 WSC, 1979, 201-202.

..see 4. 18 above.. there are contradictions in *ṚV* re. funeral rites ..change from burial to cremation.. long process of elaboration of the *ṚV* gives rise to contradictions in its contents.. (it is not proper to adjust everything into an antidialectic mould)..

101. DE MORA, Juan Miguel. *The Principle of Opposites in Sanskrit Texts.* Pandit Rampratap Shastri Publ. Series – 5, Beawar, 1982; 85,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..[the thesis that philos. did not exist in ancient India is not admissible; Hindu philos. not limited to six orthodox *darśanas* and *lokāyata*; it is not exclusively rel. philos. .. Hindu philos. begins precisely in the earlier parts of the *ṚV* where nature, man, and his relationship with her are reflected on.. principles of dialectic logic in Sk. texts, particularly *ṚV*, reveal themselves to be of a decisive imp. for the understanding of the world and nature.. the main stream of philos. thought, starting from the earliest hymns of *ṚV*, is that wh. is based on the principle of opposites].. Introd.; 9 chh., bibliography.. see 97 and 99 above..

102. DESHPANDE, G. T. Saṁskṛta vyākaraṇātīla saṁhitecyā kalpanecā vikāsa (Aitareya Āraṇyaka te Pāṇini). (Marathi). *VSMV* 1976, 1977, 1–20.

..definition of *saṁhitā* in *Prātiśākhyas* (*Ṛk Pr.*, *TPr.*, *VPr.*, *Ṛktantra*); *saṁhitā* in *Ait Ār* 3.1.5..

103. DESHPANDE, Madhav. History, change, and permanence: a classical Indian perspective. (in) *Contributions to South Asian Studies* I, OUP, Delhi, 1979, 1–28.

..hist. concepts of Hindus.. *itihāsa* explained by *Nirukta*.. theory of 4 *yugas*.. conception of hist. of the Sk. grammarians..

104. DESHPANDE, V. V. Nature and significance of *itihāsa* and *purāṇa* in Vedic *puruṣārtha-vidyās*. *Pur*. 16 (1), 1974, 47–66.

105. DE SMET, R. V. Early trends in the Indian understanding of man. *PEW* 22 (3), 1972, 259–268.

..see *VBD* III. 80, 62, 63..

106. DE SMET, R. V. Towards an Indian view of the person. (in) *Contemporary Indian Philosophy* (ed. Margaret CHATTERJEE), Humanities Press, New York, 1974.

..concept of man in trad. schools of thought..

107. DE SMET, R. V. The witness (sākshin), source of thought and action. *The Divine Life* 41 (2), 1979, 48–51.

..*Up*. evidence.. (serially)..

108. DHARMANANDA SARASVATI. Veda aura mānavatā. (Hindi). *VJ* 26 (1–2), 1977, 34–36.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

109. DHASMANA, Vidyadhar. Devayāna aura pitṛyāṇa. (Hindi). *Kalyāṇa* 54 (11), 1980, 448–450.

110. DUMÉZIL, G. [*brahmán-flammen*]. *RHR* 38, 255ff.; 39, 122ff.

..examines GONDA's criticism of his theory..

111. DUMÉZIL, G. Ordre, fantaisie, changement dans les pensées archaiques de l'Inde et de Rome. *REL* 32, 1954, 139–160.

..[*mos.. māyā*]..

112. ECK, Diana L. India's *tīrthas*: "crossings" in sacred geography. *Hist Rel* 20 (4), 1981, 323–344.

..study of the meaning of the word *tīrtha* in its Vedic and Sk. usages.. the noun *tīrtha* in Vedic texts: variety of meanings.. the verb *tarati* in *Br.*- ritual and *Up.* thought..

113. ED. Vyāhṛtiyān kyā hain? *Sādhana* 37 (1), 17–20.

114. ED. The *Dhīra* in the Upaniṣads. *Pr Bh* 80, 1975, 163–166.

..the ideal of "man of wisdom".. *dhīras* = pioneering *Up.* sages..

115. ED. The concept of *yajña* (sacrifice). *Pr Bh* 81, 1976, 163–168.

..concept of *yajña* has been growing in its significance while leaving behind the outward ritualistic form..

116. ED. Daivī vāk da-da-da. (Hindi). *Vedavāṇī* 28 (7), 1976, 21–22.

117. ED. Reflexions on the concept of Māyā. *Pr Bh* 81, 1976, 243–248.

..the purpose of the concept of *māyā* is not to explain the nature of the world or the paradoxical predicament of man; it is an attempted answer (probably the most satisfactory) to the riddle, viz., the *limitation* of the unlimited, the *conditioning* of the unconditioned, or the *relativity* of the Absolute..

118. ED. [*saṁskāra, saṁskṛti, sabhyatā*]. *Vedavāṇī* 28 (8), 1976, 2–5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80. 124]

119. ED. Life's last leap. *Ved. Kes.* 65 (10–11), 1978, 353–355.

..concept of *mokṣa* analysed..

120. ED. Meditation and harmony. *Pr Bh* 86, 1981, 482–489.

..evidence from *Up*... two types of harmony: a lower one attained thro' social adjustment; a higher one attained thro' meditation..

121. ED. Meditation and sacrifice. *Pr Bh* 88, 1983, 202–209; 242–249.

..three basic concepts: *ṛta*, *yajña*, *dhī*.. the physical ritual is only an externalization of the experience of unity with the cosmos attained thro' meditation; meditation is internalization of the spirit of sacrifice.. law of sacrifice; functions of sacrifice; stages in sacrifice; types of sacrifice..

122. ELAYATH, K. N. N. *The Concept of Jīvanmukti.* Academic Publications, Trivandrum, 1975; 8+56.

..see 62.47 above.. *BAU*: *abhaya*..

Rev.: A. A. R., *ALB* 40, 297.

123. ELIADE, Mircea. Significations de la 'Lumière Intérieure'. *Eranos-Jahrbuch* 25, 1957, 189–242.

..(reprinted with additions in *Méphistopheles et l'Androgyne*, Paris, 1962, 17–94).. discusses a no. of experiences, mythologies, and speculations related to the "mystical light"..

124. ELIADE, Mircea. Spirit, light, and seed. *Hist Rel* 11 (1), 1971, 1–30.

..(see 123 above).. author discusses the documents implying a doctrine in wh. Light is an expression of divinity and of the human soul (or spirit), and at the same time of divine creativity and thus of the cosmic and human life; in the last analysis, a series of identifications and homologizations beginning with godhead and ending with *semen virile*.. *ṚV* X. 121: Prajāpati as *hiraṇyagarbha*, solar seed; *Brāhmaṇas* consider *semen virile* to be solar epiphany (*JUB* III. 10. 4–5); *BAU* III. 7. 23; 9. 28: *semen virile* as the vehicle of the Immortal; *antarjyoti* = concrete verification of realization of Self.. light as being identical with Being and Immortality.. see *VBD* III. 80. 71..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

125. *Eranos-Jahrbuch*: Vol. 38: *Sinn und Wandlungen des Menschenbildes*, 1972; 439; Vol. 39: *Man and Speech*, 1973; viii+446.

126. FALK, N. E. Wilderness and kingship in ancient South Asia. *Hist Rel* 13 (1), 1973, 1–15.

127. FERRO-LUZZI, Gabriella Eichinger. *Abhiṣeka*, the Indian rite that defies definition. *Anthropos* 76, 1981, 707–742.

..favours derivation of *pūjā* from Tamil verb *pūcu*; circular movement – Dravidian *pūcu*, Sk. *pūjā*, and back into Dravidian *pūjai*, *pūcai* – is not improbable, since major gods of Hinduism also followed that course.. [THIEME's derivation of *pūjā* (*VBD* II. 79, 327) from the same root as *parka* (in *madhuparka*) – *pūjā* = homage paid to a distinguished guest – is not convincing].. *abhiṣeka* – a necessary constituent of *pūjā*..

128. FILLIOZAT, J. L'abandon de la vie par le sage et les suicides du criminal et du héros dans la tradition indienne. *Arts Asiatiques* 15, 1967, 65–88.

129. FILIPPI, Gian Giuseppe. La nozione di *līlā* nel medioevo indiano. *Ind. Taur.* 3–4, 1977, 232–248.

..ref. to *krīḍā* in Vedic lit.: *agni-krīḍā* (*ṚV* IX. 86. 44), *somakrīḍā* (*ṚV* X. 3. 5); *Ait Br* 3. 4; *Ch Up* 8. 12. 3; *Maitrī Up* 5. 1 (*viśvakrīḍāratiprabhu*)..

130. FISKE, Adele. Notes on rasa in Vedic and Buddhist texts. *Mahfil* 7 (3–4), 1971, 215–218.

131. FRANCI, Giorgio Renato. Indology as maieutics. Some Indian contributions to a new image of man. *Ind. Taur.* 8–9, 1980–81, 169–180.

..[E. DEUTSCH: 'There exists a close relationship bet. the kind of conception one has of oneself as a human being and the kind of human being one is'' (*Humanity and Divinity*, Honolulu, 1970).] ..altho' the overcoming of human condition is the avowed goal of Indian metaphysics, its traditions can at least incidentally give positive suggestions for a different and more up-to-date anthropology; some of these suggestions are more consistent with the most solid results of scientific research.. (meditational techniques and practices have found in India their home of choice)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

132. GABHIRANANDA, Swami. The nature of the Ātman. *Ved. Kes.* 63, 1976.

..serially..

133. GAJENDRAGADKAR, A. B. Some speculations about sound in Sanskrit literature. *AP* 44 (10), 1973, 425–430.

..(reprinted from *AP*, July 1933).. four kinds of speech.. *sphoṭa*..

134. GANGADHARAN, N. The Liṅga – origin of its concept and worship. *Pur.* 20 (1), 1978, 87–92.

135. GANGULI, Kalyan Kumar. Pañca-Janāḥ. *JAIH* 10, Calcutta Univ., 1976–77.

136. GARG, R. K. Mānavatā kā lakṣaṇa evaṁ svarūpa. (Hindi). *VJ* 26 (3–4), 1977, 85–92.

..*puruṣo vai prajāpater nediṣṭam* (*ŚPB* 4.3.4.3); *manur bhava* (*ṚV* X.53.6); *brahmavid āpnoti param* (*TU* 2.1.1); *kaścid dhīraḥ pratyagātmānam aikṣat* (*Kaṭha Up* 2.1.1); *balena lokas tiṣṭhati* (*Ch Up* 7.8.1); *nāyam ātmā balahīnena labhyaḥ* (*Muṇḍaka* 3.2.4)..

137. GARG, R. K. On *tapas*. *SP*, 30 AIOC, Part II, Santiniketan, 1980, p. 165.

..*tapas* is not self-mortification; it signifies concentration of psychic energies; it is the creative impulse at the root of all evolutionary processes...

138. GAYATHRI, P. K. National consciousness in the Vedas. *Brahmavadin* 10 (2), 1975, 49–60.

139. GAYATHRI, P. K. The concept of *śaraṇāgati* in the Vedas. *SP*, 28 AIOC, Dharwar, 1976, 182–183.

140. GAYATHRI, P. K. The concept of motherhood of god in the Vedas. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 29.

..ref. to *TS Śrīsūktam*: Śrī as the Divine Mother who rules by the 'law of love'..

141. GEIB, Ruprecht. Food and eater in natural philosophy of early India. *JOIB* 25 (3–4), 1976, 223–235.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..doctrine of food (in *Up.*) on metaphysical plane (food), functional plane (food/eater), phenomenal plane (food – earth, water, breath; and earth – body, light, space).. extolling of aristocratic eater.. the biological cycle of food and eater influenced the structure of early Indian philos.: (1) *materialism*: food is considered to be the basic substance of all existence; (2) *idealism*: the eater (wind or fire) is looked upon as the ultimate principle of all existence; (3) *dualism of matter and spirit*: food and eater; *prakṛti* and *puruṣa* of Sāṁkhya..

142. GENEVIEVE, Sr. The symbol of the golden colour in Hinduism.

..see 53.53 above.. colour concern: *brahman* is of yellow or golden colour; the golden womb; equilibrium thro' contrast of light and darkness; the cosmic lights; function of the three lights; the sun's colours; the light of the fire; the golden colour in social trad...

143. GENEVIEVE, Sr. The theology of darkness. *India Cultures Quarterly* 35 (1), 1980, 16–32.

..(Vedic and *Up.* material used).. liberation and doom personified in colour.. darkness is evil and death.. theology of darkness is a pessimist theology of fear or evil.. author seeks to find out how the Indian mind delimited with precision the specific characteristics of black and darkness, then to attribute to them defects and qualities wh. are seriously taken into consideration by philos., rel., and art..

144. GEROW, Edwin. "Frost" in Ṛgveda. *JIES* 1 (2), 1973, 244–231.

..attempt to make more precise the meaning of Indo-Ir. representative of the frost etymon, by an examination of the ritual contexts in wh. the term occurs.. *pruṣvā́* (*AV*, *ŚPB*) and *prúṣvā* (*YV*) = Indo-Ir. cognates of Lat. *prūina*, Eng. *frōs-t*.. meaning "frost" is inconsistent with ritual contexts in wh. *pruṣvā* is used.. there is no indic evidence, independent of etymology, for a sub-freezing meaning for either *pruṣvā* or root *śyā* and derivatives; without such evidence the IE etymology is itself dubious for want of a second lg... EGGELING understands *pruṣvā* to mean 'dew drops" (*ŚPB* 5.3.4.16).. see 167 below; also see 79.110 above..

145. GHOSH, Robin. Swami Vivekananda on the conception of māyā. *Ved. Kes.* 63 (2), 1976, 57–60.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..acc. to V., *māyā* = inexplicable nature of the events of the world..

146. GHOSH, Robin. Sankara's concept of the absolute reality. *Pr Bh* 82, 1977, 493–496.

..*Up.* evidence..

147. GHOSH, U. N. Concept of the physical world in ancient India. *IAC* 20 (1), 1971, 22–29.

148. GHOSHAL, S. N. Evolution of mudrā-lipi. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 218–220.

..(the sense of the word *mudrā* differs in ref. to treatises).. the Vedic adumbrated the *pañcamudrā* to welcome the sacrificial fire.. [mentions *mudrās* in I. V. civil., epics (*m.* as media of communicating secret message), *tantraśāstra*]..

149. GODBOLE, G. H. Curse – concept and metamorphosis. *SP*, 31 AIOC, Jaipur, 1982, p. 512.

..ref. to *Viśvāmitra-nadī-saṁvāda*, *Purū.-Urv.-saṁ.*, *Saramā-Paṇi-saṁ.*.. in *AV* curse became a *śabdaśakti*..

150. GOKHALE, N. N. Mṛtyuvicāra. (Marathi). *Navabhārata* 29 (1), 1975, 76–78.

..(*mucyate iti mṛtyuḥ*)..

151. GOKHALE, V. V. Kleśa – its place and meaning in Indian philosophy. (in) *A Study of Kleśa* (ed. G. H. SASAKI), Tokyo, 1975, 16–19.

..Vedic trad. generally uses the word *k.* in the sense of 'affliction', 'agony', 'effort', etc.; intermediate stage seen in Patañjali's *Yogasūtra*: five *kleśas*; Śramaṇic (Buddhist): *kleśas* are not merely the physical stresses and strains of everyday life but the very seeds and the prime movers of all phenomenal existence (*bhāva*)..

152. GONDA, J. *Loka. World and Heaven in the Veda.*

..see *VBD* III. 80. 91..

Rev.: B. SCHLERATH, *ZDMG* 122, 409–411.

153. GONDA, J. Mensch und Tier im alten Indien. *Studium Generale* 20, 1967, 105–116.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

154. GONDA, J. Mudrā. *Widengren Fel. Vol.* II (*VBD* III. 93.149), 1972, 21–31.

..study of the term..

155. GONDA, J. Background and variants of the *hiraṇya-garbha* conception. *Raghuvira Comm. Vol.* (*Studies in Indo-Asian Art and Culture*, 3), 39–54.

156. GOPALAN, S. On tradition. *BITCM*, 1970, 67–75.

..trad. not an obstacle in growth; it ensures healthy development..

157. GORAKHANATH SINGH. Vaidikakālīna ṛtakā siddhānta dharma kā prāṇa hai. (Hindi). *Kalyāṇa* 56 (10), 1982, 844–845.

158. GOUDRIAAN, T. *Māyā: Divine and Human.* Mot. Ban., Delhi, 1978; xii + 516.

..Ch. 1: *māyā* as supernatural power wielded by Vedic and Brahmanical gods for various ends; Ch. 5: nature of magic described in Vedic and Sk. texts..

Rev.: B. K. BHATT, *Pr Bh* (Oct. 1980), 436–37; A. G. KRISHNA WARRIER, *ALB* 43, 34–36; Ram Murti SHARMA, *JOIB* 29, 158–60.

159. GOUDRIAAN, T. Vedic kṛtyā and the terminology of magic. *SP*, 4 WSC, 1979, 193–194.

..*kṛtyā*, in its most general sense, denotes a material object, a 'creation' produced by a sourcerer and advanced by him towards a 'victim' with harmful intention; at the same time, it may intrude into the category of 'living beings' as a malicious female sent out by her master; one may cause her to turn back and revisit her creator...

160. GUPTA, Ramasaranadas. Mantra – eka vivecana. (Hindi). *URSSH* 5, 1970–71, 100–112.

...etymology and meaning of *m.*; types of *m.*: Vedic, *tāntrika*, *laukika*.. *m.* = (1) a Vedic vs.; (2) *bīja* symbolising *śakti*; (3) mystic word; magical formula..

161. GUPTA, Santisvarupa. Svapna. (Hindi). *Ṛtandharā* 7 (2), 1972, 65–70.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80; 167]

162. GUPTA, S. K. The concept of godhead in early Indian thought. *Jijñāsā* 1 (1–2), Jaipur, 1974, 35–50.

..Vedic poets, being poets, have laid greater stress on the 'spirits' of gods rather than on their 'forms'; Vedic gods not defined as indivlduals like Gk. gods; anthropomorphism of Vedic gods gradually reduced in later Vedic period..

163. HACKER, P. Der Dharma-Begriff im Neuhinduismus. *ZMR* 42, 1958, 1–15.

..cf. *VBD* III. 80. 105..

164. HACKER, P. *Vrata*. NAWG I, phil.-hist. Kl. 5, 1973; 36.

165. HALBFASS, Wilhelm. Observations on *Darśana*. *WZKSA* 23, 1979, 195–203.

..*darśana* comes into its dexographic use at a time when what we call Ind. philos. has already reached a rather venerable age; it has a basically retrospective function; it deals with the past of philosophic thought, to describe and to classify trad. materials; does not refer to the actuality of one's thought, to philosophy as a living process; unlike *ānvīkṣikī*, it does not have any methodological implications.. *darśana* – different from Western concept of philosophy in its systematic function and hist. role.. (*darśana* does not mean 'vision' or 'realization' in Sk. lit.)..

166. HALBFASS, Wilhelm. Man and animal in Indian philosophy. *SP*, South Asia Seminar 1977–78, Univ. of Penn., 1979, 3–4.

..absence of demarcation line bet. man and animal in Hindu philos.; yet, no complete absense of anthropological theory.. idea of man as thinking, planning, and future-oriented 'animal' has been a subject of philos. concern and exploration in older and classical Hindu lit.; but this interest and concern has been overshadowed and suppressed by other – soteriological, transempirical– preoccupations, and it evaporates in the later development of Indian thought..

167. HAMP, Eric P. Another lesson from 'frost'. *JIES* 1 (2), 1973, 215–223.

..root *pruṣ* = 'freeze' and 'sprinkle'.. see 79. 110 above; also 144 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

168. HARA, Minoru. Loyalty. (Jap.).

..see 71.42 above..

169. HARA, Minoru. *A View of Fate in Classical India.* (Jap.). Tokyo, 1972; 319.

..study of the idea of fate in ancient Ind. lit.; concept of man; *daiva* and *pauruṣa*; positive meaning of the doctrine of fate..
Rev.: N. TSUJI, *AORS* 9, 87–88.

170. HARA, Minoru. Ānṛṇya. (Jap.). Tokyo, 1972; 24.

171. HARA, Minoru. The king as a husband of the earth. *As Stud* 27 (2), 1973, 97–114.

..see 71.43 above.. life cycle of earth as a woman; earth is everlasting and remains always young; after her husband king dies, she starts again the same life-cycle with another king..

172. HARA, Minoru. Tapas, dharma, puṇya (= sukṛta). (Jap.). *Bukkyō ni okeru hō no kenkyū*, Tokyo, 1975, 507–544.

173. HARA, Minoru. [rejuvination and reviving in ancient Indian texts]. (Jap.). *Okuda Jiō sensei kiju kinen Bukkyō shisō ronshū*, Kyoto, 1976.

174. HARA, Minoru. *Tapas.* (Jap.). Shunjūsha, Tokyo, 1979; viii + 518.

..(English summary: 504–518).. (mainly MBh. evidence).. (1) What is *tapas*? (2) *t.* as power; (3) asceticism; (4) *vara* and *śāpa*; (5) knowledge; (6) infinitude and finitude of *t.*..

175. HARA, Minoru. Hindu concepts of teacher: Sanskrit *guru* and *ācārya*. *Ingalls Fel. Vol.*, 1980, 93–118.

..*ācārya* older than *guru*; *ā.* in *AV* XI.5; also in *Up.*; *g.* first in *Śvetāśvatara Up* 6.23.. [*ācārya*-pupil-relationship: intellectual; *guru*-pupil-relationship: emotional]..

176. HARIKAI, Kunio. The Mīmāṁsaka theory of *apūrva* (3) – *apūrva* and ātman. *JIBS* 28 (1): 55, 1979, 463–459.

177. HARSHANANDA, Swami. The concept of liberation according to the Upaniṣads. *Veḍ. Keṣ.* 65 (10–11), 1978, 360–363.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

80, 185]

178. HARSH NARAIN. The concept of revelation in Hinduism and Islam. *Islam and the Modern Age* 6 (1), New Delhi, 1975, 32-64.

179. HEEHS, Peter. Mahachamasya and the fourth vyahriti. *Advent* 32 (3), 1975, 53-57.

180. HEESTERMAN, J. C. Veda and Dharma. (in) *The Concept of Duty in South Asia*, 1978, 80-95.

..see 61. 55 above and 287 below..

181. HIRIYANNA, M. *Indian Conception of Values.* Kavyalaya Publishers, Mysore, 1975; viii + 372.

..[value = that wh. is desired; *iṣṭa*.. intrinsic and instrumental values; higher or spiritual and lower values; 4 *puruṣārthas*.. 1. logical value; 2. ethical value; 3. absolute value (*sarvamukti*); 4. aesthetic value..

Rev.: A. G. KRISHNA WARRIER, *ALB* 40, 293-95; S. R. TALGHATTI, *ABORI* 57, 300-306.

182. HOFFMANN, Yoel. *The Idea of Self – East and West.* Firma KLM, Calcutta, 1980; vii + 152.

..(mainly Theravāda and David HUME).. [East: rel. mystical philosophy; West: crit. rationalism – the author does not approve of such a division of philosophy; whether a philos. is that of an individual or of a group, it is basically one's mode of being in this world]..

183. HOLCK, Frederick H. (ed.). *Death and Eastern Thought. Understanding Death in Eastern Religions and Philosophies.* Abingdon Press, New York, 1974; 256.

..major emphasis on Indian thought.. HOLCK deals with Veda, *Sūtras*, epics and *Purāṇas* (pp. 24-52); K. N. SUNDARRAJAN with orthodox philos. systems.. (incidental discussion of ideas re diet, caste-system, reincarnation, life-style)..

Rev.: Frank E. REYNOLDS, *JAS* 34 (3), 815-16.

184. HULIN, M. *Notion d'ahaṁkāra.* 1977.

..thèse..

185. IMPERATOR. The Guru fancy. *Rosicrucian Digest*, Dec. 1980, 4-7.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

186. IRWIN, J. The Axis Mundi and the Phallus: Some unrecognized east-west parallels. *SP*, Internat. Centenary Conf. of the Folklore Society, 1978.

..(xeroxed proof-sheets)..

187. IRWIN, J. The metaphysical origins of the stūpa. *Afghanistan* 31 (3), 1978, 31–40 + 6 fig. (Also, in *The Stūpa*, Südasien-Inst., Heidelberg, 1980).

..the *stūpa* symbolizes the Vedic (even pre-Vedic) cosmogony in wh. Indra pegs down the earth on the waters with a bolt, the axial pole (*yūpa*)..

188. ITŌ, Gikyō. 'Sin' and 'destruction' with the ancient Iranians with special reference to Zoroaster and Darius the Great. (in) *A Study of Kleśa* (ed. G. H. SASAKI), 1975, 150–153.

..Indo-Ir. **ainās-* (Av. *aēnah-*, Ved. *énas-*) = 'aggression' against the righteous (*aš̆āvan-*)..

189. IYER, Raghavan. The Indian personality. (in) *Asia: A Handbook* (ed. Guy WINT), Praeger, New York, 1966, 480–486.

190. JAIN, Harindra Bhushan. 'Hiraṇyagarbha' – Jaina paramparā men. (Hindi). *SP*, 27 AIOC, Kurukshetra, 1974, 176–177.

..comparative study of *hiraṇyagarbha* in Vedic and Jaina ideology ..Ṛṣabhadeva in Jaina trad. called *hiraṇyagarbha* and glorified as *yugapuruṣa*; the same Ṛṣabhadeva regarded as *ādipuruṣa* of creation in Vedic trad. ..

191. JAIN, Harindra Bhushan. *Samatā* – Jaina tathā vaidika dṛṣṭikoṇa. (Hindi). *Tulsī-prajñā* 3 (4), 1977, 45–52.

192. JAMES, E. O. *The Tree of Life. An Archaeological Study.*

..see *VBD* III. 80. 130..
Rev.: H. L., *Anthropos* 67, 296.

193. JHA, Chintamani. Ātmā kā svarūpa. (Hindi). *Prajñā* 18 (1), 1972, 121–125.

194. JHA, Damodar. Kālasyaupaniṣadaṁ svarūpam. *Viśva-Saṁskṛtam* 8 (1-2), 1970–71, 77–81.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..discusses etymology and various meanings of the word *kāla* as found and ref. to in *Up*. ..

195. JHA, Hari Mohan. The concept of ahiṁsā in Indian ethics. *Indian Philosophical Annual* 5, 1969–70, 107–110.

196. JOHNSON, Clive. The Ātman. *Vedānta and the West* 194, 1968, 50–60.

197. JOSHI, H. M. Nature of god in the philosophy of Radhakrishnan. *SPP* 15–16 (2–1), Dwarka, 1975–76, 12–27.

..R. follows Vedānta in holding God to be essential for the total explanation and interpretation of the world; but he differs from *advaita*, for, he accepts the doctrine and fact of evolution prevalent at large.. Acc. to R., *māyā* is to be interpreted in the light of Western idealistic views of BRADLEY and BOSANQUET.. God as transcendent and God as immanent are not mutually exclusive, and, therefore, God can be conceived as integral Reality wherein these two seemingly opposite characteristics can exist as complementary to each other.. God is the concrete embodiment of the abstract Absolute – God is a symbol of unknown spirituality..

198. JOSHI, J. R. Prāṇa in Vedic religion. *BDCRI* 37 (1–4), 1977–78, 39–47.

..(cf. " Prāṇa in Vedic religion I ", *IPQ*)..

199. JOSHI, J. R. Kāla. *JUPHS* 43, 1978, 151–154. (Also, *CASS Stud* 5, 1980, 13–16).

..*k.* in *Sam.*, *Br.*, *Up*. .. most transcendental personification of *k*, wh. is an abstract conception..

200. JOSHI, R. V. Notes on Guru, Dīkṣā, and Mantra. *Ethnos* 37 (1–4), Stockholm, 1972, 103–112.

201. JOSHI, S. B. Mānava jīvana : saṁskṛtīce 'itihāsa' lekhana śakya āhe kāya ? (Marathi). *Navabhārata* 28 (4), 1975, 13–24.

202. KAELBER, Walter O. *Tapas and Initiation Symbolism in the Veda with particular attention to their mutual interrelation and co-ordination with sacrifice.* DD, Chicago, 1971.

..see 217 below..

,,,67

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

203. KAELBER, Walter O. Tapas, birth, and spiritual rebirth in the Veda. *Hist Rel* 15 (4), 1976, 343–386.

..the word *tapas* assumes various convergent and divergent loads of meaning in Vedic lit. – central to all such meanings being the notion of 'heat' or 'warmth'.. natural heat (as of the sun or fire), associated with biological conception, embryonic 'maturation', and birth; heat of sexual excitation and act (= *tapas*).. also heat of asceticism and 'severe meditation'.. *tapas* as 'crucial agent' among the many cosmogonical motifs.. the spiritual rebirth of the sacrificer himself occurs at and thro' the sacrifice, that is, the clear and dramatic death of sacrificial victim ..App. I: other dimensions of *tapas* – rainfall, fertility, knowledge, purification; App. II: *tapas* and sexuality in the mythology of Śiva; App. III: correlations of *tapas* and rebirth in the divine paradigms; sun and fire.. see 217 below..

204. KAELBER, Walter O. The *brahmacārin*: homology and continuity in brahmaṇic religion. *Hist Rel* 21 (1), 1981, 77–99.

205. KAMATH, Sanjiva. Maya (value of life). *Tap. Pras.* 14 (2), 1976, 33–39.

..*māyā* – an irrational, erroneous value of life..

206. KANAKURA, Y. *The Concept of Self in Indian Philosophy.* 1974; 268+10.

207. KANKAR, Narayana Sastri. Upasattattvarahasyam. *GKP* 23 (7–8), 1971, 297–302.

208. KANKAR, Naval Kishor. Ṛṣi-vicāraḥ. *Saṁ.-Bhav.* 26 (2), 10.4.1976, 2–3.

..*ṛṣi*: *prāṇarūpa*, *nakṣatra* (*tāra*)*rūpa*, *tattvadraṣṭṛrūpa*, *vaktṛrūpa*..

209. KANTAWALA, S. G. The pupil the embryo. *Charudeva Shastri Fel. Vol.*, 1974, E 471–475.

..Vedic concept (*AV* and *ŚPB*) and Purāṇic concept (e.g. Kaca as Śukra's *garbha*)..

210. KAPANI, L. Usage métaphorique des notions de "Terre" et "Territoire" dans les spéculations indiennes relatives à la personne et à la délivrance. *Annuaire* 89, EPHE, Rel., Paris, 1980–81, 263–269.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*kṣetra, bīja, kṣetrajña*.. see 245 below..

211. KAPOOR, Devendra Kumar. *Vedic Concept of Yoga Meditation*. Deva Vedic Prakashan, Bombay, 1982; 106.

212. KAPUR, Karmanarayana. Praṇava-japa. (Hindi). *Vedavāṇī* 34 (11), 1982, 4–5.

213. KASHINATH SASTRI. Vṛkṣa nirjīva hai. (Hindi). *Dayānanda-Sandeśa* 4 (1), 1977, 4–7.

..see 340 below..

214. KAWASAKI, Shinjō. The concept of the subtle body (*liṅga-śarīra*) in Brahmanism. *Studies*, Inst. of Philosophy, Univ. of Tsukuba, 1975, 1–14.

..the subtle body is a concept of the bodily vehicle that the soul rides on the cycle of transmigration; it is called *liṅga*, because it is the "mark" to differentiate the individual souls; it is also called *sūkṣma*; these terms do not occur in *Up*., except in *Sarvasāropaniṣad*.. Sāṁkhya view considered..

215. KESARCODI-WATSON, Ian. Ātma-vidyā and "ego". *Philosophy and Phenomenological Research* 40, 1979, 130–134.

216. KING, U. Who is the ideal karmayogin? The meaning of a Hindu religious symbol. *Religion* 10 (1), London, 1980, 41–59.

217. KNIEPE, David M. *Tapas and correspondence: the religious significance of heat in ancient India*. DD, Chicago Univ., 1971; 160.

..see 202 and 203 above..

218. KÖHLER, Hans-Werbin. *Śrad-dhā – in der vedischen und altbuddhistischen Literatur*. Glasenapp Stiftung – Bd. 9, Steiner, Wiesbaden, 1973; xi + 77.

..2nd. ed. of *VBD* II. 80. 67 (hectographed, 1948).. this reprint ed. by Klaus L. JANERT.. I. etymology of *śrad-dhā* (**kred-dhē*) 'put one's heart to'; (also discusses **kred* = the magic power of a thing); the word has two distinct meanings: 'faith, trust, confidence, belief' and 'desire, longing'.. II. development of these two meanings in *ṚV*, other *Saṁ*., *Br*., *Up*., and *Sūtras*;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

'trust, confidence' in the power of gods, efficacy of sacrificial acts and their executants, and 'generosity' with regard to the execution of sacrifice.. *ṚV* : *ś.* = trust in the helping gods; *Br.*: *ś.* = willingness to give (offering and honorarium to priests); *ś.*, in later *Saṁ.* and *Br.*, is one of the motives essential to *dīkṣā*; no *yajña* without *ś.* (Spendefreudigkeit); in *Up.* and *Sūtras*, *ś.* is spiritualized..

Rev.: Pentti AALTO, *FUF* 41, 283–85; G. BUDDRUSS, *ZDMG* 126, 216–17; Mark J. DRESDEN, *JAOS* 96, 141; R. E. EMMERICK, *Erasmus* 26 (20), 734–36; Gustav GLAESSER, *EW* 25 (1–2), 227–31; Minoru HARA, *IIJ* 19, 105–108; H. KRICK, *WZKSA* 19, 213–14; Klaus MYLIUS, *AALA* 2 (6), 1014–15; K. R. NORMAN, *JRAS* 1976 (1), 81; A. PARPOLA, *SO* 45, 194–95 (contains a supplement of imp. writings about *śraddhā* published since 1948); E. SLUSZKIEWICZ, *RO* 40, 119–23; J. V., *Arch Or* 49, 282–83.

219. KOLLER, John M. Dharma: an expression of universal order. *PEW* 22 (2); 1972, 131–144.

220. KRISHNAMURTHY, K. [satī]. *JOHRS* 11 (4), 1963, 201–205.

221. KRISHNANANDA, Swami. Vaishvanara Vidya. *The Divine Life* 43–44, 1981–1982.

..(serially).. *Vaiśvānara-vidyā* = doctrine of the Cosmic Meditation described in *ChUp* 5..

222. KRISHNA WARRIER, A. G. *God in Advaita*. IIAS, Simla, 1977; X+234.

..ch. 1: how the concept of spirit or *puruṣa* has been arrived at in the *Up.*; what is it? ch. 2: *māyā*.. (empirical world; God and man; *jīvanmukta*)..

Rev.: Sengaku MAYEDA, *JAOS* 101, 475; K. K. RAJA, *ALB* 41 (suppl.), 52–53.

223. KUIPER, F. B. J. An Indian Prometheus? *As Stud* 25, 1971, 85–98.

224. KULKARNI, G. V. Concept of *svarloka* in the Ṛgveda. *SP*, 28 AIOC, Dharwar, 1976, p. 20.

..*svarloka* (*ṚV* IX.133; I.154) = state of liberation: highest bliss (not any particular world)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

225. LAL, S. K. The concept of *asu* in the Ṛgveda. *SP*, 31 AIOC, Jaipur, 1982, p. 36.

..*asu* = all-permeating magically potent fluid..

226. LALITANANDA, Vana Swami. *Bhakti: Positive and Negative.* Inst. of Oriental Philosophy, Vrindaban, 1971; xxiii + 20.

227. LARSON, Gerald James. The trimurti of dharma in Indian thought: paradox or contradiction. *PEW* 22 (2), 1972, 145–153.

228. LESSING, Ferdinand. Self-realisation through self-deification. 24 *PICO*, 546–547.

229. LEWIS, Lata Jane. The vedantic conception of immortality. *Pr Bh* 84, 1979, 103–110.

230. LINCOLN, Bruce. On the imagery of paradise. *IF* 85, 1980–81, 151–164.

..*ṚV* IX. 11. 7: negative pattern of imagery.. (also *Śvetāśvatara-Up* 2. 12; *Kaṭha-Up* 1. 12; *ChUp* 8. 4. 1–2; *BAU* 5. 10.. of the Otherworld, all that can be said is that things there are totally *other*, completely opposed to all of this earth..

231. LINCOLN, Bruce. *Waters of memory, waters of forgetfulness.* Fabula, 1982.

..the soul's passage over a river is a well-established part of IE funerary belief..

232. LINCOLN, Bruce. The 'House of Clay'. *IIJ* 24 (1), 1982, 1–12.

..*ṚV* VII. 89. 1: *mṛnmaya gṛha* [GELDNER: funerary urn; ZIMMER: *mṛnmaya gṛha* = *bhūmigṛha* – the dead whose house is the earth; *mṛnmaya gṛha* = the other world].. acc. to L., *mṛnmaya gṛha* may suggest the Kurgan or burial mound..

233. LIPNER, J. J. The Christian and Vedāntic theories of originative causality. A study in transcendence and immanence. *PEW* 28 (1), 1978, 53–68.

234. MABBETT, Ian W. *Truth, Myth, and Politics in Ancient India.* Thomson Press (India), New Delhi, 1971; 158.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

235. MAGGI, Daniele. La denominazione *brahmaveda* e l'interpretazione di testi (con un'analisi dell'attestazione più antica del termine *avidyā*). *SCO* 22, 1973, 145–168.

236. MAHADEVAN, T. K. Yggdrasill und asvattha: a speculation. *Gandhi Marg* 20 (2), 1976, 99–107.

237. MAHADEVAN, T. M. P. Concept of mokṣa in Advaita Vedānta. *Ved. Kes.* 65 (10–11), 1978, 364–368.

238. MAHATO, Damodar. Virāṭ kī dhāraṇā. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 459–460.

..*virāṭ* in *ṚV*..

239. MAITRA, Sushil Kumar. 'Mukti' and 'bhakti' as highest values. *J. Ind. Acad. Philos.* 3, 1964, 14–28.

240. MALAKAR, Kalipada. *Toleration through the Ages.* Firma KLM, Calcutta, 1979.

241. MALAMOUD, Ch. *Karman* des hommes, *māyā* des dieux. *Hist. des Idéologies* 1, 1977, 67–81.

242. MALAMOUD, Ch. La théologie de la dette dans le brâhmanisme. *Puruṣārtha* 4, 1980, 39–62.

..see 70, 21 above.. *ṛṇa*-concept in *ṚV* (VIII. 47. 17; X. 34. 10; I. 169. 7; I. 87. 4; II. 27. 4; II. 24. 13) and in *Br.* (*ŚPB*, *TS*).. concept of *kusīda*.. the concept of *ṛṇa* is autonomous; *ṛṇatraya*; adjustment with the concept of *mokṣa*.. (also, MALAMOUD, "Présentation générale", *ibid.*, p. 8)..

243. MALAMOUD, Ch. La dualité la mort, la loi; note sur le nombre deux dans la pensée de l'Inde brâhmanique. *Rev. d'Esthétique* 1980 (1–2), 93–109.

244. MALAMOUD, Ch. Lumières indiennes sur la séduction, *Traverses*, Feb. 1980, 56–67.

245. MALAMOUD, Ch. Terre et territoire. *Annuaire* 89, EPHE, Rel., Paris, 1980–81, 253–256.

..concept of *kṣetra*.. see 210 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

246. MANDAL, Kumar Kishore. *A Comparative Study of the Concepts of Space and Time in Indian Thought.*

247. MANSIMHA. Vedon men saumanasya. (Hindi). *VJ* 31 (1-2), 1982, 9-14; 31 (3-4), 1982, 108-110; 112.

248. MATILAL, B. K. Duḥkha and the search for immortality. 30 ICHSANA: South Asia, Mexico, 1981.

249. MAXIMILIEN, Guy. Le langage et l'*Ātman* d'apres USP 18. *WZKSA* 19, 1975, 117-133.

..USP = *Upadeśasāhasrīpadyaprabandha*.. (serially)..

250. MAYRHOFER, M. Back. *GRM* 34 (N. F. 3), 1953, 71-75.

..(summary in *Anthropos* 48, 1953, 652)..

251. MEES, G. H. *Dharma and Society.* Seema Publications, Delhi, 1980; xv+206.

..reprint of *VBD* I, 133.10.. nature of *dharma* as the fundamental motive force in the life of man as a social being.. *varṇa* (natural class) and caste..

252. MEHENDALE, M. A. Śraddhā. (Marathi). *Navabhārata* 32 (6), 1979, 52-54.

..*viśvāsa* (faith); *abhilāṣā* (desire); *bhakti* (devotion).. (ref. to LÜDERS, *Philolog. Indica*, 364; and 218 above)..

253. MEHENDALE, M. A. Lüders on Ṛta. *SP*, Winter Inst. (Vedic Interpret.), CASS, 1980, p. 2.

..*ṛta* in the Veda, never an adj. always a substantive; has only one meaning, viz. 'truth'.. *satyakrlyā*, its role in *ṚV*.. complex forms like *ṛtāvan*, *ṛtāvṛdh* examined.. abode of *ṛta* in the heavenly waters in the highest heaven.. materialised *ṛta* in the form of a brilliant mass of light.. beginnings of personification of *ṛta* in *ṚV* (e.g. *ṛtajāta*).. *ṛta* (subst.) and *satya* (adj.).. reasons for *ṛta* becoming obsolete..

254. MEHLIG, Johannes. Die Vāc im Rig-Veda. *WZMLU* 22 G, H. (3), 1973, 41-45.

..X. 125; 71; I. 164. 37..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

255. MEHTA, Mahesh M. The concept of suffering in Indian thought. *Bharata Manisha Quarterly* 2 (2–3), 1976, 73–81.

256. MERKRELS, Allen Hillel. Vedic Ṛta: its origin and early development. *JOIB* 25 (1), 1975, 1–16.

..antiquity of the term *ṛta*.. concept of *ṛta* can be classed with a group of Vedic law concepts; unlike *vrata*, *vōja*, and *dhāman*, *ṛta* was *a priori* i. e. eternal and self-existent concept.. *ṛta* = (1) physical order of universe (*ṛta* related to IE **ar*); *ṛta* as the *axis mundi*; (2) sacrificial order; (3) moral order (truth or righteousness).. *ṛta* (in its physical aspect was not represented by Varuṇa, but by Agni who, from first to last, represented the three meanings.. (Vedic ethics based not so much on individual guilt-ethics as on shame-ethics of maintaining prescribed order among men)..

257. MISHRA, Shobhit. Avidyāsvarūpanirūpaṇam. *Surabhāratī* 7 (1), 32–38.

258. MISRA, G. S. P. Concept of history and nature of historiography in ancient India. *Jijñāsā* 1 (1), Jaipur, 1974, 7–19.

..see section 82 below..

259. MISRA, G. S. P. Some key concepts of Indian thought and their relevance in historical understanding. *ABORI* 61, 73–85.

..the four *puruṣārthas*: nature of hist. existence and human values; doctrine of *karman* and its hist. implication; *avatāravāda*: change in hist. and the role of ' Great Man '; the course of hist. progress : theory of " ages of the world "..

260. MISRA, Vidya Niwas. The image of man in Indian literature. (in) *The Spirit of India*, Asia Publ. House, New York, 1976, 144–150.

..(see *VBD* III. 80, 160).. harmony bet. man and man and man and cosmos.. *saumanasya* – keynote of Vedic thought..

261. MITRA, Vihari Lal. *A Critical Study of the Om Tat Sat*. Bharatiya Publ. House, Varanasi, 55.

262. MLECKO, J. D. The Guru in Hindu tradition. *Numen* 28, 1981, 33–61.

263. MODAK, M. S. The ideal man. *AP* 44 (8), 1933 (1935), 335–340.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(reprinted from *AP*, Nov. 1933).. ideal *Up.* sage.. SPINOZA's view re ideal man.. theory of self-realization taught by *Up.* and theory of self-affirmation in Spinoza lead to remarkably similar ethics..

264. MONTERIO, José Lino Gracias. *L'homme d'après la Ṛgvéda. Les sources, l'origine de l'homme, le corps et la vie.* Tipografia Rangel, Bastorá-Goa, 1980; 240.

..(DD: Univ. of Fribourg-Suisse, 1973.. originally publ. in instalments in *Boletim de Instituto Menzes Braganza* 119–121, 1978–79).. genèse du concept ṛgvédique de la vie; la vie au sens biologique et spéculatif; la vie au sens religieux et mystique; l'attitude des hommes du Ṛgvéda devant la vie; etc. ..

265. MORKHANDIKAR, R. S. The theory of resistance in ancient India. *Gandhi Marg* 16 (1), 1972, 57–67. (Also, *Marathwada Univ. J.* 9. 1, 1969).

266. MORRETTA, Angelo. *La parola e il silenzio.* Rome, 1970.

..(the infinitive of the vedic-archaic verb possesses no fewer than 11 synonyms, whereas it is reduced to *one only* in the 'perfect' Sk. of the classical and post-pāṇinian period)..

267. MORRETTA, Angelo. Brahmavidyā and the science of religions. *ALB* 39, 1975, 101–109.

..concept of *brahmavidyā* serves as a link bet. rel. and philos., theism and pantheism, sacred revelation and profane knowledge of the world..

268. MUDGAL, S. G. Evil in the systems of Indian philosophy. *IPC* 15 (2), 1970, 39–47.

269. MUKERJEE, S. The individual (Jīva) and the absolute (Brahman). *OH* 17 (1), 1969, 17–24.

270. MUKHERJEE, Paresh Nath. The progress of liberal thought with special reference to Europe. *Pr Bh* 82, 1977, 499–506.

..possibly the earliest record of liberalism is to be found in the Veda.. *saṁ gacchadhvam, saṁ vadadhvam*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

271. MUKHOPADHYAYA, Biswanath. A note on the divine weapon *vajra*. *SP*, 28 AIOC, Dharwar, 1976, 14–15.

..the deadliest weapon of diff. ages was known as *vajra*; used only by gods and never by men..

272. MURAKAMI, Shinkan. Ātman in the older Upaniṣads and in early Buddhism. (Jap.). *Bunka* 36 (1–2), 1972, 143–184.

..see *VBD* III.60.62.. (English summary).. discusses *jyotis* and *attadīpa*..

273. MURAKAMI, Shinkan. On *aṅguṣṭhamātra puruṣa*. (Jap.). *JIBS* 25 (2): 50, 1977, 626–633.

274. MURAKAMI, Shinkan. The development of speculations on the *pañcāgnividyā*, *pitṛyāṇa*, and *devayāna*. (Jap.). *JIBS* 27 (2): 54, 1979, 549–554.

275. MYLIUS, Klaus. *Dakṣiṇā*. Eine Studie über den altindischen Priesterlohn. *AOF* 6, 1979, 141–179.

..[WEBER, "Collectanea über die Kastenverhältnisse in den Brāhmaṇa und Sūtra", *Ind Stud* 10, 1868; A. HILLEBRANDT, *Vedische Opfer und Zauber*, Strassburg, 1897; J. C. HEESTERMAN "Reflections on the significance of the *dakṣiṇā*", *IIJ* 3, 241–258; GONDA, *Lingua* 1.5].. MYLIUS: (1) *dakṣiṇā* was that portion of the surplus-production produced in later Vedic India, wh. the priests claimed as payment or dues for their cultish activities, and wh. they sought to extend constantly thro' a system of injunctions; (2) the richly full symbolic of these injunctions and their connection with the purpose of sacrifice, with the several priests, and with the divinities complete and support the socio-psychological elements of the Vedic ritual wh. have been derived from the earlier researches such as those relating to Vedic 'identifications' ..(tabular statements re various items mentioned above)..

276. NAGARAJA RAO, P. The meaning of dharma in Hinduism. *AP* 40 (12), 1969, 529–532.

277. NAKAMURA, H. The definition of science in the Arthaśāstra and the Upaniṣadic study. *Sluszkiewicz Fel. Vol.*, 1974, 167–170.

..*ānvīkṣikī* in *Kauṭ. Arth.* does not include Vedānta and Mīmāṁsā; presumably they are included in *trayī* (this seems to be the view of Kāmandaki, 6th cent. A. D.).. social milieu of *Up.* is diff. from that of *Arthaśāstra*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

278. NAKAMURA, H. *Parallel Developments: A Comparative History of Ideas.* Kodansha, Tokyo, 1976; xx+567.

..understanding of mankind as fundamentally one – this concept is found in most stages of hist.; N. identifies ten stages of the development.. the idea that something coming later is superior to the former thing it replaces is entirely absent in Hinduism.. common people (in India) have been slow to make a clear distinction bet. thought and reality; therefore, they have been slow to assimilate rational concepts of an objective natural world; the reason cited is that the social system of India even now preserves medieval features that militate against the re-evaluation of man in modern times.. N. concludes: human nature and human concerns are vastly similar; mankind has trodden similar paths in the development of his ideas..

Rev.: Nolan Pliny JACOBSON, *JAS* 37 (3), 491–92.

279. NARAYANANANDA, Swami. *Brahman and the Universe.* S. N.'s Complete Works – No. 23, 1973; 53.

..2nd ed. ..

280. NICHOLAS, R. W. Śrāddha, impurity, and relations between the living and the dead. *CIS* 15 (1–2), 1981, 366–379.

281. NILAKANTAN ELAYATH, K. N. Freedom of will and action in Śaṅkara's philosophy. *JOIB* 28 (3–4), 1979, 36–43.

..these concepts in *Up.* ..

282. NIRAKARI, Ramadas. Vedon men brahmavidyā. (Hindi). *VJ* 24 (5), 1975.

283. NITYABODHANANDA, Swami. Freedom and value; East and West. *Ved. Kes.* 65 (10–11), 1978, 369–372.

..considers concept of *puruṣārthas* – mainly *mokṣa*..

284. OBERHAMMER, G. (ed.). *Offenbarung, Geistige Realität des Menschen.* Publ. of the De Nobili Res. Library, Wien, 1974; 237.

..a collection of 12 papers presented at a Symposium; among them – G. OBERHAMMER, "Das Selbstverständnis des Hinduismus als Religion" (13–28); J. C. HEESTERMAN, "Die Autorität des Veda" (29–40) (see 34.92 above); G. OBERHAMMER", Die Überlieferungsautorität im Hinduismus" (41–92); T. VETTER,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

"Die Funktion von Zentralsätzen der vedischen Offenbarung im System Sarvajñātmans" (121–134); A. CAMPS, "Some Indian theologians on revelation in Hinduism" (221–228)..

Rev.: G. MENSCHING, *OLZ* 73, 297; K. K. R., *ALB* 40, 307–8; Walter SCHMITT, *ZDMG* 128, 388–392; A. WEZLER, *IIJ* 24 (2), 142–155.

285. OBERHAMMER, G. (ed.). *Transzendenzerfahrung, Vollzugshorizont des Heils: Das Problem in indischer und christlicher Tradition.* Publ. of the De Nobili Res. Library – 5, Wien, 1978; 253.

...(papers presented at a Symposium: an interdisciplinary approach calling for reflection on the common problem of man in the context of rel. belief.. problem of understanding revelation as the spiritual reality of man).. J. C. HEESTERMAN, "Vedisches Opfer und Transzendenz" (29–44) (see 54.112 above).. (HEESTERMAN points out the dangers inherent in the sacrifice and shows how the Vedic sacrifice has been transformed by the ritualists, taking as an example the Agnihotra; in the Prāṇāgnihotra, all oppositions are concentrated in the individual person and sacrifice is replaced by knowledge; however, there remains a contradiction bet. self-realisation wh. denies the world and world-active piety)..

Rev.: AMALDAS, *ALB* 43 (suppl.), 75–76; R. N. D., *ABORI* 61, 273–74; J. W. DE JONG, *IIJ* 22, 154–55; H. -J. KLIMKEIT, *OLZ* 77 (3), 294–95; A. PADOUX, *JA* 268 (1–2), 183–84; P. S., *ZDMG* 130 (1), 199; Karel WERNER, *JRAS* 1980 (1), 99–100.

286. O'FLAHERTY, Wendy Doniger. Death as a dancer in Hindu mythology. *Ingalls Fel. Vol.*, 1980, 201–216.

..fear of the dance in ancient texts: *JB* 2.69–70; in *Up.* too death is dancer (cf. *Kaṭha Up* 1.25.26)..

287. O'FLAHERTY, Wendy Doniger; DERRETT, J. Duncan M. (ed.). *The Concept of Duty in South Asia.*

..see 61.55 above.. Part I: The Ancient Period: Duty and Dharma: Arnold KUNST, "Use and misuse of Dharma" (3–17); DERRETT, "The concept of duty in ancient Indian jurisprudence; the problem of ascertainment" (18–65); J. C. HEESTERMAN, "Veda and Dharma" (80–95) (see 180 above); O'FLAHERTY, "The clash bet. relative and absolute Duty: The dharma of demons" (96–106)..

Rev.: Ludo ROCHER, *JAS* 39 (2), 372–73.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

288. OGUIBENINE, B. Complément á l'image du guerrier indoeuropéen. A propos d'une hypothèse. *JA* 266, 1978, 257-290.

..the image of the warrior in Homer and the Veda apropos of Franklin E. HOROWITZ, "Greek *skhétlios*, Sk. *kṣatriyaḥ* and the IE image of the warrior", *Studia Linguistica* 29, 1975, I-II, 99ff...

289. OGUIBENINE, B. La dakṣiṇā dans de Ṛgveda et le transfert de mérite dans le bouddhism. (in) *J. W. de Jong Fel. Vol.*, Faculty of Asian Studies, Canberra, 1982, 393-414.

..cf. 54.192 above..

290. OJHA, Catherine. *Memoire de maitrise.* Univ. of Paris, 1979.

..(unpublished).. the very ceremony of *saṁnyāsa*, and the symbolism of its ritual, indicate that women were not permitted to perform it.. (in the classical rel. perspective, *saṁnyāsa* = renunciation of the sacrificial act)..

291. OLIVELLE, P. Odes of renunciation. *WZKSA* 20, 91-100.

..(cf. 67.24 above).. three groups of vss (not found in *Saṁnyāsa-Up.s* or Dharmaśāstras) wh. the renouncer chants at 3 of the most imp. moments in the rite of renunciation..

292. O'NEIL, L. Thomas. *Māyā in Śaṅkara: Measuring the Immeasurable.* Mot. Ban., Delhi, 1980; xi+222.

..Part I: hist. overview of the concept of *māyā* from the earliest Vedic period up to and including its post-Śaṅkara expression..

Rev.: William INDISCH, *PEW* 32 (4), 471-73; Frits STAAL, *JAS* 41, 269-91.

293. ORANSKAJA, T. J. The concept of *kratu* in the Ṛgveda. (Russ.). (in) *Soviet Delegation's Contribution to 4 WSC*, 1979, 72-84.

294. OSTROW, Judith Ann. *Concepts of purity and pollution in Indian religion.* M. Phil. thesis, London Univ., 1968.

295. OZA, Kedaranath. Ātmadarśanam. *SS* 30 (3-4), 1976,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

296. PADOUX, A. Contribution á l'etude du *mantraśāstra*. *BEFEO* 65 (1978), 67 (1980), 69 (1982).

297. PADOUX, A. Some suggestions on research into *Mantra*. *Ind. Taur.* 6, 1978, 235-239. (Also, *SP*, 3 WSC, Paris, 1977, 15-16),

298. PADOUX, A. About japa. *Ludwik Sternbach Fel. Vol.*, Lucknow, 1979, 593-601.

..(*j.* = *vidhānena mantroccāraṇam*).. author seeks the constellation of meanings, the varieties of rel. and spiritual practices, that form the semantic of the word *japa*; the word is late Vedic, the practice itself being probably earlier.. (*japa* – *vācika*, *upāṁśu*, *mānasa*).. Word (*vāk*) has always had an exalted position and fundamental role; cf. *Ait Br* IV.21.1; *ṚV* VIII.100.10.. (*vikṛti* of *mantra* is a tantric practice)..

299. PANCHOLI, Badriprasad. Paśu-pakṣiyon se ātmīyatā. (Hindi). *Savitā* 32 (9), 1979, p. 173.

300. PANDA, Ramesh Chandra. Bhartṛhari on Ūha. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 14.

301. PANDE, G. C. *The Meaning and Process of Culture*. Shivlal Agarwal and Co., Agra, 1972.

302. PANDEY, R. K. *The Concept of Avatāras*. D. K. Publishers' Distributors, New Delhi, 1978; viii + 92.

..with special ref. to *Gītā*..

303. PANDEY, R. R. *Man and the Universe* (*in the orthodox systems of Indian philosophy*). GDK Publications, Delhi, 1978; xvi + 201.

..in Veda, *Up.*, and six *darśanas*..

304. PANDEYA, Amar Nath. Mānava jīvana ke paramatattva – ṛta aura satya. (Hindi). *Annadā Puṣpāñjali*, 1977, 7-8.

305. PANDEYA, Murlidhar. Prāṇatattvam. *Saṁ. Vim.* 2 (2), 1974, 93-96.

..study of the word and concept of *prāṇa*.. *prāṇa* is not merely 'breath', but a great element of the absolute..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

306. PANDEYA, Om Prakash. Sampradāya aura sāmpradāyikatā: arthavijñāna ke nikaṣa para. (Hindi). *Kosala* 3 (1-2), 1980-81, 119-120.

..the word *sampradāya / sāmpradāyika* does not occur in *ṚV*; but it occurs in later *Sam.* and *Br.* ... Sāyaṇa in *ṚV-Bhāṣya-Bhūmikā*: *gurusampradāyād adhyayanaṁ sāmpradāyikam*..

307. PANDEYA, Ramachandra. Bhāratīyam ṛtuvijñānam. *Sam. Vim.* 4 (1-2), 1976, 1-6.

..ref. from *ŚPB* 3.8.4.17; *TB* 2.7.10; 3.10.41; *Ait Br* 1.1; *TS* 4.3.2; 5.6.23; etc...

308. PANDEYA, Shiv Nath. Śabda kā mahattva. (Hindi). *Prajñā* 17 (2), 1972, 45-48.

..see 26.45 above..

309. PANDIT, Moti Lal. Evolution of Bhakti. *Ved. Kes.* 61 (2), 1974, 62-66.

..Bhakti in *ṚV* and *Gītā*..

310. PANIKKAR, N. K.; SRINIVASAN, T. N. Concept of tides in ancient India. *JIHS* 6 (1), Calcutta, 1971, 36-50.

311. PANIKKAR, Raimundo. Toward a typology of time and temporality in the ancient Indian tradition. *PEW* 24 (2), 161-164.

312. PANIKKAR, Raimundo. Time and history in the tradition of India: *kāla* and *karma*. (in) *Cultures and Time* (ed. L. GARDET et al.), UNESCO Press, Paris, 1976, 63-88.

313. PARADKAR, M. D. Conception of God in Vedic literature and the Gāthās. *JKRCOI*, No. 43, 1971 (1977), 64-115.

..see 49.56.. three lectures: (1) God in the Vedas; (2) God in the *Br.* and *Up.*; (3) God in the Gāthās..

314. PATEL, Gautam. Vayaṁ syāma. (Guj.). *Svādhyāya* 16 (3), 1979, 234-243.

315. PATHAK, Naresh Chandra. Ṛgvedīya yajñakalpanā: eka nayī dṛṣṭi. (Hindi). *URSSH* 6, Jaipur, 1973-74, 171-175. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 376).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*yajña*, as presented in *ṚV*, may be understood as equivalent to *parama-sat-brahma* as conceived in Indian philos. ..

316. PATHAK, Padmesh. The concept of Brahmā in Ṛgveda and Atharvaveda. *Journal of Hist. Res.* 17 (2), Ranchi, 1975, 8–22.

..*ṚV* X. 121 (and *AV* IV. 2), sung in praise of an unknown god, gives the start to the concept of powerful, all-pervading, and supreme God (Hiraṇyagarbha).. H. = Brahmā = Prajāpati..

317. PATHAK, Sarvananda. Upaniṣatprokta niṣkāma-karma-yoga. (Hindi). *Kalyāṇa* 54 (2), 1980, 21–22.

318. PATHARIA, Satyavati. Graha aura atigraha kitane hain? (Hindi). *Vedavāṇī* 33 (11), 1981, 2–5.

..Ārtabhāga-Yājñavalkya-dialogue.. 8 *grahas* and 8 *atigrahas*..

319. PATIL, N. B. Aurva – a mythical form of fire motif in the Mahābhārata. *JOIB* 30 (1–2), 1980, 13–19.

..earliest indication of horse being a zoo-morphic of the watery fire occurs in *ṚV* hymn to Apāṁ Napāt (II. 35. 6); in the same hymn, there occurs a faint suggestion of later fire Aurva..

320. PATIL, Sarad. Bhūmātā. (Marathi). *Navabhārata* 28 (9), 1975, 17–52.

321. PATIL, Sarad. Brahman. (Marathi). *Navabhārata* 29 (5), 1976, 22–47; 29 (6), 1976, 47–64.

322. PATIL, Sarad. Kṛta saṁvatāce koḍe! (Marathi). *Navabhārata* 35 (2), 1981, 35–38.

..*kṛta* – *kaṭa* – throw of dice.. *kṛtayuga* = *vairājya* and *strī-sattāka gaṇasamāja*..

323. PATTABHIRAMA SASTRI. Vaidikaṁ gurutattvam. *Paramārthasudhā* 5 (1), 1981, 42–44.

..*TA* 7. 9: Nākaḥ Maudgalyaḥ.. *TU*.. *upādhyāya*, *vipra*, *guru*, *ācārya*..

324. PATYAL, H. C. The significance of the *Aegle Marmelos* (*Bilva*-) in the Veda,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 54. 207 above.. sacrificial implements made of *bilva*; Vedic myths referring to *b.*; *b.* in *gṛhya* rites.. *b.*-tree imparts *brahmavarcas*, proper food, prosperity, etc.; the tree always associated with auspicious rites; charms and amulets connected with this tree have curative powers '; *b.* popular in Śaiva cult..

325. PATYAL, H. C. Significance of (Butea Frondosa) *Parṇa-* or *Palāśa-* in the Veda.

..see 54. 208 above.. sacrificial implements made of *parṇa* wood possess divine powers; association of this tree (as well as *varaṇa*, *śamī*, *udumbara*) is frequent with rites connected with deceased persons – also with some other auspicious rites; charms made of *parṇa* possess 'curative powers' and 'magical effects'..

326. PATYAL, H. C. Significance of the tree *vikaṅkata* in the Veda. *BDCRI* 36 (1–4), 1976–77, 117–123.

..association of *v.* always with auspicious rites, with winning of radiance; charms connected with this tree are scanty, and they cause harm to one's enemies..

327. PATYAL, H. C. Vedon men ahiṁsā. (Hindi). *Ṛtam* 8 (1–2), 1976–77, 39–50.

..Vedic *ahiṁsā*-doctrine not directly connected with vegetarianism; *ahiṁsā* is a *vrata* wh. calls for self-restraint.. (*hiṁsā* except in *karmakāṇḍa* is to be avoided)..

328. PENDSE, G. S. *Vedic Concept of Śraddhā*. Three Angels Trust, Poona, 1978; xvii + 137.

..the concept traced from the Veda – thro' *Up.*, *BG*, and Śaṁkara – up to later saint-lit. in Marathi..

Rev.: V. K. S. N. RAGHAVAN, *BITCM* (Jan–June '78), 196–98; V. G. RAHURKAR, *ABORI* 61, 354–55.

329. PERIS, Merlin. Wholenatured forms and the genesis of the erotic embrace. *The Sri Lanka Journal of the Humanities* 3 (1–2), 1977 (1979), 33–62.

..(mainly refers to Gk. mythology).. ref. to *ardhanārīśvara*.. *BAU*: *virāj* becomes complete with a female counterpart..

330. PIMPLAPURE, G. W. The concept of *ṛta* and *satya*: is *ṛta* vastutantra and *satya* puruṣatantra? *SP*, 27 AIOC, Kurukshetra, 1974, p. 31.

..68

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..etymological analysis of *ṛ*. and *s*. shows that the former is *puruṣatantra* while the latter is *vastutantra*.. (VELANKAR, *VBD* III. 80. 258, suggests the other way round)..

331. POLEY, Utz. On the structure of Ṛta and Brahman (Brahmodya). *SP*, 4 WSC, 1979, 283–284.

..characteristic numbers of *ṚV* probably signalize ornaments, derived from a basic pattern..

332. PRABHAKAR, C. L. Samudra in the Veda. *SP*, 27 AIOC, Kurukshetra, 1974, p. 46.

..*samudra* (= ocean) quite well known in Veda, but not regarded as deity..

333. PRITHIPAL, D. Moha: in Hindu religious thought. *VBQ* 38 (4), 1972–73, 132–160. (Also, *Moha in Indian Thought*, Mot. Ban., Delhi).

..*moha* = state of emotional confusion.. in a metaphorical sense, *māyā* acts on the immutable *brahman* to incite it to project itself as plurality in the temporal process; from the physical pt. of view, this creation is a degradation, an alienation from the Supreme Being.. the state of non-fear is the linguistic expression of the intellect fully conscious of itself, without any form or content, of being an infinite void aware of itself.. *māyā* may be understood as a surrender to the flux of becoming.. *moha* is the state of our forgetting that we have lost our dominion over change – a perpetual falling to the temptation of the allurement of becoming.. root *muh* used in *AV* to signify a physical disorder (IX. 8. 17; XI. 9. 13), then an action of psychological order (XI. 10. 20; VII. 5. 5).. in the Veda, *moha* indicates a psychological condition caused by an external agent on an enemy who causes nuisance to those taking part in a sacrifice..

334. PULIGANDLA, R. Time and history in Indian tradition. *PEW* 24 (2), 165–170.

335. RAGHAVACHAR, S. S. The philosophy of Bhakti and the significance of Hindu image-worship. *BRMIC* 30 (4), 1979, 75–80.

..term *bhakti* found only in *Śvetāśvatara Up*. VI. 23; its fundamental constituent *upāsanā* often ref. to in *Up*; also *dhruvā smṛti* (steady recollection) (*ChUp* VII. 26. 2) and *nididhyāsana* (*BAU* II. 4. 5; IV. 5. 6)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

336. RAGHAVAN, V. *The Concept of Culture.* The Indian Inst. of World Culture, Transactions 41, Bangalore, 1971; v+71.

..(with a foreword by A. TOYNBEE)..

337. RAGHAVAN, V. *Ṛtu in Sanskrit Literature.* LBS-KSV, New Delhi, 1972; xviii+196.

..(cf. *VBD* III. 36. 29).. literary approach.. Ch. 1: *Ṛtu* in Vedic and *Itihāsapurāṇa* lit... miniature *Ṛtusaṁhāra* in *TA* 1. 3-4..

Rev.: Oscar BOTTO, *Ind. Taur.* 5, 313; Siddheswar CHATTOPADHYAYA, *JAS Ben* 21, 101-103; Peter KHOROCHE, *JORM* 38, 30-32; S. LIENHARD, *WZKSA* 26, 218; G. B. PALSULE, *ABORI* 57, 291-92; A. A. R., *ALB* 37, 229-31; Ludwik STERNBACH, *JAOS* 98, 195-98.

338. RAGHAVAN, V. *Universal Law and World Unity.* Bh. Vid. Bh., Bhavan's Book Univ., 1978; vii+91.

339. RAJAMANI, S. Mangalatma. *S. J. Souvenir,* Sri Yajnavalkya Jayanti Mahotsava Sabha, Nanjaipugalur, 1979, 40-41.

340. RAJAVIRA SASTRI. Kyā vṛkṣa nirjīva hain? (Hindi). *Dayānanda-Sandeśa* 4 (1), 1977, 8-15; 17.

..(no!).. see 213 above..

341. RAJENDRA PRASAD. The concept of Mokṣa.

..see 62. 56 above.. discusses the logical role wh. the concept of *mokṣa* is required – or, at least expected – to play.. relationship bet. *dharma* and *mokṣa*..

342. RAJENDRA PRASAD. The theory of Puruṣārthas: revaluation and reconstruction.

..see 61. 64 above.. (1) the pt. of enunciation of the *p.*-theory is to offer a social-functional theory of human values or goals; (2) as such, the *trivarga*-theory is fairly comprehensive; no need for the addition of *mokṣa* as the fourth *p.*; (3) *mokṣa*, instead of being regarded as the fourth *p.*, can be incorporated within *kāma*..

343. RAJESH, Dhanya Kumar. Jaina aura vaidika sāhitya men parāvidyā. (Hindi). *Śramaṇa* 21 (5), BHU, 1970, 5-15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

344. RALARAMA. Dharmaśāstron men dharma aura karma kā svarūpa. (Hindi). *VJ* 23 (1–2), 1974, 7–12.

345. RAMAKRISHNA RAO, K. B. Prof. M. Hiriyanna and the theory of Māyā. *MO* 5, 1972, 97–104.

346. RAMANUJACHARY, N. C. The concept of Narayana. *Hindutva* 9 (6), 1978, 25–28.

..mainly based on *Nārāyaṇa-Up.* of *KYV*..

347. RAM GOPAL SASTRI. Satya aura ahiṁsā para prācīna ācāryon ke vicāra. (Hindi). *Vedavāṇī* 31 (5), 1979, 7–13.

..Vedic view..

348. RAM SWARUP. *The Word as Revelation: Names of Gods.* Impex India, New Delhi, 1980; xvi+190.

..I. Problems of spoken and written lgg.; II. Names of gods – Vedic and post-Vedic..

Rev.: Narayan SHARMAH, *The Vedic Path* (Dec. 1980), 64–65.

349. RANADE, H. G. The concept of *akṣadhur* in the Sanskrit literature. *BDCRI* 36 (1–4), 1976–77, 134–137. (Also, "Some new light on the concept of *akṣadhur* in the Sanskrit literature", *SP*, 28 AIOC, Dharwar, 1976, 18–19).

..*a.* = that part of the axle of the cart around wh. the nave of the wheel is set rotating (the pin, linch pin, hole at the axle-end, and axle-end can't be included in the concept of *a.*).. see 79, 468 above..

350. RANAVIJAYA SIMHA. Ṛgveda men viśvabandhutva kī bhāvanā. (Hindi). *Vedavāṇī* 32 (10), 1980, 6–7.

351. RATNAKAR SASTRI. Śikṣāśāstra men akṣaraśakti. (Hindi). (in) *Śabda-śakti*, Satsahitya Prakashan Granthamala, Itawa, 1981.

352. RAY, Asharani. Vaidika vāṅmaya men dharma kā svarūpa. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 52–53.

353. RAY, Sarangdhar. Bhāratīya saṁskṛti men vrata kā svarūpa. (Hindi). *Prajñā* 17 (2), 1972, 142–145.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

354. RAY, Sibnarayan. Variations on the theme of individuality: Hinduism, the Bengal renaissance, and Rabindranath Tagore. *VBQ* 41 (1-4), 1975-76, 181-215.

355. RENO, Stephen J. Religious symbolism: a plea for a comparative approach. *Folklore* 88, 1977, 76-85.

..specifically considers "the sacred tree".. ref. to *AV* X. 7. 38; *Kaṭha-Up* VI. 1; *ṚV* I. 24. 7..

356. RENOU, Marie-Simone. Mort et survie dans l'Inde ancienne.

..(ref. to in *JA* 266, p. 461)... Vedic view..

357. REYNOLDS, Frank E.; WAUGH, Earle H. (ed.). *Religious Encounters with Death: Insights from the History and Anthropology of Religions.* Penn. State Univ. Press, Univ. Park, 1977; xii + 247.

..J. Bruce LONG, "Death as a necessity and a gift in Hindu mythology"; David R. KINSLEY, "The death that conquers death: Dying to the world in medieval Hinduism"; David M. KNIPE, "*Sapiṇḍīkaraṇa*: the Hindu rite of entry into heaven"..

358. VON RINTELEN, Fritz-Joachim. Die Frage nach Sinn und Wert in der asiatischen, insbesondere der indischen Philosophie. *Zeitschrift für philosophische Forschung* 26 (4), 1972, 573-584.

359. RITSCHL, Eva. Über die Entwicklung des dharma in der brahmanischen Tradition. *SBAW - DDR: Gesell.-wiss.*, 1980.

360. RUPWATE, D. D. A versatile significance of *ṛta*. *ABORI* 63, 1982, 1-13.

..etymology of *ṛ*.; etymology of *ārya*; various spheres of *ṛ*.: heavenly bodies; earthly phenomena; cosmic order; gods; rites; social life; ethical life; aesthetics.. *ṛ*. as immanent and transcendent principle; *ṛ*. as the one principle behind many manifestations.. decline of *ṛ*. .. *ṛ*. as basis of Hinduism in general..

361. SABOURIN, Leopald. *Priesthood: A Comparative Study.* E. J. Brill, Leiden, 1973; 279.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

362. SADAŃGI, Suresh Kumar. Vede mātṛbhūmiḥ. *Śrī Devayānaḥ*, Puri, 1976–77, 13–14.

363. SAKAUCHI, Tatsuo. On Sarasvatī. (Jap.). *JIBS* 25 (1): 49, 1976, 383–386.

364. SAKHYANANDA, Swami. Dharma, the basis of Indian culture. *Ved. Kes.* 57, 1970, 47–50.

365. SAKSENA, Krishna. *Bhāratīya darśana men cetanā kā svarūpa*. (Hindi). Chowkhamba, Varanasi; 8+208.

366. SAMARTH, S. J. *The Hindu View of History, Classical and Modern*. Bangalore, 1959.

367. SARMA, G. Akkubhotlu. The identity between *māyā* and *avidyā*. *SP*, 28 AIOC, Dharwar, 1976, p. 166.

..*māyā* in Veda and *Up*. ..

368. SARMA, Ramamurti. Bhāratīyadarśane īśvarasvarūpam. *Charudeva Shastri Fel. Vol.*, 1974, S 161–165.

369. SASTRI, Devendra Muni. Bhāratīya saṁskṛti men dāna kā mahattva. (Hindi). *Śramaṇa* 20 (7), BHU, 10–20.

370. SASTRI, Sambhunath. Ṛtasya svarūpam. *Pārijātam* 1, Kanpur, 1982, 52–53.

..*ṛta* in Veda and post-Vedic lit. ..

371. SASTRI, T. V. G. General concepts of māyā and its application. *JOIB* 24 (3–4), 1975, 343–356.

..*māyā* = 'measuring' creation or displaying a form, tho' not real by itself.. in *ṚV*, *māyā* indicates the nature of gods and demons as well; *AV* speaks of *māyā* as self-originator; in *Up.*, it means illusion..

372. SCHARFE, H. The sacred water of the Ganges and the Styx-water. *KZ* 86 (1), 1972, 116–120.

373. SCHARFE, H. Oxen with men's feet. *JIES* 6, 1978, 211–224.

..some IE people have preserved rituals or formulae that reflect the prehist. treatment of their prisoners of war; these lead to some

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

assumptions concerning the economic and social life of the earlier IEs.. discusses the origin of the custom of 'holding grass in teeth' (PISCHEL: protective power of grass; cow to be slaughtered for a guest was released when the latter recited the formula, *utsṛjata gām/attu tṛnāni pibatūdakam*; the same formula applied to a soldier who surrendered).. *Gautama DS*: "Spare those who declare themselves to be cows (bulls) or Brāhmaṇas" ..(Roman custom: conquered soldiers, half-naked, made to walk under a yoke)..

374. SCHLERATH, B. Gedanke, Wort und Werk im Veda und im Awesta. *Güntert Comm. Vol.*, 1974, 201–221.

..[some fundamental questions re Avestan rel.: the no. of divinities larger in the rel. of later Avesta than in *Gāthās*; three main views re Z.'s contribution to ancient Ir. religiosity (HUMBACH, MOLÉ, BOYCE); Z. – reformist or preserver of ancient (Veda-maintained) traditions; prophet or priest and land-reformer; monotheist or dualist? identity bet. Varuṇa and Ahura Mazda is not warranted; Amesha Spentas are not Ādityas; two types of sacrifice: (1) wherein cattle were killed and much Soma was drunk; (2) *aghnyā* – cows not killed].. *ṚV*: the well-formed poetical word has its origin in thought – its seat in the heart of the *ṛṣi*; 'right and good' (but not in moral sense).. thought, speech, and work in *Gāthās*.. Indo-Ir. conception: man's thought is a phenomenon wh. belongs to the world of gods; gods place the thought in man's heart; this is experienced only in connection with a hymn; the main aim of the holy song is the expression of truth (*ṛta*); this truth is a firm, static power, wh. is above the gods – it has a firm place in cosmos.. (Z. looks upon *aša* as originating from Ahura Mazda; he gave new significance to *aša*, viz. cattle-breeding and giving up of sacrifices wh. consist of bloody offerings and Soma..

375. SCHMITHAUSEN, L. [*advaita, ātman, avidyā, brahman*]. (in) *Historisches Wörterbuch der Philosophie*, Basel-Stuttgart, 1971.

376. SCHMITT, R. "Nektar". *KZ* 77, 1961, p. 88.

377. SCOTT, David C. Vedic approaches to death and immortality. (A study of the Vedic uses of *mṛtyu* and *amṛta*). *India Cultures Quarterly* 30 (1), 1975, 17–38.

..specifically as reflected in *ṚV*, *AV*, and *Br*...in Vedic corpus, there is a generally frank admission of the fact of *mṛtyu* in the natural order of things; fear only of abrupt and premature death; hint of *punarmṛtyu*; robust life-affirming char. of Vedic rel. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

378. SEN, S. On yakṣa and yakṣa worship. *Gonda Congratulatory Vol.* (*VBD* III. 93.47), 1972, 187–195.

..provides Vedic, post-Vedic, and cl. Sk. materials to delineate the concept of *yakṣa*..

379. SEREBRJANYI, V. N. On some aspects of the notions 'author' and 'authorship' in Indian literatures. (Russ.). (in) *Lit. and Culture of Old and Medieval India* (Russ.), "Nauka", Moscow, 1979, 150–182.

380. SESHAGIRI RAO, K. L. *The Concept of Śraddhā.* Roy Publishers, Patiala, 1971; xii+197.

..see *VBD* III. 80.217..

381. SETH, T. D. Śrībhagavattattvakā svarūpa. (Hindi). *Kalyāṇa* 55 (1), 1981, 95–98.

..on the basis of *Muṇḍaka-Up.*, *TU*, *Kaṭha-Up.*..

382. SHARMA, Arvind. The notion of cyclical time in Hinduism. *CAS* 5, 1974, 26–35.

383. SHARMA, Arvind. The appropriateness of the Aśvattha tree as a symbol of saṁsāra. *AP* 47 (4), 1976, 166–169.

384. SHARMA, Arvind. Some Hindu self-understandings of the Vedas as *śruti*, *apauruṣeya*, and *nitya*. *Bh. Vid.* 39 (1), 1979, 39–44.

385. SHARMA, Baldev Raj. *The Concept of Ātman in the Principal Upaniṣads* (*in the perspective of Saṁhitās, Brāhmaṇas, Āraṇyakas, and Indian Philosophical Systems*). EBL, Delhi.

..see 22.192 above..

386. SHARMA, B. R. *Chakra : the Symbol of Dharma.* Ind. Inst. of World Culture, Bangalore, 1980; 31.

..*cakra* is symbol of *dharma* in Brahmanical culture; in Vedic lit., *cakra* stands for *kāla*, the sun, the supreme cosmic order, mystic power, *saṁsāra*, etc.; in post-Vedic period, it came to symbolize *saṁsāra* and also *brahman*..

387. SHARMA, G. D. Concept of Brahman in the Ṛgveda. *SP*, 3 WSC, Paris, 1977, p. 25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

388. SHARMA, G. D. Ṛgvede ṛtasiddhāntaḥ. *SP*, 31 AIOC, Jaipur, 1982, 57–58.

..*ṛtaṁ nāma brahmāṇḍasya ādhārabhūtaṁ prakṛter niyāmakaṁ kiṁcid anirvacanīyam eva tattvam*..

389. SHARMA, Krishna Kumar. Om : bhāratīya saṁskṛti kā bījākṣara. (Hindi). *Gaganāñcala* 5 (4), 1982, 1–7.

..*om* does not belong to any specific lg.; *om* regarded as the unique sound at the beginning of creation; it is the basic sound.. Vedic and *Up*. references to *om*..

390. SHARMA, Lekharam. Gau kā vyāpaka mahattva. (Hindi). *VJ* 26 (9), 1977, 25–28.

..in the Vedic period..

391. SHARMA, Munshi Ram. Mānavatā kā gantavya pavitratā kī ora. (Hindi). *VJ* 26 (1–2), 1977, 13–15.

..ref. from *ṚV*..

392. SHARMA, Munshi Ram. Mānava-yātrā kā antima paḍāva : antaḥpraveśa. (Hindi). *VJ* 26 (3–4), 1977, 94–97.

393. SHARMA, Munshi Ram. Vedon men bhagavattattva. (Hindi). *Kalyāṇa* 55 (1), 1981, 299–301.

394. SHARMA, Ram Murti. Concept of Puruṣa in Indian philosophy. *JOIB* 30 (3–4), 1981, 165–171. (Also, *SP*, 28 AIOC, Dharwar, 1976, 162–163).

..*p*. in *ṚV* and *Up*. ..

395. SHARMA, Ram Murti. Avidyā in Buddhism. *SP*, 31 AIOC, Jaipur, 1982, 261–262.

..the *Up*. thought about reality and ignorance has been given a colour by the Buddhist as suits him..

396. SHARMA, T. R. Upaniṣadic bliss (*ānanda*) and aesthetic experience. (in) *Aesthetics and Sk. Lit.* (64. 44 above), II. 31–40.

397. SHARMA, Urmila Devi. Chandāṁsi jajñire tasmāt – eka samīkṣā. (Hindi). *BSṢS* 3 (1–2), 1973, 67–69.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*ch.* = *AV*; *ch.* = *prayājānuyājāḥ* wh. are *āgneya*, therefore *āṅgirasa*, therefore ātharvanic.. *ch.* = that wh. covers, therefore *AV* (magic).. [*ch.* = *kāmaṇa*, song of magic, in Rajasthan, therefore *AV*]..

398. SHARMA, Urmila Devi. Asuratattva vivecana. (Hindi). (in) *Comp. An. Stud. Vedas*, Nag Publ., Delhi.

399. SHARMA, Y. S. *Sri kundalini sakthi - serpent power, as per Vedic text and not thanthric.* Bangalore, 1971; 8+116.

400. SHASTRI, Amarnath. *Ṛta-vyākhyānam. Viśvasaṁskṛtam* 7 (1-2), 1969-70, 18-22.

..*ṛta* = mental truth; *satya* = vocal truth; ..*ṛta* also = Āditya and water..

401. SHASTRI, D. N. The Ṛgvedic conception of a brother. *SP*, 3 WSC, Paris, 1977, 1-2. (Cyclostyled paper, 8 pp.).

..relationship of brother conceived with special ref. to a sister, and only secondarily with ref. to another brother; *bhrātṛ* from root *bhṛ* 'to bear'; he bears the burden of the sister.. *ṚV* I. 124. 7; IV. 5. 5; I. 109. 7; X. 10. 11; *AV* I. 17. 1.. brother is more imp. to a girl than her father..

402. SHEIK ALI, B. *History: its theory and methods.* Macmillan Co. of India, 1978; 472.

403. SHINDE, A. B. What is *dāya*? *ABORI* 53, 1972, 233-238.

..the word *dāya* is as old as the Veda.. *d.* = property of a person partitioned among his relatives..

404. SHRIKANTHA SHARMA. Śrīhanumānajī aura *om*-kāra - eka hī tattva. (Hindi). *Kalyāṇa* 49 (1), 1975, 61-62.

405. SHUKLA, Ramesh Chandra. Ātmānaṁ vijānīyāt. *Meerut Univ. Sk. Res. Journal* (*K. L. Sharma Fel. Vol.*), 1977.

406. SHUKLA, Sushil Kumar. Saṁhitāyuga men dāna kī parikalpanā. (Hindi). *Prajñā* 23 (2)-24 (1), 1978, 215-227.

..Vedic *dāna* reflects an awareness of a kind of social responsibility..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

407. SINGH, Ramjee. The Hindu view of omniscience. *Bharata Manisha* 1 (3), 1975, 43–54.

408. SINGH, S. P. Nature of religious knowledge. *K. A. S. Iyer Fel. Vol.*, 1976, 159–164.

..rel. knowledge is fundamentally the inner psychic experience of solitary individuals.. Dīrghatamas (*ṚV* I. 164. 46) puts the content of his realization in the most private and greatest moment of inquiry as an unspecified entity constituting the essence of all gods and spoken of variously by seers.. *Up.* seer describes it as something beyond the scope of conceptualization and description..

409. SINGHAL, D. P. Cultural interaction. *JIH* 55 (3), 1977, 111–141.

..[I. Adolf BASTIAN's concept of the Elementargedanke – psychic unity of mankind wh. produced similar 'elementary ideas' everywhere; II. evolutionist historians; III. diffusionism].. continuity of Indian civilization traced back to I. V. civil.; second stage of Indian civil. was Vedic civil. ..

410. SINHA, Jadunath. Hindu concept of God. *Rev. of Indian Spiritualism* 1 (1), Calcutta, 1974, 7–12.

411. SIRCAR, D. C. Hiraṇyastūpa in the Vedic literature. *JAHRS* 35, 1975–76, 145–146.

412. SIVAKUMAR SASTRI. Veda men bhagavattattvakā khoja. (Hindi). *Kalyāṇa* 55 (1), 1981, 109–112.

..evidence from *ŚYV*..

413. SIVANANDA, Swami. Composition of *om*. *The Divine Life* 43 (9), 1981, 288–290.

..ref. to *Māṇḍūkya-Up*..

414. SIVANANDA, Swami. The glory of 'Om'. *The Divine Life* 44 (10), 1982, 339–341.

..'Amen' and 'Ahmeen' are modifications of 'Om'.. *a, u, m*, – cover the whole range of sound vibrations.. all triplets are represented by the three letters in *om* (Brahmā-Viṣṇu-Śiva; past-present-future; birth-life-death; *jāgrat-svapna-suṣupti*; *sattva-rajas-tamas*; body-mind-soul)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

415. SIVARAM, M. *Ananda : an Experience.* Vikas Publ. House, Delhi ; 294.

..neuro-physiology; and *Up.* and *BG*..

Rev.: Moni BAGCHEE, *Ved. Kes.* (April '79), 145.

416. VON SODEN, W. Ergänzende Bemerkungen zu vedisch *ṛtá* und *svàrṇara*. *ZA* 64 (1), 1975, 35–37.

417. SPENCER, H. S. *The Aryan Ecliptic Cycle.*

..see *VBD* III. 47. 116..

Rev.: A. S. GUPTA, *Pur.* 15 (2), 245–47; A. KALYANARAMAN, *BITCM* 1972, 246–248.

418. SREEDHAR, B. H. Hindu view of history. *P. B. Desai Fel. Vol.*, 1971, 348–349.

419. SREEKRISHNA SHARMA, E. R. Controversies over śabda. *Noble Fel. Vol.* (*VBD* III. 93. 93), 182–193.

420. SRINIVASAN, Doris. *Concept of Cow in the Rigveda.*

..see 73. 107 above.. cow was an extremely appropriate figure to express some of the main interests of the Vedic age.. studies words *govaśā*, *aghnyā*, *usrā*, *dhenu*, etc.; cow identified with *dakṣiṇā*, *uṣas*, *aditi*, *pṛśni*; cow as symbol of fertility; cow in the economic life of the Vedic times; cow and Vedic ritual; cow in Vedic mythology..

Rev.: H. G. SINGH, *The Vedic Path* 45 (3), 66–67; P. R. VORA, *Sambodhi* 8, 187–89.

421. SRINIVASAN, G. *The Self and Its Ideals in East and West Philosophy.* College Book House, Trivandrum, 1974; 92.

422. SRINIVAS SASTRI. Sākṣātkṛtadharmāṇa ṛṣayo babhūvuḥ. *Saṁ. Vim.* 4 (1–2), 1976, 7–10.

..seeks to determine the meanings of *dharma* and *ṛṣi* with the help of *nyāyaśāstra*..

423. STEPHENSON, Gunter. *Leben and Tod in den Religionen. Symbol und Wirklichkeit.* Wissenschaft. Buchgesell., Darmstadt, 1980; xvi + 351.

Rev.: H.-J. G., *ZDMG* 131 (2), 426.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

424. STERCKX, Cl. Le "Panthéon théorique" des Indo-Européens et le nombre *cinq*. *Latomus* 34 (1), 1975, 3–16.

425. STUHRMANN, Rainer. *Traum und Traumdeutung im Ṛg-und Atharvaveda*. Magisterarbeit, Tübingen Univ.

..see 62.71 above..

426. SUBRAHMANIAN, K. Some concepts of silence and sound in Sanskrit. *Pr Bh* 81, April 1976, 184–192.

..in Sk. lit., silence and sound are not different, opposite, and irreconcilable entities; they are both aspects of Brahman.. the 'sound', that emanates from true silence, is as potent as silence itself..

427. SUDA, J. P. Dharma: its nature and role in ancient India. *IJPS* 31, 1970, 356–366.

428. SUDHI, Padma. The swastika. *Brahmavadin*, April 1981, Madras, 1–7.

..popular in India since the time of I. V. civil. .. in *agni-manthana*, *araṇi* and *pramantha* formed the *svastika*; *svastika* was a fire-making apparatus..

429. SURENDRA DEVA, Sastri. Mānavatā. (Hindi). *VJ* 26 (3-4), 1977, 148–149.

..*ṚV* X. 191. 2, 3; *YV* 36. 18; *Īśa* 1..

430. SURTI, B. S. Mazdayasnian (Zoroastrian) concept of freedom. *Ved. Kes.* 65 (10–11), 1978, 395–403.

431. SVAMINATHAN, V. On Auṁkāra – Maṇḍanamiśra and Śaṅkarācārya. *JORM* (KSRI – SJ Vol.), 1981, 105–116.

..Upaniṣadic passages on the subject do not establish that Brahman is of the nature of speech since the identity they speak of is not real.. Ś.'s interpretation of the passages is fully borne out by the context; M.'s interpretation is departure from the context and looks odd..

432. TAHTINEN, Unto. *Ahimsa: Non-violence in Indian Tradition*. Rider and Co., London, 1976; xii + 148.

..comparative study of the concept of *ahiṁsā* in Vedism, Buddhism, and Jainism; rudiments of *a.* traced back to pre-Aryan

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

period; 'Vedic' trad. and 'ascetic' trad.; Vedic trad. did not eschew killing or violence altogether.. etymological meaning of *a.* is not 'non-killing' but 'physical non-injury'..

Rev.: Swami MUKHYANANDA, *Pr Bh* (Aug. '77), 359.

433. TEVATIYA, Rampal Simha. Prāṇa-apāna-mīmāṁsā. (Hindi). *Vedavāṇī* 25 (8), 1973, 4–7.

434. THATTE, Anuradha A. Evolution of the concept of *akṣara* as expounded by Vallabhācārya. *SP*, 29 AIOC, Poona, 1978, 345–346.

..*a.* in *ṚV* and *Up.*..

435. THIAGARAJAN, K. Concept of sun-worship in India. *Ṭap. Pr.* 13 (1), 1975, 58–60.

436. THITE, G. U. Vijñāna: a kind of divination-rite in the Vedic literature. *SP*, 28 AIOC, Dharwar, 1976, p. 4.

..see 54.295 and 297 above.. *vijñāna* = divination; in some *v.*-rites, effort to obtain favourable indication; ludic and agonistic elements in *v.*-rites..

437. TIWARI, Kapil N. Origin and development of the idea and institution of renunciation in Vedānta. *IPQ* 4 (4), 1977, 575–596.

..see 67.47 above.. doctrine of renunciation as known in *ṚV*-times (*munis* as *vātaraśanā*); *Up.* relate *saṁnyāsa* more closely to *brahmajñāna*; later *Up.* view the life of *saṁnyāsin* as a kind of consummation..

438. TIWARY, K. M. A note on the concept of 'samartha'. Patna Univ. Journal 23 (3), 1968, 39–43.

439. TOLA, F. El color del *ātman*. *SP*, 30 ICHSANA, Mexico, 1972.

..ref. to *BAU* IV.2.2–4; II.3.6; *ChUp* IV.15.1; VIII.7.4..

440. TOLA, F. Muerte e inmortalidad en el Rig Veda y en el Atharva Veda. (in) 63.20 above, 75–90.

441. TOLA, F. Saṁsāra, anāditva y nirvāṇa. *Boletin de Asoc. Española de Orientalistas 15*, Madrid, 1979, 95–114.

..see 442 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

442. TOLA, F.; DRAGONETTI, C. *Anāditva* or beginnlessness in Indian philosophy. *ABORI* 61, 1980, 1–20. (Also, "El anāditva, inexistencia de comienzo, en la filosofía de la India", *Saṁskṛta-Saṁskṛti*, Mexico, 1980, 99–116).

..(1) *brahman* and *ātman*; (2) *saṁsāra*.. *avidyā*; the Veda.. not only is the Supreme Principle conceived by many Indian schools of philosophy as an entity lacking in a beginning, but also empirical reality (*saṁsāra*) in its totality and in many of its manifestations.. concepts such as *puruṣa* and *prakṛti*, *adhyāsa*, *āropa*, *samāropa*, *mīmāṁsā*, etc. also considered..

443. TOPOROV, V. N. [Image of the world-tree – arbor mundi – in the Ṛgveda and Upaniṣads]. *Ed. Ital. a cura Janovic*, Torino, 1973, 148–209.

444. TOPOROV, V. N. About brahman. Concerning the sources of the concept. (Russ.). (in) *Problems of Hist. and Culture of India*, Moscow, 1974, 20–74.

445. TOPOROV, V. N. Vedic *ṛta*: about the correspondence of semantic structure and etymology. (Russ.). *Etimologija* 1979, 1981, 139–156.

446. TRIPATHI, Bashishta Narain. Meaning of spiritual and the concept of Indian spirituality. *Hindutva* 8 (4), 1977, 6–21.

..serially..

447. TRIPATHI, G. C. On the development of the concept of Hayagrīva. *SP*, 31 AIOC, Jaipur, 1982, p. 71.

..the concept combines in itself mythological beliefs developed in diff. ages and traditions wh. are sometimes contradictory.. H. as stealer of Vedas and killed by Viṣṇu and as incarnation of Viṣṇu and preacher of Vedas.. the idea of a horse-headed preacher may be traced back to the myth of Dadhyañc in the Veda.. H. – a Ṛṣi, a demon, and a god..

448. TRIPATHI, Harihar Nath. *Bhāratīya-vicāra-darśanam*. Sampurnananda Sk. Univ., Varanasi, 1977; Part II: 659.

..(complementary to Part I).. discusses topics like *varṇa*, *āśrama*, *śikṣā*.. Vedic evidence taken into account..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

449. TRIPATHI, Raj Bali. Yajñopavītaṁ paramaṁ pavitram. (Hindi). *Kalyāṇa* 53 (5), 1979, 180–183.

450. TRIPATHI, Rajkishore. Yatno dvidhā. *SS* 24 (2), 146–151.

451. TRIPATHI, R. K. What is Śruti? *IPQ* 1 (4), 1974, 295–303.

452. TRIPATHI, R. P. Māyāsvarūpavimarśaḥ. *Prajñā* 15 (2), 1970, 192–196.

453. TRIPATHI, Sivasagar. Puruṣa kā pauruṣa. (Hindi). *ṬRSSH* 5, 1970–71, 113–125.

454. TRIPATHI, Sivasagar. 'Puruṣa' – eka adhyayana. (Hindi). *SP*, 28 AIOC, Dharwar, 1976, p. 147.

..*puruṣa* = *jīvātmā*, *vāyu*, *prāṇa*; *pura* = *śarīra*, *loka*, *buddhi*, *hṛdaya*..

455. UDAYAVIRA SASTRI. Āryasaṁskṛti aura yogasādhana. (Hindi). *VJ* 25 (1–2), 1976, 23–25.

..ref. to *YV* 11. 1..

456. UDAYAVIRA SASTRI. Prakṛti aura sarga (vaidika sāhitya ke ādhāra para). (Hindi). *Janajñāna*, Feb. 1979, 1–55.

..*prakṛti* ref. to in the Veda as *aditi*, *ajā*, *avidyā*, *tamaḥ*, *triguṇa*, *tridhātu*, *māyā*, *vṛkṣa*, *svadhā*.. these words discussed.. brief exposition of *ṚV* X. 72; 129..

457. UPADHYE, P. M. Annaṁ paraṁ brahma. *Bh. Vid.* 39 (4), 1979, 21–24.

..food praised in glowing terms in Vedic and post-Vedic lit...

458. VAIDYA, Snehal M. The concept of *rūpasamṛddhi*. *SP*, 31 AIOC, Jaipur, 1982, 73–74.

..Vedic *mantras* and sacrificial rituals are indivisible; *abhirūpa mantras* generate *rūpasamṛddhi*..

459. VAIDYA, Sunita V. Vedavāṅmaya men vasanta ṛtu. (Hindi). *SP*, 31 AIOC, Jaipur, 1982, 74–75.

..*ṚV* X. 16. 1, 4.. special imp. attached to *vasanta* in *TB* and *ŚPB*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

460. VARENNE, J. Gandharvi. *EIE*, Lyon.

461. VARMA, Siddheshwar. Kartṛtvam – darśanadṛṣṭyā ca vyākaraṇadṛṣṭyā ca. *Rajeshwar Shastri Dravid Fel. Vol.*, 1971, philos. 1–3.

..cf. *VBD* III. 80. 256–257.. also see 462 below..

462. VARMA, Siddheshwar. The concept of "agent" – philosophical and grammatical – in Sanskrit tradition. *JGJKSV* 18 (1–2), 1972, 713–721.

..see 461 above..

463. VARMA, Siddheshwar. Purpose – philosophical and grammatical – in Indian tradition. *SVUOJ* 15 (1), 1972, 11–15.

..acc. to ancient Indian thought, purpose was inextricably connected with all activity – instinctive activity was inconceivable to ancient Indian thought.. discusses *hetu* in Pāṇini..

464. VARMA, Siddheshwar. Separation, philosophical and grammatical, in Indian tradition. *VIJ* 12 (1–2), 1974, 468–471.

465. VARMA, Siddheshwar. Relationship, philosophical and grammatical, in Indian tradition. *VIJ* 14 (1), 1976, 1–4.

..nature of relationship not handled as such..

466. VARMA, V. Hindu faith : a help or hindrance. *Dar. Int.* 16 (1), 1976, 35–39.

467. VEDALANKAR, Ramanath. Vedon men mānavatā kī preraṇā. (Hindi). *VJ* 26 (3–4), 1977, 100–104.

468. VENIRAMA SARMA GAUDA. *Mṛtyu-rahasya*. Chowkhamba, Varanasi, 1978.

..death as described in Veda, *Purāṇas*, *Dharmagranthas*..

469. VENKATASUBBIAH, A. *Satyaloka in Ṛgveda – A Study*.

..see 4, 77 above.. a study of *ṚV-mantras* re. *sat*, *satya*, *satyaloka*, *ṛta*..

470. VENKATESWARA RAO, I. "Raso vai saḥ" (Rasa as brahman). *Triveni* 43 (1), 1974, 70–73.

,,69

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

471. VERMA, Satya Pal. The Indian concept of dharma. *KURS* 9, Kurukshetra, 1975.

472. VIDYALANKAR, Manohar. Śrutirmahī: eka nayā dṛṣṭikoṇa. (Hindi). *GKP* 21 (7-8), 385-391.

473. VISHVANATH SASTRI. 'Dharma' śabda kā artha: dharmaśāstron tathā anya śāstron kī dṛṣṭi men. (Hindi). *VJ* 24 (12), 1976, 10-11.

474. VISHVANATH SASTRI. Mānava ke nirmāṇa men bādhaka tattva. (Hindi). *Vedavāṇī* 31 (5), 1979, 18-20.

..serially..

475. WAGAR, W. Warren (ed.). *History of the Idea of Mankind.* Univ. of New Mexico Press, Albuquerque, 1971; xv + 227.

.."The idea of mankind in Indian thought" (BOLLE)..

Rev.: H. D. LONG, *PEW* 23 (1-2), 266-67.

476. WAIDA, Manabu. Symbolisms of the moon and the waters of immortality. *Hist Rel* 16 (4), 1977, 407-424.

477. WALLI, Koshalya. *Theory of Karman in Indian Thought.*

..see 61. 101 above..

Rev.: K. S. RAMAKRISHNA RAO, *Recontre avec l'Inde* 9-10, 159-60.

478. WALLI, Koshalya. *The Conception of Ahiṁsā in Indian Thought.* Bharata Manisha, Varanasi.

479. WATKINS, C. 'god'. *Güntert Comm. Vol.*, 1974, 101-110.

..Vedic evidence considered..

480. WAYMAN, Alex. Two traditions of India: truth and silence. *PEW* 24 (4), 1974, 389-404.

481. WAYMAN, Alex. The significance of Mantras from the Veda down to Buddhist Tantric practice. *ALB* 39, 1975, 65-89, (Also, *Ind. Taur.* 3-4, 1975-76, 483-497).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Veda divided into *mantra* and *brāhmaṇa*; *Br.* are texts dealing with the ritual performance of sacrifice, while *mantra* is sacrifice itself.. acc. to *ŚPB* 8. 6. 3. 22, speech and mind are the paths of Agni that lead to the gods.. in ancient metaphysical lg., speech was a fire when it was a duly performed sacrifice leading to the gods and it was a cow when it brought the desired result.. *MS* I. 4. 8 says that gods are three times in accordance with truth.. *mantras* involve the freedom to alter destiny, by ushering in a kind of rebirth.. varieties in terms of truth; the varieties called *siddha* and *sādhya* (*Agni-Pur. Mantraparibhāṣā*, V. 14–15) agree with the Vedic *mantras*.. three kinds of *mantra*: *mantra*, *vidyā*, *dhāraṇī*..

482. WERNER, Karel. The Indian experience of totality. (in) *Wege zum Ganzheit* (Lama Angarika Govinda Festschrift), 1973, 219–233.

..Vedic view: (1) man's personality is composed of constituents, wh. don't belong to him but are universal or cosmic forces called *devatās* wh. together form the whole manifested world (cf. *manas* goes to moon, etc., after death).. universe appears to be a gigantic man and man is a miniature universe (*Puruṣasūkta*): structure of cosmos and structure of human personality correspond to each other in all parts and on all levels; (2) man's essential relatedness to the whole of reality expressed thro' the concept of *aditi*.. universe in its manifested form is represented by Varuṇa ("encompasser").. [the *Up.* authors were not solely philosophers – they were not philosophers in the first place; they were 'mystics' and 'seers' with an inner experience].. (3) *ātman-brahman* identity in *Up.* .. the way to totality or wholeness (in Ind. trad.) is the way to the ultimate goal of man's search..

483. WERNER, Karel. The Vedic concept of human personality and its destiny. *JIP* 5, 1978, 274–289.

..[Vedic views are not 'primitive' and 'pre-rational'; Vedas are a product of highly cultured, sophisticated, and diversified minds – they don't represent an inferior stage on an ascending evolutionary line of human understanding.. no conception of 'soul']..
man, in Vedic understanding, is a complex being; his personality is a structural unity of dynamic forces or elements wh. are themselves impersonal and universal by nature.. cosmos emerges out of chaos and individual beings out of the interplay of cosmic forces.. author considers hymns dealing with man's death.. dispersal of the constituents (*devatās*) of the phenomenal personality into their cosmic counterparts.. three layers of the Vedic notion of human personality: *aja*, *tanū*, *śarīra*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

484. WEZLER, Albrecht. *Die wahren "Speiseresteesser"*.

..see 73.120 above.. English summary.. (a study of a largely neglected special element of old Indian asceticism).. ch. 1: list of occurrences of *vighasa* with discussion.. *AV* XI.2.2 (*v*. applies to the bee wax in contrast to honey)..

Rev.: H. BODEWITZ, *WZKSA* 24, 239–42; J. M. VERPOORTEN, *ABORI* 62, 328–30.

485. YAMAGUCHI, E. Some notes on 'saṁsāra'. *JIBS* 19, 1970, 1014–1007.

..see *VBD* III.80.277..

486. YAMAGUCHI, E. On the problem of 'Gedatsu' (*mokṣa*) and Buddha-carita. *JIBS* 23 (2): 46, 1975, 1116ff.

..*Up*. teaching: *BAU* IV.2ff.; *ChUp* VI.1ff... becoming a monk-wanderer and solving the problem of immortality are not two separate things.. see *VBD* III.80.278..

487. YAMAGUCHI, E. On *mukta*, deliverer and saviour. *JIBS* 24 (2): 48, 1976, 1037–1031.

488. YOSHIDA, Osamu. The idea of ātman – on *neti neti ātmā*. (Jap.). *Tōhōgaku* 41, 1971, 131–114.

..(English summary)..

489. YUDA, Yutaka. The notion of 'Ātman' in Śāṇḍilya-Vidyā (*ChUp*. III.14.1–4). *JIBS* 20 (1): 39, 1971.

490. ZIMMER, Stefan. Tod und Sterben im Rigveda.

..see 4.81 above..

XVIII. HISTORY AND CULTURE

81. INDO-EUROPEANS: ANATOLIANS: INDO-IRANIANS: INDO-ARYANS.

1. AALTO, P. Connections between Finnish and Aryan mythology. *ALB* 39, 1975, 110–128.

..'original home' in southern Russian steppe area; Aryans as neighbours of Finno-Ugrians; Finno-Ugric lgg. contain a no. of words of clearly (proto-) Aryan origin.. common elements in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Aryan and F-U mythologies are scarce, fragmentary, and scattered ..(in Aryan sacral poetry, there occurs a type of hymn in wh. the substance of things is explained by describing their origin.. purpose of cosmogony in worship is to confirm and to perpetuate the cosmic order.. Theodor H. GASTER: evolution of the functional char. of a mythical story in 4 stages: 1. 'primitive stage' – story in direct accompaniment of ritual for pragmatic purpose; 2. "dramatic stage" – ritual is an actual pantomimic representation of the story; 3. "liturgical stage" – story is only recited to set forth overall significance of ritual; 4. "literary stage" – myth becomos a mere tale).. common pts. in Aryan and F-U mythologies: world-egg myth; origin of fire (in sea, heaven, and waters); *suparṇa* as vehicle of Agni (*ṚV* I.79; *BAU* 3.3.2); discovery of Agni by certain persons..

2. ABAEV, V. I. Herkunft und frühe Wanderung der indo-iranischen Völker. (Russ.). *Prof. Avdiev Vol.*, Moscow, 1972, 26-37.

3. ABAEV, V. I. Prehistory of the Indo-Iranians in the light of Aryo-Uralic linguistic contacts. (Russ.). (in) *Ethnic Problems of the Hist. of Central Asia in the Early Period.* "Nauka", Moscow, 1981, 83–89.

..(English summary)..

4. ADRADOS, F. R. Arqueologia y diferenciación del Indo-europeo. *Emerita* 47, 1979, 261–282.

5. AGRAWAL, D. P. 14 C dates, Banas culture, and the Aryans. *Current Science* 35 (5), 1966, 114–117.

6. AGRAWAL, Vishvambhara Nath. Ārya aura unakī saṁskṛti. (Hindi). *VJ* 25 (1–2), 1976, 41–42.

..Aryans were natives of India..

7. ALLCHIN, F. R. Evidence of Aryans beyond Hindukush. *Antiquity* 3, 1957.

8. ALLCHIN, F. R. Archaeological and language-historical evidence for the movement of Indo-Aryan-speaking peoples into India and Pakistan. *JKRCOI* 48, 1980, 68–102. (Also, *SP*, Internat. Symposium on Ethnic Problems of the early History of Central Asia, Dushanbe, 1977).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..two parallel processes: a progressive Aryanisation of the existing communities and a progressive Indianisation of the immigrants; the results in either case wd. be the production of a series of related, but no doubt individual, syntheses, wh. we may expect to be culturally speaking Indo-Aryan.. the imp. of the arrival and spread of the I-A lgg. in India is that it coincided with the beginning of a cultural development wh. included a general belief in the supremacy of the Vedas as the fountainhead of Ind. trad., and wh. leads directly into the urban society wh. spread throughout India during the first mill. B. C. .. PGW represent a ceramic wh. came into vogue during Late Vedic times.. (author considers four linguistic models: HOERNLE 1880; GRIERSON 1903; BURROW 1973; PARPOLA 1974).. arch. evidence of pre-Vedic I-A movements; evidence of the Ṛgvedic I-A movement (first settlers arrived in the region around 1750–1600 B. C.; *saṁhitī-karaṇa* 1500–1200 B. C.).. conclusions: (1) I-A lgg. came into India as a result of the movement of people who already spoke them; (2) I-As moved into different regions – this produced diff. culture contacts; (3) it was a dynamic process of culture contact; (4) no sufficient evidence to determine whether I-A movements shd. be regarded as one main movement or a series of related movements extending over centuries (as suggested by linguistic models); (5) early Vedic period: 1500–1300 B. C.; Late Vedic: succeeding centuries..

9. ALTHEIM, Franz; STIEHL, Ruth (ed.). *Geschichte Mittelasiens im Altertum*. Walter de Gruyter, Berlin, 1970; X+811.

10. AMBROSINI, R. Dell'irrealtà della realtà scientifica. *SSL* 16, 1976, 117–140.

..re possibility of a reconstruction of Idg. ..

11. ANCILLOTTI, A. *La lingua dei Cassiti*. Unicopli, Mailand, 1981; viii+146.

..[relics of an ancient Aryan speech of the type of Prakrits]..

12. ARNOLD, Paul. Civilisation indo-européenne (avant-propos). *Cahiers du Sud* 34, 1951, 216–220.

13. ARNOLD, Paul. La notion de souveraineté chez les Indo-Européens: en marge de l'oeuvre de Georges Dumézil. *Cahiers du Sud* 36, 1952, 3–8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

14. AVETISJAN, G. M. Političeskaja istorija Mitanni v XVI-XV vv. do n. é. *VDI* 1, 1978, 3–8.

..discusses the military and political hist. of the Hurrian kingdom of Mitanni under the first kings of the Indo-Ir. dynasty (Šuttarna I and Parattarna)..

15. BAILEY, H. W. A half-century of Irano-Indian studies. *JRAS* 1972 (2), 99–110.

..see 45. 14 above..

16. BAILEY, H. W. Indo-Iranian problems. (in) *Studies in Indo-Asian Art and Culture*, Vol. II, International Acad. of Ind. Culture, New Delhi, 1975, 15ff.

17. BAILEY, H. W. The second stratum of the Indo-Iranian gods.

..see 49. 2 above.. Mitra in Ind. trad. as a member of the Great House (*áditi*), as functionary setting the House dependants in their proper places; one of a system of seventeen newly conceieved gods on the model of the Great House.. Indra = manly, strong..

18. BALKAN, Kemal. The appearance of the Indo-Europeans and Indo-Aryans in Anatolia. *Central Asia*, New Delhi, 1970, 15–34.

19. BANERJEE, N. R. Use of iron in the second millennium B. C. and its bearing on the Aryan Problem. (in) *Ethnic Problems of the History of Central Asia in the Early Period*, " Nauka, " Moscow, 1981, 311–320. (Also, cyclostyled copy for the Indo-Soviet Symposium, Dushanbe, 1977).

20. BARBER, E. J. W. The PIE notion of cloth and clothing. *JIES* 3 (4), 1975, 294–320.

..spinning, weaving, felting, and sewing were all known, but tailoring appears to have been an unknown concept; the basic garment may well have been a blanket-wrap, generally of brightly coloured wool, under wh. was probably worn a softer, washable chemise of white linen or hemp; belts were an imp. mode of fastening.. author considers Sk. words like *avi* (= wool), *ūrṇā*, *snāyati* (= winds around), *ubhnati* (loom-weaving), *sivyati* (sews), *piṅśati-peśasa* (coloured, embroidered), *vaste* (dress)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

20A. BASHAM, A. L. Aryan and non-Aryan in South Asia. (in) *Aryan and Non-Aryan in India* (= 71 below), 1–9.

..Aryans came to India from Iran in the early 2nd mill. B. C.; author rejects the theory re the destruction of Harappan cities by the Aryans; Dravidians came to India earlier than Aryans..

21. BENVENISTE, É. Traditions indo-iraniennes sur les classes sociales. *JA* 230, 1938, 529–549.

..Iranian: *athravan-*, *rathaēstar*, *vastriyo-fšuyant* (and *hūiliš-*)..

22. BENVENISTE, É. La doctrine médicale des Indo-Européens. *RHR* 130, 1945, 5–12.

..Avestan evidence (*Videvdāt* 7.44): knife-medicine, herb-medicine, spell-medicine.. *ṚV* X.39.3 (all three united in Nāsatyau)..

23. BENVENISTE, É. Don et échange dans le vocabulaire indo-européen. *L'Année Sociologique*, 1951, 7–20.

24. BENVENISTE, É. *Le vocabulaire des institutions indo-européennes.*

..see *VBD* III, 35.6.. see 26 below.. also see 218 below..

Rev.: Iona ANGHEL, *CLing* 18, 171–76; Wolfgang DRESSLER, *Lg* 47, 209–12; R. E. EMMERICK, *BSOAS* 33, 636–37; M. LEJEUNE, *REA* 71, 450–56; M. LEROY, *AC* 39, 644–45; J. LOICQ, *BSL* 68 (2), 95–100; J-L. PERPILLOU, *REG* 83, 534–37; J. PERRET, *REL* 48, 492–93; Jean-Claude RICHARD, *Latomus* 30, 755–62; R. ROCHER, *RBPh* 48, 1372–73; B. SCHLERATH, *Gnomon* 43, 529–34: F. THOMAS, *RBPh* 50, 84–86.

25. BENVENISTE, É. Les valeurs économiques dans le vocabulaire indo-européen. (in) *VBD III. 81. 25*, 307–320.

..IE **peku* originally signified "mobile personal possession"; considers Vedic *paśu*..

26. BENVENISTE, É. *Indo-European Language and Society*. Faber, London, 1973; 579. (Also, Miami Univ. Linguistic Series, 12).

..(English transl. of 24 above by Elizabeth PALMER; summaries, table, and indexes by Jean LALLOT).. 1. Economy; 2. Vocabulary of kinship; 3. Social status; 4. Royalty and its privileges; 5. Law; 6. Religion..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: F. BADER, *BSL* 69 (2), 112–13.

27. BERZIN, E. Early settlers in West India. *Soviet Land* 12, June 1983, p. 42.

..ref. to the work of O. N. TRUBACHOV.. study of ancient georgaphical names.. ancient Indians moved from their home country not only southeastward (into Iran) and southward (Mitannia) but also southwestward (Asia Minor)..

28. BHARGAVA, P. L. Origin and early history of the Indo-Iranian peoples. *Paper presented at the Congress of Iranologists and Indologists*, New Delhi, 1971, 1–5.

..cf. *VBD* III. 81. 14.

29. BHARGAVA, P. L. Rajasthan: the cradle of Indo-Aryan civilisation (a study based on early literary sources). *Satyaprakash Fel. Vol.*, Abhinav Publ., New Delhi, 1981, Part II: 39–41.

..Aryan immigration in India not later than the middle of 2nd mill. B. C. (evidence of *Purāṇas*; Paṇis = Harappans).. Aryans crossed the Indus and occupied Panjab, Haryana, and North Rajasthan..

30. BHAVANILAL. Āryon ke gauravagrantha. (Hindi). *VJ* 25 (1–2), 1976, 26–29.

31. BIRNBAUM, H. Pre-Greek Indo-Europeans in the Southern Balkans and the Aegean. *JIES* 2 (4), 1974–75, 361–383.

32. BONAZZOILI, Giorgio. Hebrews and Vedic Aryans: A note. *VIJ* 25 (1), 1977, 20–27.

..(apropos of 317 below.. evidence adduced by S. is far from sufficient to prove his thesis..

33. BONFANTE, G. Iràníco e indo-ario. *Ind. Taur.* 3–4, 1975–76, 53–71.

34. BONGARD-LEVIN, G. M. Cultural connections between India and Central Asia in the ancient world. *JAIH* 3, 1969–70, 244–246.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. BONGARD-LEVIN, G. M. *Studies in Ancient India and Central Asia.* Soviet Indology Series 7, ISPP, Calcutta, 1971; vii + iii + 287.

..'' symbols of granary on the seals of MD and Har.''; ''Har. civil. and the Aryan problem''..

Rev.: J. W. DE JONG, *IIJ* 16 (3), 231–32.

36. BONGARD-LEVIN, G. M. Harappan civilization and the Aryan problem. *ISPP* 13 (2), 1972.

..see *VBD* III. 90. 5..

37. BONGARD-LEVIN, G. M. Indians, Scythians and the Arctic. *ISPP* 13 (2), 1972, 178–192.

..cf. *VBD* III. 81. 17..

37A. BONGARD-LEVIN, G. M. Paurvātya saṁskṛtīvara navā prakāśajhota. (Marathi). *Sovieta Deśa* 3, 8. 2 1974, p. 34.

..introduces GAFUROV's work on the Tazik people (see 109 below).. Central Asian people and Indians, contacts since the latter half of Stone Age.. new light on Harappan culture and the Aryan problem..

38. BONGARD-LEVIN, G. M. [Pre-Aryan and Aryan]. (Russ.). Acad. Nauk USSR 3, 1979; 20.

..pre-Aryan ethnocultural substrata; their interaction with Indo-Aryan culture.. author attempts analysis of the impact of Har. Civil. upon the Indo-Aryans on the basis of arch. and Vedic evidence.. studies ''autochthonous'' words in Sk.; traces the influence of local pre-Aryan cultures on the material and spiritual life of the Vedic and post-Vedic epochs (including Buddhism, Jainism, and Hinduism)..

39. BONGARD-LEVIN, G. M. *Origin of Aryans: From Scythia to India.* 1980; 124.

..English transl. by Harish C. GUPTA of Russian original.. see 40, 41, 42 below.. also see 346 below..

40. BONGARD-LEVIN, G. M.; GRANTOVSKIJ, E. A. *From Scythia to India.* (Russ.). Moscow, 1974.

..historiographical survey of the Aryan problem.. see 39 above and 41 and 42 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

41. BONGARD-LEVIN, G. M.; GRANTOVSKIJ, E. A. *De la Scythie à l'Inde, énigmes de l'histoire des anciens Aryens.* Inst. d'Études Iraniennes de la Sorbonne Nouvelle, Moscow, 1974; Paris, 1981; 124.

..French transl. of 40 above by Philippe GIGNOUX.. see 39, 40 above and 42 below..

Rev.: G. FUSSMAN, *JA* 264, 209–12.

42. BONGARD-LEVIN, G. M.; GRANTOVSKIJ, E. A. *From Scythia to India – Ancient Indo-Aryans: Myths and History.* Moscow, 1983; 206.

..see 39, 40, 41 above..

43. BOSCH-GIMPERA, P. The migration route of the Indo-Aryans. *JIES* 1 (4), 1973, 513–517.

..the author wd. seek the antecedents of I-Is in the Pit and Ochre Burial Culture of Lower Volga, tracing their subsequent migration into Iran by way of the Caucasus, not across the Oxus; I-As entered into India with a culture related to northern Anatolia, the Caucasus, and possibly even to Mesopotamia..

44. BRAHMACHARI, Sarva Chaitanya. Aryan invasion of India: deceptive propaganda. *Hinduism*, No. 72, 1976, 20–23.

..Aryan invasion not mentioned by *MBh.*, Megasthenes, etc. ..

45. BRELICH, Angelo. [Rev. of G. DUMÉZIL, *VBD II.81.84*]. *SMSR* 28, 113–123.

46. BRELICH, Angelo. Surrejoinder to Dumézil, "Rel. IE: examen de quelques critiques récentes", *RHR* 152, 8–30. *SMSR* 29, 1958, 109–112.

47. BRENTJES, Burchard. *Das alte Persien. Die iranische Welt vor Mohammed.* Anton Schroll und Co. Verlag, Wien; 299.

Rev.: Heinz HALM, *Mundus* 19 (1), 7–8.

48. BRENTJES, Burchard. *Völker an Euphrat und Tigris.* Koehler und Amelang, Leipzig, 1981; 262+illustr.

49. BURROW, T. The proto-indoaryans. *JRAS* 1973 (2), 123–140.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Vedic rel. has faithfully preserved the protor-Aryan religion because (a) greater antiquity and better state of preservation of Veda as opposed to *Avesta*; (b) Zoroaster was the founder of a new rel. whereas no such revolutionary change occurred in ancient India; (c) proto-Aryan period not very much earlier than the Vedic period.. (THIEME, *JAOS* 60, 301–17, thinks that, in some matters, Veda shows innovations and *Avesta* is more original; e.g. Mithra-Ahura is more original than Mitrā-Varuṇā).. the Indo-Aryan nature of the Aryan vestiges in the Near East is established both on the basis of lg. and rel.; capital of Mitanni state, Waššukanni (Sk. *vasukhani*=mine of wealth), attracted proto-IAs to that region; Bactria as the earlier home of Indo-Iranians.. (THIEME reconstructs a proto-Aryan god Asura; acc. to B., Asura = Īśvara).. out of the four gods mentioned on the Boghazkoi tablet, three (Varuṇa, Indra, Nāsatya) are specifically Vedic; in the case of Asurā, the meaning of the word changed in course of time – it is not that those who were once gods became demons in course of time.. the demonizing of the proto-IA gods was rendered possible by the fact that many of them had nothing corresponding to them in the Iranian pantheon.. author discusses proto-IA words in Avestan.. (1) the Iranian word for god was not *ahura* but *baga-*; (2) the prime responsibility for the proto-IA *daivas* coming to be regarded as evil was Zoroaster's – and it was not just some natural impersonal development; (3) IAs were not driven out of their former habitat by the Iranians.. B. suggests: Varəna (*druj*-adherents) may refer to the Indo-Aryans in general to the east of Iranian-occupied territory, and Māzana (*daēva*-worshippers) to the still unconquered proto-IAs to the west; bet. these two, a broad wedge of territory taken over by Iranians.. proto-IAs as predecessors of the Iranians in Iran.. (date of Zor.-not 600 B.C. but about 600 yrs. earlier)..

50. CAMPANILE, E. *Ricerche di cultura poetica indo-europea.* Giardini (Orientamenti Linguistici 2), Pisa, 1977; 137.

..tries to elaborate a methodology to deal with Dichtersprache as an inheritable commodity.. reflections on the cultural and sociological context of poetry in various IE traditions, illustrated with examples..

Rev.: L. FLEURIOT, *EC* 15 (*2*), 737–38.

51. CAMPANILE, E.; ORLANDI, Ch.; SANI, S. Funzione e figura del poeta nella cultura celtica e indiana. *SSL* 14, 1974, 228–251.

52. CARDONA, G. et al (ed.). *Indo-European and Indo-Europeans.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see *VBD* III. 81. 25.. [information wh. IE lgg. can yield concerning the culture, social structure, and beliefs of the peoples who spoke them, as well as concerning the migrations of these peoples and their contacts with other non-IE populations]..

Rev.: Gordon B. FORD, Jr., *Linguistics* 130, 99–104; S. LEVIN, *AA* 74, 927–29; James D. MUHLY, *AJA* 75, 437–39; R. ROCHER, *JAOS* 93, 615–17; Rüdiger SCHMITT, *Kratylos* 16, 148–57; O. SZEMERÉNYI, *JL* 10, 178–85; V. N. TOPOROV, *IJSLP* 21, 71–89.

53. CARDONA, G. Relations between causatives and passives in Indo-Iranian. *SLS* 8 (2), 1978–79, 1–42.

..earliest Indo-Aryan did indeed have true causatives, derived from transitive verbs of particular semantic groups..

54. CARRUBA, O. Origini e preistoria degli Indo-Europei d'Anatolia. *Revista di filologia* 97, 1969, 1–30.

55. CARRUBA, O. Anatolico e indoeuropeo. *Bonfante Fel. Vol.*, Brescia, 1976, 121–146.

56. CHATTERJI, Suniti Kumar. *Balts and Aryans in their Indo-European Background.*

..see *VBD* III. 81. 28..

Rev.: Eclin H. STEWART-HARRISON, *J Balt Stud* 4 (3), 261–64.

57. CHATTERJI, Suniti Kumar. *Iranianism. Iranian Culture and its Impact on the World from Achaemenian Times.* Asiatic Society, Calcutta, 1972; 35.

..IEs; Indo-Iranians; Aryans in the Near East; Iran and India..

58. CHAUDHURI, Niraja Kanta. The Aryan invasion of India – a myth. *Truth*, 1976.

59. CHILDE, V. Gordon. *The Aryans: A Study of Indo-European Origins.* Kennikat Press, Port Washington, N. Y., 1970; 221 + 41 illustr. + 1 map.

..(repr. of 1926, republished).. lg. and prehist.; first appearance of Aryans on the stage of hist.; Aryanization of the Mediterranean; primitive Aryan culture reconstructed by linguistic

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

palaeontology; case for an Asiatic cradle of the Aryans; did the Aryans originate in Central Europe?; theory of a North-Eur. cradle; Aryans in South Russia; role of the Aryans in hist. ..

60. CLOSS, Alois. Germanenreligion im Widerstreit zwischen sich isolierender Indogermanistik und vergleichender Völker-Kunde. *Anthropos* 71, 1976, 887–894.

..(apropos of A. V. STRÖM; H. BIEZAIS, *Germanische und Baltische Religion*, Stuttgart, 1975; 391).. (Wodan=Varuṇa)..

61. CORNELIUS, Friedrich. Das hethitische Königtum verglichen mit dem Königtum der sprachverwandten Völker. (in) *Le palais et la royaute*, Arch. et civilis., Paris, 1974, 323–326.

62. CREVATIN, F. Émile Benveniste, l'indeuropeistica e la filologia micenea. *SMEA* 13, 1971, 205–213.

..apropos of 24 above..

63. CREVATIN, F. *Un problema di 'antichità' indeuropee: il "cuneo del fulmino"*. Univ. degli Studi di Trieste.

..Part 1, *Incontri Linguistici* 1, 1974, 61–81; Part 2, *InLin* 2, 1975, 47–60; Part 3, *InLin* 3 (1), 1976–77, 29–40.. Gk. *ákmon* was originally an object connected with the sky, from wh. it cd. fall down; in India and Iran, *áśman-/asman-* was a stone of a particular form, mythologically associated with the lightning; Balto-Slavic: 'keen-edged stone'.. thunderbolt was a PIE notion expressed by **akmōn*..

64. CREVATIN, F. *Ricerche di antichità indeuropee*. Ed. LINT, Trieste, 1979; 191.

..language and culture; lg. and archaeology; culture as a system; expansion of IE tribes; IEs in Greece..

Rev.: V. PISANI, *Paideia* 34, 193–94.

65. CREVATIN, F. Linguistica storica e preistoria. (in) *Nuovi metodi e problemi nella linguistica storica*, Giardini, Pisa, 1980, 89–113.

..(IE Urheimat und Realienkunde)..

66. CROSSLAND, R. A. Indo-european origins: the linguistic evidence. *Past and Present* 12, 16–39; 13, 88ff.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..challenges several of the basic assumptions of the linguistic palaeontologists who believed that the Urheimat must be located in North German-Baltic area.. 'beech' and 'salmon' arguments did not exclude the area north of the Black Sea..

67. CROSSLAND, R. A. *Immigrants from the North.* 1971.

..reprint of *VBD* III. 81. 36.. IE speech developed in the western steppe zone and the dialects of IE were carried westwards and southwards by migrants of "Kurgan" culture.. see 98 below..

68. CROSSLAND, R. A. Recent re-appraisal of evidence for the chronology of the differentiation of Indo-European. *Acta II Internat. Coll. on Aegean Prehistory*, 1972, 46–55.

69. DANYLENKO, V. N. *Neolit Ukrainy.* Kiev, 1969.

..(pp. 230–238 : IE problem treated in some detail).. D. traces the 'proto-Tocharian' and 'proto-Indo-Iranian' lgg. to the Pontic-Caspian steppe and the 'proto-Hittite' to the Majkop culture of the North Caucasus..

70. DESHAYES, J. New evidence for dating the IEs from Tureng Tepe, Iran. *Archaeology* 22 (1), 1969, 10–17.

71. DESHPANDE, Madhav M.; HOOK, Peter Edwin (ed.). *Aryan and Non-Aryan in India.* Michigan Papers on South and Southeast Asia 14, Ann Arbor, 1979; xi+315.

..(a collection of 7 papers)..A. L. BASHAM, "Aryan and non-Aryan in South Asia" (1–9) (see 20A above); Colin P. MASICA, "Aryan and non-Aryan elements in North Indian agriculture" (55–151) (see 77. 50 above); Franklin C. SOUTHWORTH, "Lexical evidence for the early contacts bet. Indo-Aryan and Dravidian" (191–233) (see 44. 29 above); DESHPANDE, "Genesis of Ṛgvedic retroflexion" (235–315) (see 39. 3 above)..

Rev : T. BURROW, *BSOAS* 43 (2), 393–94; Colette CAILLAT, *BSL* 76 (2), 117–21; M. B. EMENEAU, *Lg* 57, 468–70; K. K. RAJA, *ALB* 43 (suppl.), 51–52.

72. DEVOTO, G. Lingua e società nell'antichità indoeuropea. (in) *Linguaggi nella società e nella tecnica*, Milano, 1970, 29–37.

..(English transl., "Language and society in IE antiquity", in the same vol. pp. 471–479)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

73. DEVOTO, G. Unità e varietà nella storia dell 'indoeuropeismo. *Mélanges Benveniste*, Éd. Peeters, Louvain, 1975, 107–115.

74. DIAKONOV, I. M. *Ancient Bactria on the tracks of ancient culture*. Acad. of Sc. of USSR, Moscow, 1954.

75. DIAKONOV, I. M.; JANKOWSKA, N. Zum Mythos von den vorderasiatischen Ariern, die "Leichenverbrennung" des Königs Parrattama. *AOF* 2, 1975, 131–132.

..cf. *VBD* III. 81. 48.. see 232 below..

76. DIAKONOV, I. M. Nochmals Mattiwazza-Kurtiwazza-Šattiwazza. *AOF* 3, 1975, 167–168.

77. DIEBOLD, A. R. Contributions to the Indo-European salmon problem. (in) *Current Progress in Hist. Linguistics*, Amsterdam, 1976, 341–387.

78. DILLON, Myles. *Celts and Aryans: Survivals of Indo-European Speech and Society. IIAS*, Simla, 1975; xxvi+153+25 pl.

..(cf. *VBD* III. 81. 49).. [also contains: D. A. BINCHY, "Myles Dillon – a brief life-sketch" (ix–xii); V. RAGHAVAN, "Prof. M. D.: Indological and Sanskrit-Irish studies" (xiii–xv); S. K. CHATTERJI, "About the book" (xvii–xxiii)].. Rev.: N. M. SEN, *IL* 38, 195.

79. DRESSLER, Wolfgang. Methodische Vorfragen bei der Bestimmung der Urheimat. *Die Sprache* 11, 1965, 25–60.

..see *VBD* III. 81. 50.. one shd. distinguish geographically and temporally bet. an IE "Keimzelle" where the PIE lg. came into existence and "Urheimat" representing the last common home before the collapse of linguistic unity..

80. DROBIN, Ulf. *Indogermanische Religion und Kultur? Eine Analyse des Begriffes indogermanisch*. Inst. of Comparative Rel., Stockholm, 1980; 15. (English version in *Dialectics and Humanism*, Poland).

..(reprint from *Temenos* 16, pp. 26–38, Helsinki).. author examines the theories of SCHLEICHER (idg. genealogical tree theory), SCHMIDT (Wellen-Theorie), and TRUBETZKOY (six

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

elements common to so-called idg. lgg.).. the arch. and rel.-hist. researches, wh. are explicitly or implicitly governed by the Idg. Stammbaum theory (originally propounded by SCHLEICHER, 1871), wd. move round in a dangerous circle and wd. substitute hist. and science thro' mythology..

81. DUBUISSON, D. Le roi indo-européen et la synthèse des trois fonctions. *Annales, Economies. Sociétés. Civilisations* 33, 1978, 21–34.

82. DUMÉZIL, G. Religion et mythologie préhistoriques des Indo-européens. (in) *Histoire générale des rel.* I, Paris, 1948, 443–453.

..see 91 below..

83. DUMÉZIL, G. Civilisation indo-européenne. *CS* 34, 1951, 221–239.

..tripartite ideology is truly IE in origin; it is not the result of borrowing, chance, or 'natural necessity'; it is the core of IE civil... (D. asserts that, as a comparativist, he is primarily concerned with 'systems')..

84. DUMÉZIL, G. Rituels i.-e. à Rome.

..see *VBD* II. 81. 29..

Rev.: H. J. ROSE, *Cl. Rev.* 69, 307–8.

85. DUMÉZIL, G. Triades de calamités et triades de délits à valeur trifonctionnelle chez divers peuples indo-européens. *Latomus* 14, 1955, 173–185.

86. DUMÉZIL, G. *Jupiter, Mars, Quirinus.*

..see *VBD* II. 81. 22, 30..

Rev.: H. J. ROSE, *Journal of Roman Studies* 37, 183.

87. DUMÉZIL, G. L'étude comparée des religions des peuples indo-européens. *PBB* (*T*) 78, 1956, 173–180.

..(rejoinder to Karl HELM, "Mythologie auf alten und neuen Wegen", *PBB* (*T*) 77, 1955, 333–365; HELM's "surrejoinder", *PBB* (*T*) 78, 1956, p. 181)..

88. DUMÉZIL, G. *Aspects de la fonction guerrière chez les Indo-Européens.*

...70

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see *VBD* II. 81. 31; for German transl., see *VBD* III. 81. 53.. certain episodes in the careers of warlike Tullus Hostilius (third king of Rome) and his contemporaries (Horatius and Mettius Feffetius) are mirrored in the careers of Indra, Trita Āptya, and Namuci.. Indra's three sins: killing of Tvāṣṭra; cowardice re Namuci; adultery re Ahalyā..

...70

89. DUMÉZIL, G. Métiers et classes fonctionnelles chez divers peuples indo-européens. *AESC* 13, 1958, 716–724.

90. DUMÉZIL, G. *L'idéologie tripartie des IE.*

..see *VBD* II. 81. 34.. see 92 below..

Rev.: M. VAN DEN BRUWAENE, *L'Antiquité Classique* 28, 488–90; W. PÖTSCHER, *Gymnasium* 67, 255.

91. DUMÉZIL, G. Religion et mythologie préhistoriques des Indo-européens. (in) *Hist. générale des rel.*, second ed., I, 1960, 375–382.

..see 82 above..

92. DUMÉZIL, G. Idéologie tripartie des Indo-Européens, MM. Walter Pötscher et Martin van den Bruwaene. *Latomus* 20, 1961, 524–529.

..see 90 above..

93. DUMÉZIL, G. *Mythe et épopée (II), types epiques indo-européens: un héros, un sorcier, un roi.* Éd. Gallimard, Paris, 1971; 406.

..(for Vol. I, see *VBD* III. 81. 54).. Śiśupāla, Starkadr, Héraclés (13–132); Kāvya Uśanas, Kavi Usan (133–238); Yayāti, Yima, Eochaid Feidlech (239–374)..

94. DUMÉZIL, G. *Les dieux souverains des Indo-Européens.* Éd. Gallimard, Paris, 1977; 268.

..[in reply to GONDA's *Vedic Triads* (see 52. 11 above).. D. says that he did not regard the social classes as a cause that has brought about numerous other triads, but only discussed the social tripartite system in connection with the other ones]..

95. DUMÉZIL, G. *Mariages indo-européens.* Payot (Bibl. hist.), Paris, 1979; 342.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 219 below..

Rev.: Robert TURCAN, *RHR* 197 (1), 92–94.

96. DUTT, N. K. *Aryanization of India.* Firma KLM, Calcutta, 1970; 159.

..see *VBD* III. 81. 55.. (2nd ed.)..

97. ED. The Aryan question. *BRMIC* 26 (8), 1975, p. 188.

..Vedic civil. was autochthonous..

98. EDWARDS, I. E. S. et al. *The Cambridge Ancient History*, Vol. I, Part 2, 1971.

..ch. 24: J. MELLEART, "Anatolia c. 2300–1750 B. C." (IE migrations); ch. 27: R. A. CROSSLAND, "Immigrants from the North" (IE Urheimat; IE migrations into Anatolia, Greece, India) (see 67 above)..

99. EDWARDS, I. E. S. et al. *The Cambridge Ancient History*, Vol. II, Part 1, 1973; xxiii + 868.

..History of the Middle East and the Aegean region, c. 1800–1380 B. C...

Rev.: D. J. WISEMAN, *BSOAS* 36, 638.

100. EILERS, W. Kult und Sprachform in Iran. *ZDMG* Suppl. II, 1974, 471 ff.

..ref. to old I-I lgg...

101. ERHART, A. *Struktura indoiranskych jazyku.* Brünn Univ., 1980; 235.

102. *Ethnic Problems of the Early History of Central Asia.* "Nauka", Moscow, 1977; 120.

..(Proc. of the Symposium, Dushanbe, Oct. 17–22, 1977).. in passing, re the oldest I-I lgg. and cultures..

103. EVANS, David. Agamemnon and the Indo-European threefold death problem. *Hist Rel* 19 (2), 1979, 153–166.

104. FLATTERY, D. S. *Peganum Harmala L.: The Indo-Iranian Drug of Truth.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

105. FLOR, Fritz. Die indogermanenfrage in der Völkerkunde. (in) *VBD I. 167. 13*, 69–129.

..opposes IE steppe-horsemen argument for an eastern homeland ..favours north-Eur. Urheimat..

106. FRIEDRICH, Paul. *Proto-IE Trees.*

..see III. 81. 62.. (Also, P. F., "Proto-IE trees", in *VBD* III. 81. 25, 11–34)..

Rev.: Eric P. HAMP, *AA* 75, 1093–96; J. NICHOLS and Michael J. P. NICHOLS, *Rom Ph* 27, 79–82; F. J. OINAS, *SEEJ* 15, 239–40; J. SAFAREWICZ, *Linguistics* 114, 96–102; R. SCHMITT, *Krat.* 16, 49–53.

107. FUGIER, Hugnette. Quarrante ans de recherches sur l'idéologie indo-européenne: La méthode de M. Georges Dumézil. *RHPhR* 45, 1965, 358–374.

108. FUSSMAN, G. Pour une problématique nouvelle des religions indiennes anciennes. *JA* 265, 1977, 21–70.

..see 48. 124 above.. comparison of the rel. terminology of the Kafirs with Indo-Aryan vocabulary or of Kafir pantheon of gods with the Vedic wd. show that the Indo-Aryan thought-complex has survived in Nuristan and also among the Dards in North Pakistan ..ref. to the amount of light wh. a thorough knowledge of Kafir culture might throw on the social and rel. life of the ancient Aryans of India and Iran.. (cf. R. HEINE-GELDERN, "Introduction: urgent anthropological research", *International Social Science Bulletin* 9, 3, 1957, 281–291)..

109. GAFUROV, B. G. *The Tadzhiks.* (Russ.). Moscow, 1972.

..see 37A above.. Aryan problem in archaeology..

110. GAFUROV, B. G. Impact of ancient Indian civilization on Central Asia. *Contemporary* 13 (3), Delhi, 54–55.

111. GAFUROV, B. G. The study of Aryan problems in USSR. 29 *PICO* (Sect. Ancient Iran), Paris, 1975, 15–17.

112. GAJENDRAGADKAR, S. N. Government Fellowship Lectures. *JKRCOI* 49, 1980, 1–90.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Lect. I: Indo-Europeans – the predecessor; Lect. II: Indo-Iranian – Introduction: phonology; Lect. III: I-I – grammar; Lect. IV: I-I – literature, life, ethos..

113. GAMKRELIDGE, T. V. Hierarchical relationships of dominance as phonological universals and their implications for IE reconstruction. *Szemerényi Fel. Vol.*, Benjamins, Amsterdam, 1979, 283–290.

114. GAMKRELIDGE, T. V.; IVANOV, V. V. Das Problem der Bestimmung der Urheimat und der Wanderwege der Träger der Dialekte der idg. Grundsprache. (in) *IE Lgg. Study Conf. Papers*, "Nauka", Moscow, 1972, 19–23.

115. GAMKRELIDGE, T. V.; IVANOV, V. V. Ancient Middle East and IE problem. Temporal and spatial characteristics of Proto-IE language according to linguistic, cultural, and historical sources. (Russ.). *VDI* 3, 1980, 3–27.

..(English résume)..

116. GAMKRELIDGE, T. V.; IVANOV, V. V. The Ancient Near East and the IE migrations. (Russ.), *NAA* 1, 1980, 64–71.

117. GAMKRELIDGE, T. V.; IVANOV, V. V. The migration of IE-speaking tribes from their original Near Eastern habitat to their historical homes in Eurasia. *VDI* 2, 1981, 11–33.

118. GANGESHWARANANDA, Swami. Vanavāsī bandhu ārya parivāra. (Hindi). *Girivanavāsī-Sandeśa* 1 (2), 1974, 11–15.

..significance of the term *ārya*; *dāsa* and *dasyu* as forest-mountain-people of today...

119. GAUR, R. C. A reappraisal of the Aryan expansion in the post-Rigvedic period. 32 *PIHC*, 1970–71, 39–49.

..ref. to *Br.*, *Sūtra-lit.*, *MBh*, *Manusmṛti*.. till the compilation of *ŚPB*, the eastward Aryan movement up to river Rapti was actually an ethnic one, but immediately afterwards, beyond Rapti, synchronising with the *Up.* period, it was a cultural expansion...

120. GERSCHEL, Lucien. Couleur et teinture chez divers peuples indo-européens. *AESC* 21, 1966, 608–631.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

121. GENING, V. F. The cemetery at Sintashta and the early Indo-Iranian peoples. *JIES* 7 (1–2), 1979, 1–29.

..excavations (1972–75) at a site by the Sintashta river on the South Trans-Ural steppe; a 500m. Kurgan cemetery of 40 graves, dating from the mid. 2nd mill. B.C., had belonged to a group ethnically related to the Indo-Iranians.. parallels drawn bet. *paśubandha*, *aśvamedha*, Soma-ritual, *barhis* and the various features brought to light at Sintashta excavations.. several *ṚV*-passages quoted by way of evidence.. see 169 below..

122. GHIRSHMAN, R. *L'Iran et la migration des Indo-Aryens et des Iraniens.* Brill, 1977; VII + 88 + 2 maps. (Also, see *Acad. Inscrip. Belles-Lettres* 1976–77, 614–620; *Proc. 7 Internat. Congress for Iran. Art and Arch.*, 1979, 63–66).

..based on arch. evidence.. deals with two problems: (1) presence of the Indo-Aryans as a chariot-owning aristocracy in Mitanni in 2nd mill. B.C.; G. connects them with "Gurgan culture"; (2) Invasion of Iran by the Iranians; acc. to G., they entered the land in two geographically separated movements.. [in the period from c. 3100 B.C. (or earlier) to c. 900 B.C. there was no contact whatever bet. the Proto-Indo-Aryans and the Proto-East-Iranians]..

Rev.: Mary BOYCE, *JAOS* 99, 119–20.

123. GIMBUTAS, M. Die Indoeuropäer: Archäologische Probleme. (in) *Die Urheimat der Indogermanen* (ed. SCHERER), 1968, 538–571.

..cf. *VBD* III. 81. 71..

124. GIMBUTAS, M. Proto-IE culture: the Kurgan culture during the fifth, fourth, and third millennia B.C. (in) *VBD III. 81. 25*, 1970, 155–197.

..the Kurgan culture in the Pontic and Volga steppes of the 5th and 4th mill. B.C. was fairly homogeneous; it can be regarded as a proto-culture of all later Kurgan manifestations in Bronze and Iron Ages in Eur. and NE.. in 5th mill. B.C., Kurgan people were in possession of domesticated horses and the vehicle introduceed to the steppe area in 4th mill. B.C... Kurgan elements in economy, habitation pattern, social structure, and rel. fully agree with the common words in IE lgg...

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

125. GIMBUTAS, M. Old Europe c. 7000–3500 B.C.: the earliest European civilization before the infiltration of the IE peoples. *JIES* 1 (1), 1973, 1–20.

..old Eur. civil., possessing urban townships, a written script, and intricately ornamented temples, flourished in south-eastern Europe prior to the infiltration of IE peoples during 4th and 3rd mill. B.C. ..arch. evidence indicates that the IE invaders of SE Europe (Kurgan tribes) were a warrior people who constructed fortified acropolises and established themselves as a superstructure over the indigenous population..

126. GIMBUTAS, M. The beginning of the Bronze Age in Europe and the Indo-Europeans: 3500–2500 B.C. *JIES* 1 (2), 1973, 163–214.

.."Kurgan people" (= PIE people) invaded Caucasus region from the south bet. 4000 and 3500 B.C., adopted the technique for the manufacture of weapons for war-fare (from Caucasian people), and introduced the use of bronze into Eastern Europe.. diffusion of bronze metallurgy over the Eur. continent follows the routes of dispersal of IEs, whose mobility wd. account for the rapidity with wh. the use of bronze supplanted the earlier copper technology..

127. GIMBUTAS, M. The destruction of Aegean and East Mediterranean urban civilization around 2300 B.C. (in) *Bronze Age Migrations* (ed. CROSSLAND and BIRCHALL), London, 1973, 129–139 + map.

..the destroyers were Indo-Europeans..

128. GIMBUTAS, M. An archaeologist's view of PIE in 1975. *JIES* 2 (3), 1974, 289–307.

..(ref. Rüdiger SCHMITT's criticism in 309 below).. G. reasserts with arch. evidence the PIE identity of the Kurgan culture.. "Kurgan" is a blanket label for a cultural trad. of 3 mill. (5000–2000 B.C.); its main features: patriarchal society, a class system, existence of small tribal units ruled by powerful chieftains, predominantly pastoral economy including horse-breeding and plant cultivation, small subterranean or above-ground rectangular huts of timber uprights, small villages and massive hillforts, crude unpainted pottery decorated with impressions or stabbing, rel. elements indicating a Sky/Sun god and Thunder god, horse sacrifices and fire cults and "Kurgan" (= earthen mounds

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

or stone piles above the shaft graves, in most cases very low, frequently no more than one m. high – grave itself being more imp. than the 'cap').. burial traditions are of exceptional value for an insight into the social and rel. structure; burial practices are not loaned to other cultures, nor are they abruptly abandoned...

129. GIMBUTAS, M. Die Kurgan-Kultur (Streitaxtkultur, Schnurkeramik). (in) *Handbuch der Urgeschichte* (ed. Karl J. NARR) II, Francke, Bern und München, 1975, 459–482.

130. GIMBUTAS, M. The first wave of Eurasian steppe pastoralists into copper age Europe. *JIES* 5 (4), 1977, 277–338 + tables and line drawings). (Also, summary in *Anthropos* 74, 1979, 915–916).

..based on arch. materials.. Wave I: c. 4400–4300 B.C. (Wave II: c. 3400–3200 B.C.; Wave III: c. 3000–2800 B.C.); till now, scholars concentrated on Wave III; but information essential to PIE problem is provided by Wave I, for, it contains the first traces of pastoralist warlike horse people (with extraordinary mobility and superior weaponry) from the east.. decisive changes in social structure, residence patterns, economy, art, and rel. were set into motion in 5th mill. B.C. ..

131. GIMBUTAS, M. The transformation of European and Anatolian culture 4500–2500 B.C. and its legacy. *JIES* 8 (1–2), 1980, 1–2.

...the problems of when and how the Indo-Europeanization of Europe and Anatolia began and was accomplished..

132. GINDIN, L. A. Kikkuli *-ṷartanna* und das Problem indoarischer Zuweisung der vorderasiatischen Arier. (Russ.). *Tezisy dokladov*, Tbilisi, 1971, 85–89. (Also, *Orbis* 21. 1, 1972, 227–233).

133. GLOCKNER, H. *Himmelsrichtung – Himmelsgewölbe. Versuch einer indogermanischen Einordnung*. Walddorfhäslach, 1979; VIII + 344.

134. GOEGGINGER, Wolf H. Das Werden des indoeuropaischen Gottesbegriffes. *Güntert Comm. Vol.*, 1974, 165–173.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

135. GONDA, J. Some observations on Dumézil's views on Indo-European mythology. *Mnemosyne* 4 (13), 1960, 1–15.

136. GOODENOUGH, Ward H. The evolution of pastoralism and Indo-European origins. (in) *VBD III.81.25*, 253–265.

..[GIMBUTAS: arch. can be interpreted to fit the Eurasiatic steppe hypothesis, provided other evidence points in the same direction].. acc. to GOODENOUGH, current arch. evidence can be reasonably interpreted also to conform to the European hypothesis, with less straining of data.. cites Cucutenian (Tripolyan) evidence for the domesticated horse and the PIE homeland in Western Ukraine and Moldavia..

137. GOODY, Jack. Indo-European society. *Past and Present* 16, 1959, 88–91.

138. GOOSSENS, R. Notes de mythologie comparée indo-européenne. *NClio* 1/2 (13–14), 1949–50.

..see *VBD* II.47.29.. discussion of uniquely IE traits of "Dioscurism" occurring within the framework of a universal "Dioscurism"..

139. GOUDRIAN, T. Comparing Celtic and Indo-Aryan traditions: some dangers. *ALB* 39, 1975, 205–223.

..(apropos of 78 above).. limitations of undue comparison.. four possibilities re similarities: IE inheritance; Indo-Mediterranean inheritance; borrowing from or by means of third culture; direct contacts..

140. GRANTOVSKIJ, E. A. *The Early History of the Iranian Tribes of Asia*. (Russ.). Moscow, 1970.

..a historiographical survey of the Aryan problem..

141. GRANTOVSKIJ, E. A. Die Arier im Vorderen Orient im 2. Jahrtausend v. Chr. (Russ.). *Tezisy dokladov*, Tbilisi, 1971, 85–89.

142. GRANTOVSKIJ, E. A.; RAEVSKIJ, D. S. K voprusu ob "indo-arijskom" etnojazykovom elemente v Severnom Priĉernomor'e v antičnuju epochu. *Simpozium Antičnaja Balkanistika*, Moscow, 1980, 14–16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

143. DE GUBERNATIS, A. *Die Thiere in der indogermanischen Mythologie.*

..(transl. into German by M. HARTMANN)..

144. GURUDATTA. Āryasaṁskṛti ke mūlatattva. (Hindi). *VJ* 25 (1–2), 1976, 30–33.

..on the basis of Vedic evidence..

145. HAMP, E. P. The principal (?) Indo-European constellations. *Proc. XI Internat. Cong. of Linguists*, Bologna, 1975, 1047–1055.

146. HAMMOND, N. G. L. Tumulus-burial in Albania, the grave circles of Mycenae, and the Indo-Europeans. *British School of Athens* 62, 1967, 77–105.

147. HANSEN, Leigh Jellison. Death and the Indo-Europeans: some traditions. *JIES* 8 (1–2), 1980, 31–40.

..IE funeral customs : (1) cremation/inhumation; (2) graves resembling houses; (3) lavish grave gifts; (4) afterworld parallel to this world involving (a) journey of the soul and (b) extravagant mourning..

148. HARMATTA, J. Az indoeuropai osheza problemaja es az oskor kutates. *Antik Tanulmanyok* 13, 1966, 248–249.

149. HARMATTA, J. Die alten Siedlungsgebiete und Wanderungen der Indogermanen. (Hung.). *MTA I. Osztály Közleményei* 27 (3-4), 1972, 309–324.

150. HARMATTA, J. Migrations of the Indo-Iranian tribes. *A Ant H* 26 (3–4), 1978/1980, 185–194.

151. HARMATTA, J. Proto-Iranians and Proto-Indians in Central Asia in the 2nd millennium B. C. (linguistic evidence). (in) *Ethnic Problems on the Hist. of Central Asia in the Early Period*, " Nauka ", Moscow, 1981, 75–83.

152. HAUDRY, Jean. *Les Indo-Européens.* " Que sais-je ?" PUF, Paris, 1981 ; 128.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..introduction: IE and IEs; (1) world-view; (2) communal life; (3) religion; (4) institutions; (5) war; (6) production and reproduction; (7) original home; conclusion..

153. HAUDRY, Jean. Les trois cieux. *EIE* 1, Lyon, 1982.

154. HÄUSLER, Alexander. *Die Gräber der alteren Ockergrabkultur zwischen Ural und Dnepr.* Akademie-Verlag, Berlin, 1974.

..(H. sees a close connection bet. his 'Ochre-grave culture', i.e. Jamna, Catacomb, and the Indo-Iranians..

155. HÄUSLER, Alexander. Die schnurkeramischen Becherkulturen. (in) *Handbuch der Urgeschichte*, Francke, Bern und München, 1975.

156. HÄUSLER, Alexander. Comments on 'the chronology of the early Kurgan tradition.' *JIES* 5 (4), 1977, 369–372.

..(apropos of 223 and 224 below).. like MERPERT (see 243 below), H. sees a close connection bet. the Iranian-speaking Scythians (and the Sarmatians) and the Ochre grave (i.e. Kurgan) culture; but, acc. to him, this does not mean that the people of the Ochre grave culture must be identified with the Indo-Iranians.. people of Ochre grave culture, among others, already spoke IE, probably PIE..

157. HEHN, Victor. *Cultivated Plants and Domesticated Animals in their Migration from Asia to Europe. Historico-linguistic Study.* Benjamins, Amsterdam, 1976; lxvii+524.

..(repr. of 1885).. introductory note by J. P. MALLORY on "A short hist. of IE problem" (xxi–lxvii) (see 220 below)..

Rev.: Jacques ANDRÉ, *BSL* 73 (2), 127–28.

158. HEINHOLD-KRAHMER, S.; HOFFMANN, I.; KAMMENHUBER, A.; MAUER, G. *Probleme der Textdatierung in der Hethitologie.* Winter, Heidelberg, 1979; VIII+315.

Rev.: O. R. GURNEY, *OLZ* 77 (6), 560–63.

159. HENCKEN, H. *Indo-European Languages and Archaeology.*

..see *VBD* II. 81. 58 and *VBD* III. 45. 82..

Rev.: M. MAYRHOFER, *Anthropos* 53, 326–27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

160. HOENIGSWALD, H. M. Relative chronology. *Preprints*: *PICL* 11, Bologna, 1972, 205–209.

161. HOFFNER JR., Harry A. Histories and historians of the Ancient Near East: the Hittite. *Orientalia* 49 (4), 1980, 283–332.

..(see *Or.* 49, 1980, 137).. for the purpose of this paper, Hittites = immediate subjects of that sequence of kings beginning with Anitta of Kuššar (c. 1750 B.C.) and concluding with Suppiluliuma II (c. 1200 B.C.).. documentary evidence mainly derived from the remains of the ancient city of Hattuša (27,000 inscribed clay tablets)..

162. HROUDA, B. *Vorderasien I. Mesopotamien, Babylonien, Iran und Anatolien.* C. H. Beck, München, 1971; xxiv + 338 + illust.

163. HUMBACH, H. Methodologische Variationen zur arischen Religionsgeschichte. *Güntert Comm. Vol.*, 1974, 193–200.

..on Yama and Yamī; MANAO BAGO = Herr des Gedankens; *manasaspati*, *ṚV* IX.11.8; 28.1..

164. VON IHERING, Rudolph. *Evolution of the Aryan.* Manu Publications, New Delhi, 1978; xviii + 412.

..transl. of German original into English by A. DRUCKER..

165. IVANOV, V. V. Aryen du Mitanni *aika(-)vartanna* et védique *ekavṛt*. *Benveniste Fel. Vol.*, 1975, 283–288.

166. IVANOV, V. V.; TOPOROV, V. N. Le mythe indo-européen du dieu de l'orage poursuivant le serpent: reconstitution du schéma.

..see 53.60. above..

167. JACOBSOHN, Hermann. *Arier und Ugrofinnen.* Vandenhoeck und Ruprecht, Göttingen, 1980; VIII + 301 + one table.

..(reprint of 1922).. ed. Wolfgang VEENKER..

168. JAIN, Ram Chandra. The most ancient Aryan society.

..see *VBD* III.65.38.. the IE homeland to be located near and to the east of present-day Lithuania; Lithuanian – the most conservative and archaic lg., because Lithuanian-speakers moved very little since PIE times..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

169. JENING, V. Iṇḍo-irāṇī lokāṁcī purātana vasāhata. (Marathi). *Sovieta deśa* 19, 8.10.1977, 36–37.

..report on excavations by Ural Univ. on the banks of Sintashta river to the south of Trans-Ural region.. gold chariot found in the valley of Amū Daryā.. see 121 above..

170. JETTMAR, K. Zur Wanderungsgeschichte der Indogermanen in Zentralasien. *Paideuma* 5, 1952, 236–254.

171. JETTMAR, K. Die Steppenkulturen und die Indo-iranier des Plateaus. *Iranica Antiqua* 9, 1972, 65–93.

172. JETTMAR, K. *Die Religionen des Hindukush* (mit Beiträgen von Schuyler JONES und Max KLIMBERG). Kohlhammer (Die Religionen der Menschheit 4, 1), Stuttgart, 1975; 525.

..[the Kafirs have preserved many archetypes of the Proto-Aryans in their rel. ideas.. proto-Indo-Aryans settled in East Iran before the Iranians.. the Dardic settled in Swat in 1700–1500 B.C. – G. T.]..

Rev.: G. TUCCI, *EW* 27, 435–36.

173. JOKI, Aulis J. *Uralier und Indogermanen.* (MSFOu 151, Helsinki, 1973; xxviii + 419 + 3 maps.

..Die älteren Berührungen zwischen den uralischen und idg. Sprachen..

Rev.: M. MAYRHOFER, *NyK* 78, 162–64.

174. JOVANOVIĆ, Borislav. The Indo-Europeans and the Steppe Pit-Grave culture in the Early Bronze Age in the Danube basin. (Russ.). *Istrazivanja* 3 (Novi sad), 1974, 5–24.

175. KAMALAPUR, J. N. Aryan problem and domesticated animals. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 206–214.

..study of domesticated animals.. by about 2000 B.C. there was at least a loose confederacy of tribes, stretching from South Russia to Turkestan, who shared certain elements of culture and who spoke closely related dialects within the IE frame-work.. primitive Aryans had not reached the agricultural stage.. cow (cattle) constituted their wealth..

176. KAMMENHUBER, A. *Die Arier im Vorderen Orient.*

..see *VBD* III, 81, 99.. also see 364 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: F. CORNELIUS, *HZ* 212/2, 389–91; I. M. DJAKONOV, *VDI* 4 (114), 39–63; J. DUCHESNE-GUILLEMIN, *IIJ* 14, 74ff.; E. LAROCHE, *RHA* 27, 136–37; M. MAYRHOFER, *As Stud* 23, 139–154; H. MITTELBERGER, *Die Sprache* 15, 203; W. VON SODEN, *ZA* 60, 226–28; R. STERNEMANN, *DLZ* 91, 592–94; F. VILLAR LIÉBANA, *Em* 38, 256.

177. KAMMENHUBER, A. The linguistic situation of the second millennium B. C. in ancient Anatolia. *JRAS* 1975 (2), 116–120.

..(abstract: symposium on the undeciphered lgg., London, July 1973).. (1) non-IE lgg.; (2) IE lgg.: (a) Hitto-Luwian; (b) proto-IE is an inferred lg.; (c) stage of culture (late neolithic); 3rd mill. B. C.; west of the "birch-line"; (linguistic means yield more clear-cut results than a similar no. of arch. or prehist. indications); (d) proto-IE is a linguistic transitional stage; (e) proto-IE – not entirely uniform – showed dialect differences and divisions..

178. KAMMENHUBER, A. Die Indogermanen. *Reallexikon der Assyriologie* 5 (I-II), 1976, 90–96.

179. KAMMENHUBER, A. Die Arier im Vorderen Orient und die historischen Wohnsitze der Hurriter. *Orientalia* 46 (1), 1977, 129–144.

..rev. article on MAYRHOFER, *Die Arier im V. O. – ein Mythos?*, Wien 1974 (231 and 232 below).. see 176 above.. also see *VBD* III. 81.48..

180. KAMMENHUBER, A. Die Hurriter und das Problem der Indo-Arier. *RHA* 36, 1978/80, 85–90.

181. KAPUR, Karam Narain. Aryavarta – home of the Aryans. *The Vedic Path* 45 (1), 1982, 8–18.

182. KAULINS, Andis. *The Baltic: Origin of the IE languages and peoples. An Inquiry into the History of mankind and its languages.* Kiel, 1977; 97 + 1 map.

182A. KENNEDY, Kenneth A. R. Skulls, Aryans and flowing drains: the interface of archaeology and skeletal biology in the study of the Harappan civilization. *Cyclostyled paper*, Sem. Har. Civil., Srinagar, 1979, 1–20.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..skeletal record is mute re Aryan presence..

183. KLINGENSCHMITT, G. Zu den Rechtsverhältnissen der indogermanischen Frühzeit. *SII* 5-6, 1980, 137-152.

..*ṛṇá-*; urindoir. **caiú*..

184. KNOBLOCH, J. *Sprache und Religion.* Winter, Heidelberg, 1979.

..'' the oldest myth of mankind '' goes back in many ways to Idg. and particularly to Indo-Iranian.. (ved. *uloka* < *uruloka*; *Tritá* ~ Traetaona..

185. KRAIG, Bruce. Symbolism in burial orientations among early Indo-Europeans. *JIES* 6, 1978, 149-172.

..the shape of the grave, its contents, and the manner in wh. the body was prepared were conceived as part of a holistic social and cosmic order..

186. KRAIG, Bruce. The Indo-European impact on Europe and Anatolia. *Current Anthropology* 21 (1), 1980, 267-268.

187. KRAIG, Bruce. Stonehenge and Indo-European symbolism. *JIES* 9, 1981, 57-67.

..like all other monuments, stonehenge symbolizes ideas inherent in the cultures of its builders, and in later phases these have strong IE content.. tripartite organization of the cosmos and society and the related symbolism of both celestial bodies and certain objects; and ideas about death and the afterworld; such ideas were hardened into material objects and embedded in rituals; both pass down to us as arch. material and as mythology..

188. KRISHNA LAL. Āryon ke janmasthāna-viṣayaka vibhinna mata. (Hindi). *VJ* 25 (3-4), 1976, 111-114; 118.

..India is the home of the Aryans..

189. KRONASSER, H. Urgeschichte und Indogermanistik.

..cf. *VBD* III. 81. 104.. attacks TRUBETZKOY's theory.. asserts practicality of employing palaeontology to the problem of PIE model..

190. KÜHN, H. Herkunft und Heimat der Indogermanen. *Proc. I Internat. Congress of Prehist. and Protohist. Sciences*, London, 1932, 237-242.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..author investigates different Eur. cultural groups and excludes them mainly on their lack of expansionist characteristics.. neolithic cultures of Eur. formed after the break-up of PIE unity ..possible PIE unity might be found in Aurignacian..

191. KULKARNI, S. N. Vaidika ārya sindhu olāṁḍūna bhāratābāherūna āle hen kharen kāya? (Marathi). *VSMV* 1963, 1964, 9–29.

..Vedic Aryans did not come to India from outside – certainly not along the Indus..

191A. KUMAR, G. D. The ethnic components of the builders of the Indus valley civilization and the advent of the Aryans. *JIES* 1 (1), 1973, 66–80.

..ethnic identification of the incoming Aryan population is difficult (despite lit. evidence re their appearance):

192. KUROCHKIN, G. N. Towards the archaeological identification of Western Asian Aryans. (Russ.). *Peredneaziatskij Sbornik* 3, Moscow, 1979, 150–159.

..most probable candidates for the role of Western Asian Aryans shd. be seen in the population of such sites as Hissar, Tureng, Marlik..

193. KURYLOWICZ, J. The quantitative meter of Indo-European. (in) *VBD III. 81. 25.*

..from a poetic rhythm based upon natural word-accent, Vedic and Gk. moved toward a sandhi linking all the words of a vs. regardless of syntax and came to ignore accent in favour of syllabic length.. see 37. 48 above..

194. KUZMINA, E. E. Wheeled transportation and the problem of ethnic and social history of the ancient populations of the South Russian steppes. (Russ.). *VDI* 4, 1974.

195. LAL, B. B. Indo-Aryan hypothesis vis-a-vis Indian archaeology. *Journal of Central Asia* 1 (1), 1978, 21–41.

..the diffusion of the IE lgg. took place because of the movement of the people. The source of the movement seems to have been South-western part of Soviet Central Asia or the north-eastern part of Iran – not very far from the SE toe of the Caspian.. the people who moved out from this centre may be called Aryans.. the geographical locale of the Indo-Aryans in *ṚV-Sam.*-period

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

(1500–1200 B. C.): NWFP and Panjab of Pakistan, and Panjab and northern parts of Rajasthan and Haryana in India; in *Br.*-period (1200–800 B. C.): Haryana and a major part of Western U. P. – Kuru-Pāñcāla, Gaṅgā-Yamunā-Doab; *Up.*-period (800–500 B. C.): extending further to the east encompassing not only Eastern U. P. but also Bihar.. kind of culture in these three periods.. in arch. terms, following cultures are claimants to represent Indo-Aryan culture: (1) the Malwo culture; (2) the Banes culture; (3) the Cemetery H culture; (4) the copper-hoard culture; (5) the Indus civil.; (6) PGW cuture.. by process of elimination, the author decides in favour of PGW culture..

196. LARSON, G.; LITTLETON, C. Scott; PUHVEL, J. (ed.). *Myth in Indo-European Antiquity*. Univ. of Calif. Press, 1974; VII+197.

..(U. STRUTYNSKI, "Hist. and structure in Germanic mythology: some thoughts on Einar HAUGEN's critique of DUMÉZIL")..

197. LE BOURDELLES, H. Le roi et le droit, un problème indo-européen. *EIE*, Lyon.

198. LEIST, Burkard Wilhelm. *Alt-arisches Jusgentium*. Inst. für Spw. der Univ. Innsbruck, 1978; IV+33+XIV+624.

..[reprint of 1889, Jena; ed. by Wolfgang MEID; Foreword by B. SCHLERATH; Indices and corrections by Jost GIPPERT].. author takes into account Vedic texts, *Sūtras*, and *Smṛtis*.. *gṛhin* (householder) as the centre of the basic organization of the social structure of the Idg. people.. 4 main chh: (1) village-life; (2) the foundation of *gṛhasthāśrama*; (3) duties of the house-holder; (4) strength of the householder..

199. LELE, Shivaram G. Saptajihvā iti-heti. *Sarasvatī*, July 1969, 457–461.

..in West Asia there lived an Aryan race named Heti or Hitti (Hittāit) to wh. ref. is made here and there in Vedic lit. .. Rāvaṇa as well as MD civil. belonged to this race..

200. LESHNIK, L. S. Pastoral nomadism in the archaeology of India and Pakistan. *World Archaeology* 4 (2), 1972, 150–166.

..ref. to Aryan advent..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

201. LEVIN, Saul. Paelex: the origin of intermarriage among the early Indo-Europeans and Semites. *SP*, 30 ICHSANA, VII, Mexico, 1976, p. 13.

202. LINCOLN, Bruce. The myth of the "Bovine's Lament". *JIES* 3 (4), 1975, 337–362.

..see 53.94 above.. social significance of the myth examined; the myth reflects a status struggle bet. the Iranian priests and warriors of the time of Zarathustra and the priests claiming to be the rightful owners of cattle.. Yasna 29: the plaint of the ox.. compares the myth in its versions, e.g. *Y.* 29; *Yt.* 10.86; *Rāmāyaṇa* I.50ff.; *MBh* III.10 and *Indo-Iranian.. [B. L. accepts the existence of a tripartite social system among the IEs as propounded by DUMÉZIL and BENVENISTE but he has some serious reservations about the existence of a corresponding tripartite pantheon; acc. to him, the mythic models for the social classes were found in the heroes who established the world at the time of beginning, and not in the gods].. [cf. on the other IE reflexes of the myth: 53.47 above; G. DUMÉZIL, "A propos de la plainte de l'âme du boeuf (*Y.* 29)", *Bull. de l'Acad. royale de Belgique*, cl. des Lett. 51 (1965), 50ff.; V. V. IVANOV, "L'organisation sociale des tribus indo-européennes d'après les données linguistiques", *Cahiers d' Hist. Mond.* 5 (1960)]..

203. LINCOLN, Bruce. The Indo-European myth of creation. *Hist Rel* 15 (2), 1975, 121–145.

..see 47.71 above.. Germanic, Roman, and Indo-Ir. forms of creation-myth are independent versions of a PIE myth whose main pt. was the offering of the first king *Yemo by his twin brother the first priest *Manu along with the first member of the bovine species, giving rise to the world and humanity.. (ref. *ṚV* X.90; *ŚPB*).. the mythic "charter" of PIEs: the differentiation of priests and kings as differing types of the sovereign; the priest's role as ritual specialist, the king's as that of complete man; the separation of the three social classes; the unique position of cattle as the intimate companion of man *ab origine* and source of all good things; the crucial imp. of sacrifice in the creation and preservation of the world order.. (see 53.127 above)—

204. LINCOLN, Bruce. The Indo-European cattle-raiding myth. *Hist Rel* 16 (1), 1976, 42–65.

..see 47.72 and 53.95 above.. this myth combines two of the best mythic themes; slaying a serpent or monster and stealing a neighbour's cattle.. variants of the myth: Indian 1 = original

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

version, Trita and Viśvarūpa; Indian 2 = remodeled version, Indra and Vṛtra.. Paṇis.. *ṚV* X.8.8-9 . mythology of Trita Āptya (compared with Iranian, Armenian, Graeco-Roman, and Germanic version) – correspondences (Table I) and transformations (Table II).. the myth of Trita (= Third) is a myth of the warrior function establishing the model for all later men of arms..

205. LINCOLN, Bruce. Treatment of hair and finger nails among the Indo-Europeans. *Hist Rel* 16 (4), 1977, 351–362.

..see 47.73 above.. [hist. of rel.: there is no act so small or insignificant that it cannot take on symbolic imp. in certain cultures].. considers *cūḍākarman* (note the constant association of hair with vegetation; is supported also by linguistic evidence).. PIE creation myth: trees issued from the hair of the Cosmic Puruṣa (*ŚPB* 7.4.2).. the PIEs buried their hair and perhaps nails in a place covered with grass or with a prayer for the growth of vegetation and thereby felt themselves to be participating in the cosmogonic drama recreating the very world with this simple gesture and reestablishing the order on wh. life depends...

206. LINCOLN, Bruce. Death and resurrection in Indo-European thought. *JIES* 5 (2–3), 1977, 247–264.

..see 62.40 above.. (examines relevant ideas expressed in Indic, Iranian, and Roman texts).. reconstructs PIE thought: (1) the world was created by the sacrifice of one of the first men; his body converted into various parts of the cosmos; (2) at death, the body of each individual is similarly transformed into the parts of the cosmos and serves to support the continued existence of universe; (death as a sacrifice and as a creative act); (3) when the cosmos is ultimately destroyed, its parts will be used to reform the bodies of all the individuals who have lived and died up to that time – reversal of (1)..

207. LINCOLN, Bruce. Socioeconomics and religious world-view: cattle in IE religion. *Report*, American Acad. of Rel., Annual Meeting, 29.12.1977.

208. LITTLETON, C. Scott. The comparative IE mythology of Georges Dumézil.

..see 47.74 above..

209. LITTLETON, C. Scott. Is the 'kingship in heaven' theme Indo-European? (in) *VBD III.81.25*, 1970, 383–404.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..L.'s answer is 'no'.. (deals with the theogonical 'succession-myths' like Uranos – Kronos – Zeus myth..

210. LITTLETON, C. Scott. Indo-European studies: an anthropological symposium. *Proc. IES*, 1973, 117–118.

211. LITTLETON, C. Scott. Poseidon as a reflex of the IE 'source of waters' god.

..see 47.76A above.. [of all the ancient IE-speaking traditions, none is more frustrating to the student of comparative IE mythology than that of the Greeks; despite relative abundance of documentary evidence as to the char. of the Gk. belief-system, the make-up of its pantheon, etc., it is all but impossible to sort out any overall structure (like the one discovered by DUMÉZIL in Indo-Ir., Italic, Norse, and Celtic trad.).. however, a few IE reflexes tucked away in a variety of mythical and epical contexts]..

212. LITVINSKIJ, B. A. Archaeological finds in Tadzhikistan after years of Soviet rule and some problems in the ancient history of Central Asia. (Russ). *VDI* 4, 1967, 118–127.

..(Aryan problem in archaeology)..

213. LOCCHI, Giorgio. Le mythe cosmogonique indo-européen: reconstruction et réalité. *Nouvelle école* 19, 1972, 87–95.

214. LUCIANO, D. R. *The Proto-Indo-European Concept of Woman: A Study in Comparative Philology, Anthropology, and Comparative Religion.* DD, Univ. of Connecticut, 1974; 163.

215. MACQUEEN, J. G. The first arrival of IE elements in Greece. Some observations from Anatolia. *Acta 2 Internat. Colloquium on Aegean Prehistory*, Athens, 1972, 142–145.

216. MACQUEEN, J. G. *Hittites and their Contemporaries in Asia Minor.* Thames and Hudson, London, 1975; 206+63 illust.+2 maps.

217. MADHUSUDAN SASTRI, Acharya. Bhāratīya saṁskṛti yā kākeśasīya saṁskṛti, (Hindi). *Aṇṇadā* 1 (8), *Puṣpāñjali*, 1977, 9–11.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

218. MALAMOUD, Ch. L'oeuvre d'Emile Benveniste: Une analyse linguistique des institutions indo-européennes. *Annales. Econ., Societ., Civilis.* 26 (3), 1971, 653–663.

..apropos of *VBD* III. 35. 6.. also 24 above..

219. MALAMOUD, Ch. Les Indo-Européens, les femmes et les chemins de la liberté. *Le Temps de la Réflexion* 1, 1980, 443–450.

..apropos of 95 above..

220. MALLORY, J. P. A history of the Indo-European problem. *JIES* 1 (1), 1973, 21–65.

..a comprehensive survey of the work done re the problem from the beginning up-to-date.. see 157 above..

221. MALLORY, J. P. *The Indo-European Homeland Problem. The Logic of the Inquiry.* DD, UCLA, 1975.

..a critique of the problem.. (in spite of extensive linguistic research, no definite conclusions re the IE Urheimat have been produced because the matter lies too deep in time.. solution on a spatial and temporal basis, in the hands of archaeologists)..

222. MALLORY, J. P. Time perspective and PIE culture. *World Archaeology* 8 (1), 1976, 44–56.

223. MALLORY, J. P. The chronology of the early Kurgan tradition (Part one). *JIES* 4 (4), 1976, 257–294.

..surveys the most recent Soviet and European scholarship on the early Kurgan trad. .. see 156 above.. see 224 below.. see 243 below..

224. MALLORY, J. P. The chronology of the early Kurgan tradition (Part two). *JIES* 5 (4), 1977, 339–368.

..evaluates the divergent theories (mentioned in 223 above) with respect to each other, to the recalibrated radio-carbon chronology, and to the IE homeland problem.. there is no doubt that the cultures of the early Kurgan trad. are to be associated with IE lg.-family.. temporal horizon of PIE: c. 4000–2500 B.C. .. the quest for a geographically circumscribed IE homeland is illusory ..see 156 above ..see 243 below..

225. MARINGER, Johannes. Fire in prehistoric Indo-European Europe. *JIES* 4 (3), 1976, 161–186.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..ref. to Vedic and Iranian fire-cult..

226. MARINGER, Johannes. The horse in art and ideology of IE peoples. *JIES* 9, 1981, 177–204.

..symbolic use of the horse by various IE peoples from PIE times to the Iron Age Celts, Teutons, and Scythians..

227. MARKEY, T. L. Indo-European theophoric personal names and social structure. *JIES* 9, 1981, 227–243.

..(ref. to DUMÉZIL's theory).. with particular ref. to Vedic usage, a name was widely regarded as an integral part identical with and equivalent to its bearer; the name was interchangeable with its bearer, the very essence of its bearer, and indicated the nature and function of the bearer; these beliefs applied to man as well as gods.. (cf. *ṚV* VII.100.3; VI.66.5; V.57.5; *AV* XI.8.7)..

228. MAYRHOFER, M. *Die Indo-Arier im Alten Vorderasien.*

..see *VBD* III.81.121..

Rev.: H. M. KÜMMEL, *ZA* 61 (1), 170–72.

229. MAYRHOFER, M. Eine neue Ta'anach-Tafel und ein indo-arischer Name. *AÖAW* 109, 1972, 119–121.

..see 79.307 above..

230. MAYRHOFER, M. Die arischen Sprachreste im Vorderasien – eine Abwehr der Hyperkritik. *AAntH* 20, 1972 (1976), 271–282.

..apropos of *VBD* III.81.48..

231. MAYRHOFER, M. Die Arier im vorderen Orient – ein Mythos? *AÖAW* 110 (18), 1973, 249–250.

..rejects DIAKONOFF's view (*VBD* III.81.48); confirms his position (*VBD* III.81.123).. see 179 above..

232. MAYRHOFER, M. *Die Arier im vorderen Orient – ein Mythos? Mit einem bibliographischen Supplement.* SBÖAW 294, 3, Wien, 1974; 93.

..Part I: examines the views of DIAKONOFF (*VBD* III.81.48) ..significance of proper names; Hurrian borrowings from IA; hist. results; against a new myth; danger of hyper-criticism..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Part II: Bibliographical supplement (up to 1974).. see 179 above.. see 235 below; also see 75 above..

Rev.: T. BURROW, *JRAS* 1978 (1), 86; M. CANARD, *RÉArm* 11, 435–36; R. DEGEN, *Mundus* 12 (4), 285; H. HETTRICH, *BNF* 11, 224–25; O. LORETZ, *UF* 9, 398; V. PISANI, *Paideia* 30, 273–75; L. A. SCHWARZSCHILD, *IIJ* 18, 291–93; E. SLUSZKIEWICZ, *RO* 39 (2), 125–29; G. STEINER, *OLZ* 74, 172–73; C. WERBA, *WZKSA* 23, 237–38.

233. MAYRHOFER, M. Aus einer neuen Bibliographie zu den Indo-Ariern von Mitanni. *AAntH* 22, 1974 (1976), 275–279.

234. MAYRHOFER, M. Die bisher vorgeschlagenen Etymologien und die ältesten Bezeugungen des Mithra-Namens. *AÖAW* 112, 1975, 155–156.

235. MAYRHOFER, M. Zur Frage der Mitanni-Indoiranier. *Proc. X Internat. Cong. of Classical Archaeology*, Ankara, 1978.

..see 232 above..

236. MEADOW, R. H. A chronology for the indo-iranian borderlands and southern Baluchistan 4000–2000 B.C. *R. C. and I. A.*, TIFR, 1973, 190–204.

237. MEID, W. Räumliche und zeitliche Gliederung des Indogermanischen. (in) *Flexion und Wortbildung*, Reichert, Wiesbaden, 1975, 204–219.

238. MEID, W. Figura e funzioni dei poeti nella primitiva cultura indoeuropea. (in) *Paleontologia linguistica*, Brescia, 1977, 67–89.

239. MEID, W. *Dichter und Dichterkunst in indogermanischer Zeit. Einige allgemeine Gedanken zum Problem der idg. Dichtersprache und der sprachlichen Tradition überhaupt.* IBS Vörträge 20, Innsbruck, 1978; 25.

Rev.: K. H. SCHMIDT, *BNF* 14, 183–84.

240. MELLAART, James. Anatolia und the Indo-Europeans. *JIES* 9, 1981, 135–149.

...the early IEs in Anatolia may have formed strong nomadic or semi-nomadic elements, living mainly outside the towns and cities, from wh. all arch. evidence derives..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

241. MERLINGEN, W. Nochmals zur Indogermanenfrage. *R. Pittioni Festschrift* I, Wien, 1976, 124–136.

242. MERPERT, N. Ja. [IE languages and archaeology]. (Russ.). (in) *Istorija SSSR* I, 1965, 149–160.

..suggests that the historically known linguistic groups of the Pontic-Caspian steppe, the Iranian-speaking Scythians and Sarmatians, can be traced back in time thro' their arch. predecessors, the Srubna (Timber-grave), Pottavka, and Jamna cultures; this provides the early Kurgan trad. with a solid IE, particularly I-I, identification..

243. MERPERT, N. Ja. Comments on 'the chronology of the early Kurgan tradition'. *JIES* 5 (4), 1977, 373–378.

..apropos of 223 and 224 above.. see 156 above..

244. METCALF, George J. The Indo-European hypothesis in the sixteenth and seventeenth centuries. (in) *Studies in the History of Linguistics* (ed. Dell HYMES), Bloomington, 1974, 233–257.

245. MEYER, Ernst. *Die Indogermanenfrage.*

..see *VBD* II. 81, 83... PIE people were settled rather than nomadic (cf. use of 'pig'), possessed horses, villages, fortified towns, pottery, utensils, and copper.. this excludes steppe region; author accepts North and Central European homeland..

246. MISRA, Satya Swarup. *Fresh Light on Indo-European Classification and Chronology.* Ashutosh Prakashan Sansthan, Varanasi, 1980; viii + 103.

247. MISRA, Satya Swarup. Bearing of the Indo-European comparative grammar on the Aryan problem. (in) *Ethnic Problems of the Hist. of Central Asia in the Early Period,* "Nauka", Moscow, 1981, 62–74.

..see 102 above..

248. MISRA, V. D. The painted grey ware: the Aryans and the Mahābhārata. *G. D. Birla 80th Birthday Comm. Vol.*, 1977, 540–549.

..PGW cd. have evolved out of Black-and-Red Ware assemblage; PGW can't be associated with any incoming wave of Aryan-speak-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ing people; but its association with later *Sam.*, *Br.*, and *Up.* can't be ruled out.. PGW may be connected with MBh. war (950 B.C.).. (B. B. LAL's thesis corroborated)..

249. MORGENSTIERNE, G. Early Iranic influence upon Indo-Aryan. *Commémoration Cyrus*, Actes du Congrès de Shiraz 1971, Vol. I, Leiden, 1974, 271–279.

250. MORGENSTIERNE, G. Ancient contacts between N. E. Iranian and Indo-Aryan? *Benveniste Fel. Vol.*, 1975, 431–434.

251. NARR, Karl J. Die Indogermanenfrage und die archäologischen Quellen. (in) *Handbuch der Urgeschichte*, Francke, Bern und München, 1975.

252. NECKEL, Gustav. Die Frage nach der Urheimat.

..see *VBD* II. 81. 87.. horse-raising does not necessarily indicate steppe region; two types of horse: a steppe variety and a European form.. author supports North and Central Eur. Home..

253. NEHRING, Alphons. *Die Problematik der Indogermanen-forschung.*

..see *VBD* II. 81. 88.. it might be extremely profitable to apply reconstructions of social and rel. terms.. PIE culture was patrilineal and patriarchal (Lat. *rex*, Gaulish *rix*, Sk. *rājā*); but a common word for 'queen' can be reconstructed (Lat. *regīna*, Gaul. *rigain*, Sk. *rājñī*) wh. suggests Caucasio-Medit. influences on PIE.. common words for earth or soil were usually feminine, wh. indicates the idea of a 'mother earth' – a typical Medit. belief; on the other hand, the sky gods and sacred status of the horse were shared by Altaic people; therefore, PIE homeland must have been contagious with these diff. non-IE influences: Caucasus-Caspian region..

254. NEROZNAK, V. P. [IE: reconstruction problems]. (Russ.). *IzvAN* 39 (3), 1980, 230–241.

255. NEUMANN, Günter. Frühe Indogermanen und benachbarte Sprachgruppen. (in) *Handbuch der Urgeschichte 2*, Francke, Bern/München, 1975.

256. NEUSTUPNÝ, Evzen. Economy of the corded ware cultures. *Archeologicke Rozhledy* 21, 1969, 43–68.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

257. NUMAZAWA, Kiichi. W. Schmidt's theory on the religions of the cattle-breeding peoples. *Prince Mikasa Presentation Vol.*, Tokyo, 1975, 269–276.

258. NYAYACHARYA, Satindrachandra. Āryāṇāṁ nāmasaṁskṛtiḥ. *SSPP* 51 (10), 217–227.

259. O'BRIEN, Steven. Indo-European eschatology: a model. *JIES* 4 (4), 1976, 295–320.

..the Norse legend of Ragnarök has for many yrs. served as the principal manifestation of the eschatological trad. of pagan Europe ..the theme of Ragnarök noted in *MBh* wh., in the process of epicization, has transformed the cosmic struggle into a pseudo-hist. account whose characters are human rather than divine..

260. O'BRIEN, Steven. Social organization in Western Indo-European. *JIES* 8 (1–2), 1980, 123–163.

..[one is inclined to regard DUMÉZIL's social tripartition as an ideological abstraction rather than a political reality; such a view is confirmed by the fact that D.'s theory is predicated almost entirely on mythological evidence]..

261. OGIBENIN, B. L. Baltic evidence and the Indo-Iranian prayer.

..see 79, 388 above..

262. PAKHALINA, T. N. Eléments indo-aryens dans les langues iraniennes orientales. *Benveniste Fel. Vol.*, 1975, 441–445.

263. PANDEYA, Suryabali. Ārya aura unakā ādi sthāna. (Hindi). *Vedavāṇī* 27 (1), 1974, 4–8; 27 (2), 1974, 4–7.

..Aryans belonged to Bhārata itself..

264. PANDYA, Amrit V. The early Indo-Europeans in the fresh light. 33 *PIHC*, 1972, 47–48.

..Proto-Indo-Iranians spread out in the region of the Indus during 4th mill. B.C.; in India, they became Puranic Aryans; Kassites, Hyksos, Mitannis were splinters from the Puranic Aryans of India.. Bhārata war was the result of the Indo-Aryan defeat in Middle East; Kṛṣṇa invaded Assyria (Uṣā-Aniruddha-legend); the Assyrians avenged this by exterminating Yādavas of Dvārakā..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vedic peoples were Aryan refugees from Middle East.. practically all the essentials of Puranic Hinduism are Egyptian, and those of Vedic rel. are Babylonian in nature..

265. PANDYA, Amrit V. The Aryans and archaeology. *JOIB* 25 (2), 1975, 150–154.

..two indications of the presence of the Aryans: domestic horse and war-chariot.. Aryan dynasties of the Bronze Age Middle East in Babylonia, Assyria, and Egypt appear to have reached these countries from India during the Middle Har. times..

266. PANDYA, Amrit V. Indic princes in the middle eastern politics of the second millennium B.C. *BCGV* 22–23, 1978–79, 60–70.

..aristocratic Ārya class had established itself as the rulers among the 'Asianic' Mitannis and Kaśśis (= Kassites) during the 2nd mill. B.C. .. middle Eastern Aryans were 'aristocratic', Vedic-Avestan Aryans were food-producing Ārya masses.. Indo-Aryan aristocratic caste among the Kassites and the Mitannis were originally the proto-Vedic Ārya princes of the Rājanya *varṇa* who had proceeded from India to Middle East carrying with them the horse-driven war-chariots..

267. PARAIN, Brice. Les dieux des Indo-Européens. *LNNR Française* 4 (3), 1956, 694–702.

..ref. to DUMÉZIL's theory of functional tripartition..

268. PARPOLA, Asko. *South India Megaliths: Arguments for an Aryan Origin.* State Dept. of Arch., Tamil Nadu, Madras, 1973; 74.

..Vrātyas hold a key position for our understanding of the Indian proto-history; they are to be recognized as perpetuators of the traditions of the chalcolithic black and red ware people who are identified as pre-Vedic Aryans; they cd. be the bringers of the Iron Age to South India as Aryans.. Rudra as the ambivalent god of death and recreation is the god par excellence of Vrātyas who represent his troops (*vrātas*) as armed nomadic bands; this wd. account for the great no. of weapons in the megalithic graves; Vrātyas not exclusively warriors but also comprised all sorts of charlatans and handworkers and resembled in many respects the modern nomadic castes of South India.. origins of the Aiyanār cult traced to Vrātyas..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

269. PATHAK, Raghunath Prasad. Ārya kona hai? (Hindi). *Vedavāṇī* 24 (3-4), 1975, 165-169.

..traces the meaning of the word *ārya* thro' lit..

270. PATHAK, Suniti Kumar. Sanskrit and Central Asia. *VIJ* 12 (1-2), 1974, 246-260.

..Central Asia = Uttara Kuru beyond Himalayas.. ref. to Boghazkoi tablet..

271. PEARSON, Roger. *The Indo-European Trustee Family. System. A comparative study in basic social organization.* DD, London Univ., 1969.

272. PEARSON, Roger. Some aspects of social mobility in early historic Indo-European societies. *JIES* 1 (2), 1973, 155-161.

..social mobility in early hist. IE societies was inter-generational rather than intra-generational.. while Indo-Aryan society forbade all social mobility among the living, the *centum*-speakers of Europe did permit a degree of social mobility.. [Max WEBER, *Religion of India*, 1967, p. 54: Indian caste-system owes much to an IE concept of inherited *mana* i.e. 'clan charisma' or 'familial charisma' – similar to Scandanavian *hamingja*]..

273. PISANI, V. *Indogermanisch und Europa.* Fink (Ars Grammatica 2), München, 1974; 55.

..theory of Protosanskrit wh. was the lg. of a ruling social layer constituted of the Turkish-speaking cavaliers of the South Russian Steppe and the priests of caucasian origin.. centre of expansion: north-east of the region round about Black Sea.. (considers *kapṛth* and *rudra*)..

Rev.: J. KNOBLOCH, *Kratylos* 21, 196-97; G. N., *KZ* 88, 308.

274. PISANI, V. Zii e cugini nel mondo indeuropeo antico. *AGI* 60, 1975, 47-48.

275. PISANI, V. *Introduzione alla linguistica indeuropea.* Rosenberg and Sellier, Torino, 1975; xii + 114.

..(5th revised and enlarged ed.).. ch. 2 (26-46) deals, among other topics, with IE Urheimat and concept of Protosanskrit..

Rev.: Rolf KÖDDERITZSCH, *IF* 82, 264-65.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

276. POKORNY, J. Substrattheorie und Urheimat der Indogermanen. *Mitteilungen der Anthrop. Gesell. in Wien* 66, 1936, 69–91.

..Central Eur. Urheimat favoured.. tendency to found arguments on the structural similarities than on a few lexical analogues..

277. POKORNY, J. Die indogermanische Spracheinheit.

..see *VBD* III. 45. 193.. develops North Eur. theories.. links Nordic racial element to corded ware and early IE culture..

278. POLOMÉ, E. C. A few thoughts about reconstructing IE culture and religion. *J. Dept. English 14* (S. K. Chatterji Mem. No.), Calcutta Univ., 1978–79, 45–62.

279. POLOMÉ, E. C. A critical examination of Germano-Indo-Aryan isoglosses and their significance for the reconstruction of IE culture. *SP*, 4 WSC, 1979, 152–153.

..discusses 47 words.. one can make up an impressive list of terms whose parallelism in meaning and derivation can hardly be fortuitous.. [considers *grathnāti* (*kratto*); *śarman* (*helm*); *tūṣaḥ* (*tosto*); *priyaḥ* (*frī*); etc.]..

280. POLOMÉ, E. C. The gods of the Indo-Europeans. The *Mankind Quarterly* 21 (2), Washington, 1980, 151–164.

281. PORZIO GERNIA, Maria Luisa. Analisi semica e ricostruzione. Un caso di unità concettuale nel mondo indoeuropeo. *SILTA* 2/1973 (3), 1974, 389–424.

..(English summary)..

282. POWELL, T. G. E. Celtic origins: a stage in the Enquiry. *J. Royal Anthrop. Inst.* 78, 1948, 71–79.

..the author's image of PIE people was to a considerable extent based on similarities bet. Celtic, Italic, and Indic rituals, class system, and notions of the sacred.. accepts tripartite social system and a professional class of priests; suggests an eastern origin for PIE.. tho' chalcolithic, not copper-using nomads..

283. PRAJNADEVI. Ārya-saṁskṛti aura veda. (Hindi). *VJ* 25 (1–2), 1976, 65–67.

..*YV* 7.14 (*sā prathamā saṁskṛtirviśvavārā*); *ṚV* X. 134. 7 (*mantraśrutyaṁ carāmasi*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

284. PRZYLUSKI, J. Les confréries des loups garous dans les sociétés indo-européennes. *RHR* 121, 1940, 128–145.

285. PUDIĆ, Ivan. Indo-European mythology in the Bronze Age. (in) *Bronze Age Migrations in the Aegean*, Duckworth, London, 1977, 259–261.

..ref. to Dyaus..

286. PUHVEL, J. Mythological reflections of Indo-European medicine. (in) *VBD III. 81.25*, 1970, 369–382.

..considers IE medicine as a social, rel., and mythological phenomenon, not a scientific or hist. one; postulates for the three social classes (DUMÉZIL) different medical teachings and different healing divinities, e.g. priests: verbal cures: Varuṇa; warriors: surgical cures: Rudra; agriculturists: pharmaceutical cures: Aśvinau.. *ṚV* X.39.3 mentions all the three kinds of cures; so too, *Vidēvdāt* 7.44.. (ref. to IE magical incantations)..

287. PUHVEL, J. (ed.). *Myth and Law among the Indo-Europeans. Studies in IE Comparative Mythology.*

..see *VBD* III.47.101; also 47.99 above..

Rev.: F. BADER, *RPh* 48, 105–107; H. BIEZAIS, *IF* 78, 231–37; O. SZEMERÉNY, *JHS* 94, 212–14.

288. PUHVEL, J. Transposition of myth to saga in Indo-European epic narrative. *Güntert Comm. Vol.*, 1974, 175–184.

..demythization into saga.. the Pāṇḍava brothers mirror in epic shape the Vedic tripartite pattern (WIKANDER); Pāṇḍavas unknown in Vedic lit.; as epic survivals of Vedic divinities they cd. emerge only after a diff. pantheon had taken over in cultic context.. (Pāṇḍu = Varuṇa; Dhṛtarāṣṭra = Bhaga; Vidura = Aryaman; Bhīṣma = Dyauḥ; Kṛṣṇa = true *avatāra* of Viṣṇu; Karṇa = Sun).. the climactic battle of Kurukṣetra can be viewed as the epicization of IE eschatological myth of the final confrontation of gods and their evil counterparts..

289. PUHVEL, J. Victimal hierarchies in IE animal sacrifice. *AJPh* 99 (3), 1978, 354–362.

290. PUHVEL, J. *Analecta Indoeuropaea.* Inst. für Spw. der Univ. Innsbruck, 1981; X+419.

..[photomechanical reproduction].. IE mythology..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

291. PULGRAM, Ernst. Indo-European and Indo-Europeans. (in) *The Tongues of Italy*, Harvard Univ. Press, 1958, 139–156.

..raises several objections against the ability of linguists to reconstruct pre-hist. cultures..

292. RAJAVIRA SASTRI. Ārya-drāviḍa-vivāda. (Hindi). *Dayānanda-Sandeśa* 5 (4), 1978, 5–28; 38.

..[apropos of 315 below].. author controverts the views (1) that the Aryans migrated into India; (2) that the Dravidians lived in India before the Aryan advent (Dr. not different from Aryans); (3) that Harappan civil. belongs to the Dravidians..

293. RAMASARUPA SASTRI. Ārya saṁskṛti kī pramukha viśeṣatāen. (Hindi). *VJ* 25 (1–2), 1976, 34–37; 40.

294. RAPALLO, U. Linguistica storica e antropologia. (in) *Nuovi metodi e problemi nella linguistica storica*, Giardini, Pisa, 1980, 73–87.

..[re problem of Ur-sprache]..

295. ROBBINS, Miriam. The assimilation of pre-Indo-European goddesses into Indo-European society. *JIES* 8 (1–2), 1980, 19–29.

..most *powerful* goddesses and heroines in the mythologies and literatures of the various IE cultures have been descendants of pre-IE female figures; they were products of the cultures indigenous to the areas to wh. the PIE peoples migrated in the 4th and 3rd mill. B.C.; they were subsequently assimilated into the patriarchal IE pantheons, but with attrition of their powers.. five PIE goddesses: Uṣas, Kṣmā, Dānu, Vesta or Hestia, Sūryā.. pre-IE goddesses (in India) – considers Śakti, Devī, probably Aditi..

296. ROLLAND, P. A few Vedico-Celtic concordances. *VIJ* 12 (1–2), 1974, 311–318.

..Vedic Mahāvrata and old celtic "soule-game".. *gṛhya* rites: Indian bride must spend the first night sitting on the skin of a red bull (Druidic ritual of divination); the Brahman who sang the song of Sūryā (*ṚV* X. 85) received the bride's garment in marriage ceremony (ancient Irish trad.: the bard given certain garments belonging to the young bride); *ĀpGS* III. 8, 8–9: "chastity of the first three nights" (legend of Tristan and Isolde); priest (*purohita*) and king – similar relationships in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vedic and Celtic; Aśvinau (= Celtic Divannos and Dinomogetimaros), Bhaga (= Gaulish god Baco/Bago; consequences of going round by the right and by the left; Gaulish priest *gutuater* and Vedic *hotṛ*.. [Gallic *epomeduos* = Vedic *aśvamedha* (DILLON)]..

297. ROY, S. B. Aryan invasion and the Rigveda. (in) *Date of the MBh. Battle*, Inst. of Chronology, New Delhi, 1976, 165–193.

..invasions of Vedic Aryans about 2000–1900 B. C. .. Divodāsa hailed from Central Iran area on Harahvaiti; entered into alliance with Hushrava of Iran, great-grandfather of Viastaspa, patron of Zarathushtra; was instrumental in the fall of Ur in c. 2005 B. C.; defeated Emissum (Emuṣa) of Larsa (2000 B. C.); and finally killed Śambara and destroyed his 100 *purs*.. (MBh. war: c. 1400 B. C.)..

298. SADHU RAM. Āryon kā mūla nivāsasthāna. (Hindi). *VJ* 25 (1–2), 1976, 109–111.

..discusses various theories.. concludes that the Aryans were indigenous to India..

299. SADHU RAM. Relationship of the Painted Grey Ware with the Aryan invasion. *Proc. Arch. Congress and Seminar* 1972, Kurukshetra, 1976, 93–97.

300. SANKALIA, H. D. Iranian influence on early Indo-Pakistan. *Indica* 6, 1970, 59–80.

301. SANKALIA, H. D. Panjab and the Aryans or prehistoric Panjab. *K. A. Nilakanta Sastri Fel. Vol.*, 1971, 259–260.

302. SANKALIA, H. D. Proto-history of Rajasthan: the Aryan problem. *J. Raj. Inst. Hist. Res.* 15 (1), 1977, 13–27.

303. SAYCE, A. H. The Aryan problem – fifty years later. *Antiquity* 1, 1927, 204–215.

304. SAYCE, A. H. Indians in Western Asia in the fifteenth century B. C. *Pavri Fel. Vol.*, London, 1933, 399–400.

305. SCHACHERMEYR, F. Vor-indo-europäische Substrate und indo-europäische Zuwanderungen in der griechisch-anatolischen

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Frühzeit. *Acta 2 Internat. Colloquium on Aegean Prehistory*, Athens, 1972, 10–14.

306. SCHLERATH, B. Indogermanisches Recht. (in) *Handwörterbuch zur deutschen Rechtsgeschichte.* 343–346.

306A. SCHLERATH, B. Los indoeuropeos.

..see *VBD* III. 81. 152..

Rev. : Giuliano BOCCALI, *Paideia* 26, 377–81.

307. SCHLERATH, B. *Die Indogermanen. Das Problem der Expansion eines Volkes im Lichte seiner sozialen Struktur.* IBS Vorträge 8, Innsbruck, 1973; 36.

..(1) Die Grundsprachenhypothese; (2) Idg. Frühgeschichtel; (3) Gewässernamen und linguistische Paläontologie; (4) Die Indogermanen der Communis opinio; (5) Historische Parallelen zur Indogermanenbewegung; (6) Sprachtausch und Lehnwörter; (7) Herkunft und Ausbreitung der Indo-germanen; (8) Dreifunktionale Sozialstruktur und Götterlehre; (9) Die idg. Ideologie : *aquae et ignis communio*.. [geographical home of IEs can't now be ascertained; split among IEs started a little before 2000 B. C.; a comparatively homogeneous PIE culture-complex can be reconstructed on the basis of linguistic evidence; in PIE period, the representative life-form was that of warriors; against DUMÉZIL (pp. 26. 27): why are there no names of identical etymologies for the IE social classes – especially for the closely related Indo-Ir. ones? draws attention to the different social orientation of the Indian and Iranian terms of common origin; tho' Indo-Iranians were warriors, the warriors were not opposed distinctly to the other social orders; there might have been priests, but not forming an independent estate either]..

Rev.: F. BADER, *BSL* 69 (2), 113–15; Rolf KÖDDERITZSCH, *ZCPh* 34, 338–41; M. LEJEUNE, *REA* 75, 349; Günter NEUMANN, *ASlPh* 8, 200–203; J-P. PERPILLOU, *REG* 88, 247; Anton SCHERER, *Kratylos* 18, 203–04; Klaus STRUNK, *BNF* 9, 388–90.

308. SCHMIDT, W. Die Herkunft der Indogermanen.

..cf. *VBD* II. 81. 123.. supports KOPPER's theory that the key to the problem was the 'horse'; while cattle served as the economic base of the PIE people, the horse as sacrificial animal was more esteemed; PIE people must have obtained domesticated horse from the steppe people of Central Asia,,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

309. SCHMITT, Rüdiger. Proto-Indo-European culture and archaeology: some critical remarks. *JIES* 2 (3), 1974, 279–287.

..author questions the contention of GIMBUTAS that Kurgan culture may be regarded as PIE in char.; acc. to him, no satisfactory conclusion can be reached re the location of PIE homeland until more accurate cultural date has been provided by linguistic and arch. research.. see 128 above..

310. SCHULZ, Walther. Die Indogermanenfrage in der Vorgeschichtsforschung. *KZ*, 1935, 184–198.

..homeland in northern Europe; PIE people: cattle-raising, patrilineal, possessing copper, having a special place in their culture for horse and chariot..

311. SCHWANTES, Gustav. *Die Indogermanen in Geschichte*. Karl Wachholtz Verlag, Schleswig Holstein, 1958.

..roots of IE culture to be sought in the Palaeolithic; IE homeland in northern Europe; early IE-speakers were Nordic in type..

312. SEEBOLD, Elmar. Gegenstand und Grundvoraussetzungen der Indogermanistik. *Koll. Idg. Ges.*, O. H., Wiesbaden, 1973, 25–34.

313. SEGER, Hans. Vorgeschichtforschung und Indogermanenproblem. (in) *Germanen und Indogermanen*, 1936.

..cf. *VBD* II. 81. 127.. proposes a Eur. origin of corded ware culture; rejects any claim of East Eur. or South Russ. influences..

314. SETHNA, K. D. *The Problem of Aryan Origins: from the Indian viewpoint*. S and S Publishers, Calcutta, 1980; viii + 150.

..*ṚV* precedes Har. civil. considerably; *ṚV* as a symbolic record telling of an inner-life search, an occult warfare, a spiritual conquest couched in physical-seeming terms.. current division of "Aryan" and "Dravidian" is resolved with the help of hist., arch., linguistics, and literature..

315. SHARMA, Surendra Kumar. Ārya, Draviḍa aura Rāvaṇa. *Saritā*, Dec. 1977, 51–66.

..(1) Aryans migrated into India; (2) Dravidians lived in India before Aryans; (3) the words *dāsa* and *ārya* in Veda are

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indicative of race-differences; (4) Har. civil. is Dravidian; (5) Dravidians ref. to as Rākṣasas in Hindu works; (6) Rāvaṇa was a Dravidian; (7) Dravidian lg. is earlier than Aryan lg. .. see 292 above..

316. SHARMA, Veniprasad. Āryon kī mūla janmabhūmi. (Hindi). *VJ* 25 (1-2), 1976, 69-71.

..Āryāvarta – from the Himālaya to Kanyākumārī..

317. SHUKLA, Madan Mohan. Hebrews and Vedic Aryans. *VIJ* 14 (1), 1977, 41-47. (Also, *Bh. Vid.* 38, 1978).

..possibility of the Hebrews having belonged to a branch of Vedic Aryans or having been in direct touch with the latter.. a few Biblical and modern Jewish personal names derived from Sk. words; similarity bet. Biblical and Vedic concepts of creation; similarity of Jewish and Vedic terms and concepts of worship.. see 318 below.. see 32 above..

318. SHUKLA, Madan Mohan. The Hebrews belong to a branch of Vedic Aryans. *JOIB* 28 (3-4), 1979, 44-57.

..see 317 above..

319. SINGER, Itamer. Hittites and Hattians in Anatolia at the beginning of the second millennium B. C. *JIES* 9, 1981, 119-134.

320. SINGH, R. S. Reminiscences of common affiliation of the Indo-Iranian Aryans as evidenced in the colloquial names of the ancient plants with particular reference to *kad(d)u* (white gourd). *SP*, 31 AIOC, Jaipur, 1982, 85-86.

321. STEINER, Gerd. The role of the Hittites in ancient Anatolia. *JIES* 9, 1981, 150-173.

..people speaking IE lgg. of Anatolian type (i. e. Hittite, Luwian, Palaic) can't have arrived in Asia Minor later than 19th cent. B. C.; acc. to evidence from cuneiform sources dating from 17th cent. B. C. to the end of 13th cent. B. C. (mostly found in Hattuša/ Boghazköy), Hittite was, besides Akkadian, one of the official lgg. used in Anatolian states.. the imp. of the part of the population speaking Hittite and the relations of that part with the parts of the population speaking other IE lgg. (especially Luwian) or non-IE lgg. (especially Hattian and Hurrian) are still problematical..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

322. STOVER, Leon E.; KRAIG, Bruce. *Stonehenge, the Indo-European heritage.* Nelson-Hall, Chicago, 1978; viii+212+ illustr.+map.

..the ch. entitled "IE warriors and the heroic trad." gives a picture of the IEs, their society, and their psyche.. see 187 above..

Rev.: M. GIMBUTAS, *JIES* 7, 146-48.

323. SULIMIRSKI, Tedeusz. Die schnurkeramischen Kulturen und das indoeuropäische Problem. *Proc. VIII Cong. Internat. des Sciences Hist.* I, Warsaw, 1933, 287-308.

..in support of a steppe homeland; corded ware culture of the steppe folk of South Russia.. see 324 below..

324. SULIMIRSKI, Tedeusz. *Corded Ware and Globular Amphora north-east of the Carpathians.* Athlone Press, London, 1968.

..(in 323 above, author suggested a migration of IE-speaking Corded Ware culture from the Pontic steppe into Central Europe) ..author now (pp. 87-88) shows greater ambivalance and suggests three possibilities: (1) IE origin linked to the Jamna culture wh. expanded into Central Europe and set the foundation for C. W. culture; (2) coalescence of the Jamna and an independently derived C. W. culture, both of wh. contributed to the formation of the IE lg.-family; (3) IE origin set in Mesolithic..

325. SUNDERMANN, W. Zu den Wanderbewegungen der frühen Inder und Iraner. *Klio* 61 (2), 1979, 597-598.

326. SZEMERÉNYI, O. The problem of Aryan loanwords in Anatolian. *G. Bonfante Fel. Vol.*, Brescia, 1976, 1063-1070.

327. SZEMERÉNYI, O. *Studies in the Kinship Terminology of the IE Languages.*

..see 45.299, 65.139, and 79.558 above.. [IE **bhrāter* 'brother' from **bhr-ātēr* 'who carries or brings fire']..

328. TALUKDAR, J. N. Relations between Indians and Iranians in pre-historic times. *Indo-Iranica* 27 (1-4), 1974 (1976), 21-24.

..Indo-Aryans went from Western India to the countries like Afghanistan, Iran, etc., for trade and other purposes..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

329. TALUKDAR, J. N. The Aryan question. *JAS Ben* 16 (1-4), 1974 (1977), 15–34.

..(1) Vedas don't mention any country outside the subcontinent as having any connection with them; (2) why are the Aryans regarded as immigrants? (3) the Indian view; (4) the Indo-Iranians; (5) the Indo-Aryans in Western Asia; (6) the epilogue..

330. TARAPORE, J. C. Indo-Iranian culture. *JGJKSV* 32 (1-4), 1976, 195–206.

..early forefathers of the Indians and Iranians lived together in a common home, Airyana Vaeja, in Central Asia, north of Pamir range of mountains.. ref. to the common beliefs of the two peoples..

331. TAYLOR, Isaac. *Origin of the Aryans: An Account of the Prehistoric Ethnology and Civilization of Europe.* Bahri Publ., New Delhi, 1980; viii + 198 + 30 fig.

..(reprint of 1889).. primitive Aryans = "Turanian" race of the British round barrows..

332. TELEHIN, D. Ja. [Srednij stog culture]. Kiev, 1973.

..author suggests that the Srednij Stog culture is to be associated with the I-I lgg. ..

333. THAPAR, B. K. The archaeological remains of the Aryans in North Western India. (in) *Ethnic Problems of the Early Hist. and People of Central Asia*, Dushanbe, 1977.

..no single dominant culture wh. cd. be identified with Aryans and wh. spread throughout the region.. Gandhara Grave culture is, however, a good candidate for identification with *ṚV*-culture..

334. THOMAS, Homer L. New evidence for dating the IE dispersal in Europe. (in) *VBD III. 81. 25*, 1970, 199–215.

..about 1500 B. C.

335. TIWARI, Ramananda. Ārya-saṁskṛti, ārya-bhāṣā, aura ārya-deśa. (Hindi). *VJ* 25 (1–2), 1976, 52–55.

..the three are essentially Indian in origin and char. ..

336. TRIPATHI, G. C. On the nature of Indo-European religion. *Dar. Int.* 9 (3), 1969, 33–43.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..animation was the motive force behind the development of ancient Aryan gods..

337. TRUBAČEV, O. N. [Indo-Aryan elements in antiquity]. (Russ.). *VJa* 4, 1979, 29–45.

..(contd. from *VJa* 4, 1976, and 6, 1977)..

338. TRUBAČEV, O. N. Indo-Aryan in northern Black Sea region. (Russ.). *Étimologija* 1979, 1981, 111–130.

..see 340 below..

339. TRUBAČEV, O. N. Indo-Arica dans le Sythie. *Ponto-Baltica* 1, 1981, 125–130.

340. TRUBAČEV, O. N. Indoarica on the northern Black Sea coast. (Russ.). Sources, interpretation, reconstruction. *VJa* 2, 1981, 3–21.

..see 338 above..

341. TUCCI, Giuseppe. On Swāt. The Dards and connected problems. *EW* 27 (1–4), 1977, 9–103.

..[it is possible that in these regions, at the extreme boundaries of Iran, there had descended some Indo-Aryans later submerged or conquered by an Iranian wave; the former did not insist on a perpetual burning of fire and did not object to the slaughtering of particular animals.. Mūjavat (home of Soma) has perhaps left its record in Chitral or nearby region (e.g. Mrungul); MORGENSTIERNE is inclined to accept the theory of MARQUART (*Eran*, p. 86, p. 137) who identifies Munjan with the country of the Sakā Haumavargā; BURROW sees a probable ref. to Mūjavat in Yašts (*JRAS* 1973)].. migrations of proto-Indo-Aryans: acc. to TUCCI, some of the tribes of the linguistically Proto-IA period went westwards, settled in the Near East (Mitanni), and eastwards in North and Eastern Sistān; the Iranians began to move southward and by degrees took over the territory formerly occupied by the Indo-Aryans.. geographical location of the Haumavarga near the Pamirs is confirmed by the fact that the first part of their names is connected with Haoma; Haoma grew in their habitat..

342. TURCAN, Isabelle. Dire et faire dans le vocabulaire des institutions indo-européennes. *EIE* 1, Lyon, 1982.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

343. UDAYAVIRA SASTRI. Veda men āryon kā bhārata-āgamana. (Hindi). *Meerut Univ. Sk. Res. J.* 7 (1-2), 1982, 1-6.

..[apropos of Romila THAPAR's address, IHC, Varanasi, 1968, (*VBD* III. 83. 90)].. acc. to R. T., the migration of the Aryans into India is suggested in *ṚV* I. 30. 8; 36. 18; VI. 45. 1; VIII. 6. 46.. U. does not agree..

344. UDOLPH, Jürgen. Zur frühen Gliederung des Indogermanischen. *IF* 86, 1981, 30-70.

..(1) imp. of river-names for the problem is reaffirmed; (2) at the centre of Idg.-family lies the Baltic lg.-group..

345. UESSEN, A. M. *On Linguistic Affinity. The Indo-Uralic Problem.* Malmö Förlags AB Eesti Post, 1970; 183.

..discusses Urheimat..

346. VARHADPANDE, N. R. Punaḥ ekadā uttaradhruva. (Marathi). Pūrvārdha, *Navabhārata* 35 (9), 1982, 11-30; Uttarārdha, *Navabhārata* 35 (10), 1982, 1-7.

..BONGARD-LEVIN, *Origin of the Aryans* (see 39 above), supports TILAK's theory re. Arctic home; V. does not accept T.'s theory; T.'s view re the antiquity of the Veda and its priority to second glacial epoch is not warranted; V. does not accept that the Aryans migrated into India from outside..

347. VARHADPANDE, N. R. Āryāṁce mūlasthāna: tīna bhāṣāśāstrīya mate. (Marathi). *Navabhārata* 36 (1), 1982, 22-29.

..discusses and rejects the views of (1) *Cambridge Hist. of India*; (2) R. N. DANDEKAR, *Exercises in Indology*; (3) T. BURROW, *The Sanskrit Language*.. asserts that India was the original home of the Aryans..

348. VEDAMUNI PARIVRAJAKA, Swami. Ārya-bhārata ke ādivāsī (mūlanivāsī) hain. (Hindi). *Dayānanda-Sandeśa* 6 (8), 1979, 21-25. (Also, *Vedavāṇī* 33. 9, 1981, 6-10).

..serially.. Indus seal showing two birds on a tree is reminiscent of *dvā suparṇā* (*ṚV* I. 164. 20); therefore, *ṚV* is earlier than I. V. civil.; Paśupati originally belonged to Vedic Aryans..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

349. VISHNU-MITTRE. Status of barley in Indian archaeology with remarks on the Aryan hypothesis. *Ptv* 3, 1969–70, 1–2.

350. WARD, D. *The Divine Twins. An Indo-European Myth in Germanic Tradition.* Folklore Studies – 19, Univ. of Calif. Press, 1968; 137.

..seeks to prove: (1) the view that the Divine Twins are a typical characteristic of IE rel. is too narrow; it is, indeed, a universal phenomenon; (2) even in ancient Germanic pantheon, there are Divine Twins, the counterparts of Vedic Aśvins.. the personality and function of D. T. defined on the basis of I-I, Graeco-Roman, and Baltic material.. some typical features of IE D. T.: (a) they are male and sons of god of heaven (Dyauḥ); (b) they have a sister; they discuss polyandry and incest with her; (c) specially associated with horses; (d) they drive their sister in chariot; (e) in cult, they are symbolised thro' pillars; (f) their main functions are promotion of fertility and saviourhood (particularly deliverance from sea-catastrophe).. D. T. were well-defined deities of the PIE pantheon and were carried by the various migrating peoples to their new home-lands where the rel. concept changed remarkably little thro' the centuries in the new environments.. (IE Divine Twins, in their various forms, were invoked to witness the swearing of oaths).. see 351 below..

Rev.: H. BIEZAIS, *IF* 77, 275–79.

351. WARD, D. An Indo-European mythological theme in Germanic tradition. (in) *VBD III. 81. 25*, 1970, 405–420.

..mythology of Divine Twins.. [Aśvinau, *Divo napātā*, Litau. *Dievo sūnēliai*, Gk. *Diosxo-uroi*.. MHD Kudrun-Epos (episode of freeing) belongs to this IE trad.].. see 350 above..

352. WARD, D. The threefold death: an Indo-European trifunctional sacrifice. (in) *287 above*, 1970, 123–142.

353. WARD, D. The separate functions of the Indo-European Divine Twins. (in) *287 above*, 193–202.

354. WARD, D. On the poets and poetry of the Indo-Europeans. *JIES* 1 (2), 1973, 127–144.

..Gk., Celtic, Germanic, and Vedic poetry contains many examples of satirical songs wh. accuse the victims of grievous char.-faults; IE social behaviour was motivated more by a sense of public reputation than by the concept of private guilt; such songs conse-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

quently served as a powerful form of social control.. *ṚV* III. 33. 8ff. .. lampooning certain people and their behaviour, *ṚV* IX. 112. 2 (gredy); VIII. 13. 17 (female sex).. *ṚV* I. 182. 4 ..[WESTPHAL (1860) compared Vedic metres with Gk. ones; R. SCHMITT (1967: *VBD* III. 34. 38) does not think much of W.'s comparison; Calvert WATKINS, "IE metrics and archaic Irish verse" (1963) speaks of Vedic metres, particularly Uṣṇih; acc. to C. W., the common poetry of the IE was essentially gnomic-epic verse with possible rel. and magical functions]..

355. WATKINS, C. Studies in Indo-European legal language, institutions, and mythology. (in) *VBD III. 81. 25*, 321–354.

..conservation of legal lg. in various IE linguistic traditions (modern as well as ancient) has been long recognised.. Hellenic Hermes and Vedic Pūṣan together represent a transposition into mythology and religion of the notion of exchange and reciprocity..

356. WATKINS, C. Aspects of Indo-European poetics. (in) *IE Studies* IV, Harvard Univ. Dept. of Linguistics, 1981, 794–799.

357. WIDENGREN, Geo. *Der Feudalismus im alten Iran – Männerbund – Gefolgswesen – Feudalismus in der iranischen Gesellschaft im Hinblick auf die indogermanischen Verhältnisse.* Westdeutscher Verlag, Köln-Opladen, 1969; 176+20 illust.

..the roots of Ir. Männerbund, just like those of an analogous Indian community whose mythical source is to be found in the divine band of Maruts, extend back into the Aryan age; Männerbund made up of young warriors – Marya (or Mairya in Ir.); this league reveals evident ecstatic features (they are *iṣmin*, characterised by wild frenzy; they are two-legged *vṛkas*).. (ref. to WIKANDER's work = *VBD* I. 116. 18).. origin of feudalism in ancient Iran to be looked for in Männerbund.. (two features of this ancient Indo-Ir. mythical-rel. complex: cult of fertility and slaying of the dragon)..

Rev.: M. J. DRESDEN, *JAOS* 92, 570–71; Gustav GLAESSER, *EW* 21 (3–4), 396–99; B. SCHLERATH, *Oriens* 25–26, 325–330.

358. WIKANDER, S. Die Religion der Indogermanen. *IranM* 10 (1), 1976, 1–18.

359. WILHELM, G. Parrattarna, Sauštatar, und die absolute Datierung der Nuzi-Tafeln. *A Ant H* 24 (1–2), 1976 (1979), 149–161.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

360. WINN, M. M. Thoughts on the question of Indo-European movements into Anatolia and Iran. *JIES* 2 (2), 1974, 117–142.

..deals with evidence for IE groups residing in Anatolia and Iran at cir. 3000 B.C.; IE associations are based on Kurgan-like cultural traits (Anatolia) or on arch. evidence of cultural continuity wh. leads directly to hist. IE-speaking populations (NW-Iran).. a speculative reconstruction: perhaps a proto-Greco-Indo-Ir. continuum (including ancestors of Armenian and other lesser known or lost groups) was located in the East Balkans and South Russian steppes in the early 2nd mill. B.C., following the Kurgan expansions into Europe at the end of the 4th mill. B.C.; within this continuum the complicated verbal system characterizing Gk. and Sk. may have developed; with the gradual southward movement of the Indic dialect into Iran, the western area, including proto-Gk. and proto-Ir. (and the ancestor of Armenian), may have participated in the sound change *s* → *h*; when Ir.-speakers arrived in Iran this law may still have been operative (*sindhu* – Ir. *hindu*).. a convergence of Ir. and Indic cultural groups cd. have led to shared linguistic and cultural (including mythological) innovations in NE Iran.. the deeply-rooted steppe traditions of the Iranians may have been a factor in Vedic culture as well as in Mitanni, with its specialised terminology dealing with horse-training..

361. WINN, M. M. Burial evidence and the Kurgan culture in Eastern Anatolia c. 3000 B.C.: an interpretatioa. *JIES* 9, 1981, 113–118.

362. WINTER, W. Some widespread Indo-European titles. (in) *VBD III. 81. 25*, 49–54.

..Lat. *rēz*, Gaul. *-rīx*, Sk. *rāṭ* (*rājā* much more recent than *rāṭ*).. forms closely related to Gk. *despótes* 'lord' have been adduced from *dampati*, Av. *dəng paitiš*..

363. WOLFE, S. Constructing and reconstructing patriarchy: sexism and diachronic semantics. *PIL* 13 (2), 1980, 321–344.

..linguistic data provide evidence that patriarchy has not been an unbroken trad. among the speakers of IE lgg. .. marriage was not an ancient IE institution..

364. WÜST, W. Indo-Arier im Vorderen Orient. Notizen zu einem unkonventionellen Buch. *Die Sprache* 20, 1974, 136–163.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..apropos of *VBD* III. 81. 99 (= 176 above).. various problems relating to Veda are referred to : (a) lg.-historical philological (cf. *matutha* –); (b) rel.-historical (Nāsatyau); (c) chronological (fixation of the date of *ṚV*)..

365. WYATT, William F. The Indo-Europeanization of Greece. (in) *VBD III. 81. 25*, 89–111.

..1500 B.C. wd. seem to be the absolutely lowest date possible..

366. YAKAR, Jak. Anatolia and the 'Great Movement of Indo-Europeans' ca. 2300 B.C.: another look. *Tel Aviv* 3, 1976, 151–160.

367. YAKAR, Jak. The Indo-Europeans and their impact on Anatolian cultural development. *JIES* 9, 1981, 94–112.

..new views re the problem of PIE in Anatolia..

368. ZANOTTI, David G. Another aspect of the Indo-European question: a response to P. Bosch-Gimpera. *JIES* 3 (3), 1975, 255–269.

..apropos of 43 above.. there were two, not one, immigrations into India, separated by as much as 1000 yrs. .. (B.-G. proposed an Ir. migration from the Caucasus rather than via Central Asia where the Andronovo culture was the most often mentioned antecedent of Ir. and Indic peoples).. the 8 objects, wh. B.-G. mentions in his paper and wh. he dates bet. 1200–1100 B.C.; must be dated to the middle of the 3rd mill. B.C. ..

82. HISTORY AND CULTURE OF INDIA.

1. AALTO, Pentii. Marginal note on the Meluhha problem. *K. A. Nilakanta Sastri Fel. Vol.*, 1971, 234–238.

..relationship of Meluhha to *mleccha*..

2. ABEL, A. *Indië. Geschiedenis en cultuur.* Uitgeverij Heideland-Orbis, Hasselt, 1971; 225.

..see 3 below..

3. ABEL, A. *L'Inde histoire et culture.* Paris, 1971; 240+164 illustr.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(in collaboration with various scholars).. French version of 2 above..

4. ACHARYA, Navin Chandra. Īṁṭa – udbhava ane vikāsa (bhāratamān). (Guj.). *Svādhyāya* 15 (2), 1978, 191–196.

..origin and development of 'brick' in India..

5. AGARWAL, Chandra Prakash. Śrīkṛṣṇa – svarūpa kā krama-vikāsa. (Hindi). *SVUOJ* 15 (2), 1972/73, H. 1–9.

..[India's cultural hist.: prior to 6000 B.C. = *aditikāla*; 5000–4000 B.C. = Orion period (main feature was prayers to divinities); 2500–1400 B.C. = *kṛttikā-kāla* (*TS* and *Br.*); 1400–500 B.C. = ancient Sk. lit. period (*Sūtra* and *Darśana*)].. Kṛṣṇa in *ṚV*-period = Sūrya: Viṣṇu; K. in *ŚYV* = Nārāyaṇa; K. in *KYV* = *Vārāha-avatāra*; K. in *ChUp*..

6. AGARWAL, R. C. et al. *A Political and Cultural History of Ancient India* (*up to 1526 A.D.*). S. Chand, Delhi, 1968; 14+271+326.

7. AGGARWAL, Bishan Swaroop. Indian culture. *Yuvabhāratī* 5 (7), Madras, 1978, 44–45.

8. AGRAWAL, D. P. *The Copper-Bronze Age in India*. Mun. Man., New Delhi, 1971; xvi+270.

..an integrated archaeological study of the Copper-Bronze Age in India in the light of chronological, technological, and ecological factors, ca. 3000–500 B.C.. see *VBD* III. 82.3.. (1) Pre-Har.; (2) Har. culture; (3) other chalcolithic cultures; (4) grey-ware culture.. decline of MD cir. 2000 B.C.; decline of provincial regions 1800–1700 B.C.. [the failure of Harappans to urbanize the Doab was due to the failure of a technology based on copper.. A. reiterates the thesis that there was genuine and fullfledged maritime trade bet. the I. V. and Mesop... genesis of Har. culture as an "explosive evolution".. Har. culture fighting for sheer survival all the time against an ever encroaching mud-lake.. Har. culture was never an extensive empire – it was a shifting phenomenon both in time and space]..

Rev.: A. D'COSTA, *Indica* 10 (1), 47–49; Walter A. FAIRSERVIS, *AA* 75 (6), 1948–51; Romila THAPAR, *IHR* 1, 104–06.

9. AGRAWAL, D. P. Radio carbon and Indian archaeology. *Antiquary* 46, 1972, 230–233.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

10. AGRAWAL, D. P. *The Archaeology of India.* SIAS-Mon. 4-6, Copenhagen, 1982; xvi + 294 + 161 illustr.

11. AGRAWAL, D. P. et al. Arsenical coppers in the Bronze Age. *M. N. Deshpande Fel. Vol.*, 1979.

..arsenical alloying is most significant in the Copper Hoards from the Ganga-Yamuna Doab..

12. AGRAWAL, D. P.; CHAKRABARTI, Dilip K. (ed.). *Essays in Indian Protohistory.* B. R. Publ. Corpn., New Delhi, 1979; xvi + 392 + illust. and maps.

..from the beginning of food-production to the use of iron..

13. AGRAWAL, D. P.; GHOSH, A. (ed.) *Radiocarbon and Indian Archaeology.* TIFR, Bombay, 1973; xxiv + 526 + 27 plates.

Rev.: Dilip K. CHAKRABARTI, *IHR* 2 (1), 168-70; J. JACOBSON, *AA* 79 (3), 715-17; K. V. SOUNDARA RAJAN, *JIH* 52, 510-11;

14. AGRAWAL, D. P.; GUZDAR, S.; KUSUMGAR, S. Radiocarbon chronology in Indian prehistoric archaeology. *JIH*, GJ Vol., 1973, 1-20.

15. AGRAWAL, D. P.; KRISHNAMURTHY, R. U.; KUSUMGAR, S.; PANT, R. K. Chronology of Indian prehistory from the Mesolithic Age to the Iron Age. *J. Human Evolution* 7 (1), 1978, 37-44.

16. AGRAWAL, D. P.; KUSUMGAR, S. *Prehistoric Chronology and Radiocarbon Dating in India.* Mun. Man., New Delhi, 1974; xii + 170 + fig. and tables.

Rev.: S. B. DEO, *BDCRI* 34, 219ff.; J. JACOBSON, *AA* 79 (3), 715-17; M. TOSI, *IONA* 26 (2), 281-84.

17. AGRAWAL, D. P.; PANDE, B. M. (ed.). *Ecology and Archaeology of Western India.* Concept Publishers, Delhi, 1977.

18. AIYANGAR, S. K. *Hindu India from Original Sources.* Nag Publ., NP Series 13, Delhi, 1977; vii + 38 + vii + 110,

..two parts in one..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

19. AIYANGAR, S. K. *History of Ancient India.* Seema Publications, Delhi, 1980; xiv + 451.

..reprint..

20. AKHTAR, Naseem. An interpretation of the dispersal of black-and-red ware. *JBRS* 62 (1–4), 1976 (1981), 1ff.

21. ALI, Kausar. *A New History of Indo-Pakistan: from Dravidians to Sultanates.* Aziz Publishers, Lahore, 1978; xx + 174.

..4th rev. ed. ..

22. ALLAN, J.; HAIG, T. W.; DODWELL, H. H. *Cambridge Shorter History of India.* 1969; 1189 + 21 maps.

23. ALLCHIN, B.; HEGDE, K. T. M.; GOUDIE, A. Prehistory and environmental change in Western India. *Man* 7 (4), 1972, 541–564.

24. ALLCHIN, B. and R. *The Birth of Indian Civilization. India and Pakistan before 500 B. C.*

..see *VBD* III. 82. 8.. see 25 below..

Rev.: A. K. NARAIN, *JAH* 4 (2), 184–85; R. S. SHARMA, *JESHO* 14 (1), 87–90.

25. ALLCHIN, B. and R. *The Rise of Civilization in India and Pakistan.* Cambridge World Arch. Series, 1982; 392 + 90 illust. + 108 line-drawings.

..completely revised and rewritten ed. of 24 above..

26. ALLCHIN, F. R. *Neolithic Cattle-keepers of South India: A Study of the Deccan Ashmounds.* CUP, 1963; 189.

..the mounds have a "non-practical rel. purpose".. cattle, dung, and fire in Indian religions..

27. ALLCHIN, F. R. Early cultivated plants in India and Pakistan. Early domesticated animals in India and Pakistan. (in) *Ancient Cities of the Indus* (ed. G. L. POSSEHL), Vikas Publ. House, New Delhi, 1979.

..see 77.5 and 73.3 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. ALLCHIN, F. R.; CHAKRABARTI, Dilip K. *A Source-Book of Indian Archaeology*. Mun. Man., New Delhi, 1979; x+354.

..first out of projected three vols. ..

Rev.: Hyla S. CONVERSE, *JAOS* 101, 385–86; O. v. H., *ZDMG* 131 (2), 445; Vijay Kumar THAKUR, *JBRS* 62, 262–66.

29. ALTHEIM, Franz; STIEHL, Ruth. *Geschichte Mittelasiens im Altertum*. de Gruyter, Berlin, 1970; 10+811.

30. *Ancient India* (*Epochs of Indian History*). B and Co., 1980; 170.

31. ANDERSON, J. D. *The People of India*. Inter-India Publications, New Delhi, 1982; xii+120+8 pl.+2 maps.

..(reprint of 1913)..

32. ANTONOVA, K. A.; BONGARD-LEVIN, G. M.; KOTOVSKIJ, G. G. *History of India – Brief Sketch*. (Russ.). Moscow, 1973; 558+54 illust.

..B.-L. on ancient India (pp. 7–152).. see 33 below..

Rev.: Gustav GLAESSER, *EW* 25 (3–4), 504–7.

33. ANTONOVA, K. A.; BONGARD-LEVIN, G. M.; KOTOVSKY, G. G. *A History of India. Book 1*. Progress Publishers, Moscow, 1979; 264.

..(Book 2, 1979; 342).. Ancient India by B.-L. .. see 32 above..

34. ARUNKUMAR. The protohistoric black-and-red ware: a plea for neolithic origin. *Indica* 11 (1), 1974, 11ff.

35. ARUNKUMAR. The historicity of Rāma and Rāmāyaṇa: an archaeological approach. *JOIB* 31 (2), 1981, 162–171.

..while the kernel of *MBh* can be traced to Vedic lit. (references given), even the germs of *Rāmāyaṇa* are not known to the Veda.. *Rāmāyaṇa*-episode can be placed in the post-*MBh*-war period and located in Avadha, Kāśī, and Videha..

36. *Asien in Vergangenheit und Gegenwart*. Akad.-Verlag, Berlin, 1974; 416.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..papers presented by DDR Asia-scholars at 29 ICO, Paris, 1973..

37. *Asie du Sud. Traditions et changements.* Éd. du CNRS, Paris, 1979; 676.

..Proc. of VI Eur. Symp. on modern studies concerning South Asia..

38. ASTHANA, S. *History and Archaeology of India's Contacts with Other Countries from Earliest Times to 300 B. C.* B. R. Publ. Corpn., Delhi, 1976; xxviii + 275 + 24 pl. + 86 fig.

..Harappan and Vedic periods.. IEs and Aryans..

39. ASTHANA, S. Megalithkulturen in Indien. Zur Frage ihrer Herkunft und Verbreitung. *Z. Arch.* 11 (1), Berlin, 1977, 1–12 + 3 fig.

40. ATRAM, V. Bhāratīya śilpa āṇi goṇḍī saṁskṛtīce saṁdarbha. (Marathi). *Navabhārata* 34 (9), 1981, 13–20.

..M. D. and Gondi culture; Heras's reading of Indus seals – most words in Gondi lg. .. Ṛgvedic Vṛṣākapi = Maroti or Hannuman of the Gonds.. see 41 below..

41. ATRAM, V. Maheṁjodārotīla śilpa āṇi goṇḍī saṁskṛtīce saṁdarbha. (Marathi). *Navabhārata* 35 (5), 1982, 29–36.

..Indus seals showing goats; imp. of goat in Gondi culture; *harre* in Gondi = goat; connected with *hariyūpīyā* in *ṚV*; ancient tiger-sculptures originated out of Gondi civil... *liṅgapiṇḍam*.. see 40 above..

42. AUBOYER, J. *Daily Life in Ancient India.* Asia, 1969; 344.

43. AUROBINDO, Sri. *Foundations of Indian Culture.* Sri Aurobindo Ashram, Pondicherry, 1975; 404.

..(6th ed.)..

44. AVINASHLINGAM, T. S. The cultural heritage of India. *Pr Bh* 87, Nov. 1982, 471–476.

..prehist. roots; Aryan heritage..

45. BAHADUR, K. P. *History of Indian Civilization. Vol. I: Ancient India.* Ess Ess Publications, New Delhi; xxiv + 521.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

46. BAHADURMAL. *Bhāratīya Saṁskṛti kī Kahāṇī.* (Hindi). VVRI, Hoshiarpur, 1970; 20+264.

47. BAJPAI, K. D. Presidential address: Ancient India. 33 *PIHC*, 1972, 21–26.

..proto-hist. studies now on better footing; correlation with Vedic-Pur. lit. ..

48. BAJPAI, K. D. Presidential address: History section. 26 *PAIOC*, 1975.

49. BALA SUBRAMANIAM, C. Dravidian culture and civilization. *SP*, 30 AIOC, Part II, Santiniketan, 1980, 141–143.

50. BANERJEE, Bibekananda. Kurus in India and abroad. *SP*, 31 AIOC, Jaipur, 1982, 308–309.

..Uttarakurus in Vedic lit.; their antagonism towards the Kurus of Hastinapur..

51. BANERJEE, B. N. *Hindu Culture, Custom, and Ceremony.* Agam Kala Prakashan, Delhi, 1979; xii+219.

52. BANERJEE, N. R. Religion, art, science and the Indian peoples through the ages. *M in I* 61 (1), 1981, 1–16.

..dwells upon the cultural ethos of India.. the basic Indian concept of life and its aim: Veda and *Up*. .. Indian concept of life and science; cyclic order of life..

53. BANERJI, R. D. *Prehistoric, Ancient, and Hindu India.* Nag Publishers, NS Series 26, 1979; xvi+343.

..(reprint)..

54. BANERJI, S. C. *Aspects of Ancient Indian Life – from Sanskrit Sources.* Punthi Pustak, Calcutta, 1972; xi+179.

55. BARNETT, L. D. *Antiquities of India.* 1977; 311+24 plates.

..reprint of *VBD* III. 82. 23..

56. BASHAM, A. L. (ed.). *A Cultural History of India.* OUP, 1975; xx+585+maps and plates.
..73

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..a new ed. of *Legacy of India*, ed. G. T. GARRATT, 1937 (*VBD* I. 150. 26).. A. L. B.: Introduction and Conclusion; 33 articles by diff. scholars.. B. B. LAL, "The Indus civilization"; T. BURROW, "The Early Aryans"; "Ancient and modern lgg. from *ṚV* to the present day"; RADHAKRISHNAN, "Hinduism".. see 57 below..

Rev.: S. P. AIYAR, *JBomU* 82, 339–43; L. ALSDORF, *IIJ* 20 (1–2), 106–110; G. B., *ZDMG* 127 (1), 223; Augustus L. D'SOUZA, *Indica* 14 (2), 147–52; Ronald INDEN, *JAS* 36 (2), 363–64; Giovanni VERARDI, *EW* 27, 410–13.

57. BASHAM, A. L. (ed.). *La civilisation de l'Inde ancienne.* Arthaud, Coll. les grandes civil. 15, Paris; 1976; 567.

..French transl. of 56 above by Claude CARME..

58. BASHAM, A. L. *The Wonder that was India.* 1979; xxiv + 568 + illust. and maps.

..3rd rev. ed. of *VBD* III. 82. 26..

59. Basis and terminology of periodization. *R. C. and I. A.*, TIFR, 1973, 504–518.

..contributions by various scholars..

60. BAZAZ, Prem Nath. *The Role of Bhagavad Gita in Indian History.* Sterling Publishers, New Delhi, 1976; 750.

..[reviews the whole field of Ind. hist. from the Vedic times to contemporary India.. the only clear-headed thinker was Cārvāka and his successor Asura (who is depicted and condemned in *BG*)]..

61. BERTOLASO STELLA, Jorge. *História do Indianismo.* Imprensa Motodista, Sao Paulo, 1972; 79.

Rev.: P. ROLLAND, *BSL* 68 (2), 107–8.

62. BEY, Hamdi. A humanist's view of Indian civilisation. *Radical Humanist* 35 (19), 1971, 14–21.

63. BHANDARKAR, D. R. *Lectures on the Ancient History of India.* Bharatiya Publ. House, Delhi, 1977; xii + 218.

..(reprint).. from 650 to 325 B. C... Aryan colonization..

64. Bharat, the cradle of man and South India, the cradle of civilization. *BITCM*, 1979 (Jan. to June), 127–163.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..report of Seminar..

65. BHARATIYA, Bhavani Lal. Satyārthaprakāśa men varṇita āryāvarta kā prācīna gaurava. (Hindi). *Vedavāṇī* 31 (7), 1979, 9–11.

..serially..

66. BHARGAVA, V. S. *Prācīna bhāratīya itihāsa.* (Hindi). College Book Depot, Jaipur; 310.

..up to 1000 A. D. ..

67. BHATTACHARJEE, Arun. *History of ancient India.* Sterling Publishers, New Delhi, 1979; xii + 422.

68. BHATTACHARYA, Bhabani. *Glimpses of Indian History.* Sterling Publishers, New Delhi, 1976; 280.

..(reprint of 1948)..

69. BHRIGU. India, Aryans and Dravidians. *Astr. Mag.* 59 (1), Bangalore, 1970, 12–14.

70. BHUTANI, V. C. Is there an Indian culture? *Quest* 77, 1972, 49–53.

71. BISSOONDOYAL, B. *India in World Literature.* 1976; x+103.

72. LE BON, G. *The World of Indian Civilization.* 1974; 144+illust.

..(English transl. by D. MACRAE)..

73. BONGARD-LEVIN, G. M. The origin of the Mundas. *ISPP* 13 (2), 1972, 133–150.

74. BONGARD-LEVIN, G. M. Problem of the genesis of ancient Indian civilization. (Russ.). *VDI* 3, 1979, 3–26.

..(English resume).. contacts of pre-Aryan and Aryan cultures.. arch. and linguistic-lit. evidence.. autochthonous words and names in OIA..

75. BONGARD-LEVIN, G. M. Hindustan in the 3rd – 1st millennia B.C.: some problems of ethnic history. *Hist. and Arch.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

1 (1-2), Allahabad Univ., 1980, 233-244. (Also, in *Basic Problems of Indian History*, Russ., Moscow, 1981, 9-31).

..see 77 below..

76. BONGARD-LEVIN, G. M. *Ancient Indian Civilization: Philosophy, Science, Religion.* (Russ.). "Nauka", Moscow, 1980; 332.

..I. V. civil.; Vedic rel.; *Up.* ..

Rev.: Edwin GEROW, *JAOS* 102, 225-27.

77. BONGARD-LEVIN, G. M. Ethnic processes in Hindustan in III-I millennia B. C. (Russ.). (in) *Ethnic Problems of Central Asia in Ancient Times*, Moscow, 1981, 301-310.

..see 75 above.. (English summary)..

78. BONGARD-LEVIN, G. M.; GERASIMOV, A. V. *The Sages and Philosophers of Ancient India: Some Problems of the Indian Cultural Heritage.* (Russ.). "Nauka", Moscow, 1975; 344+29 illust.

..10 chh. .. philos. hymns and mythology of Veda; *Up.*, *Br.*, *Ār.* ..(1) These new singers and those old bards; (2) The disciples sorrowed their Guru; (3) The six "heretical" preachers..

Rev.: Ludwik STERNBACH, *JAOS* 97, 361.

79. BONGARD-LEVIN, G. M.; ILIN, G. F. *Ancient India. A Historical Essay.* (Russ.). Moscow, 1969; 736.

..from Stone Age up to the beginning of the age of feudalism..

Rev.: I. D. SEREBRJAKOV, *NAA* 2 (1971), 197-202; Ludwik STERNBACH, *JAOS* 93 (3), 378.

80. BONGARD-LEVIN, G. M.; VIGASIN, A. A. Society and state in ancient India. *Ludwik Sternbach Fel. Vol.* 1, Lucknow, 1979, 169-180.

..(based on Sk. sources, mainly on *Arthaśāstra*).. Har. civil.: highly developed; substantial social and propertywise stratification development of political organization; appearance of writing; complex system of rel. notions..

81. BOSSERT, Jeannette. *India: Land, People, and Culture.* Gulistan Publ. House, Delhi, 1974; 292+3 maps+24 pl.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82. BOTTO, Oscar. *Fondamenti e metodi dell'antico diritto Indiano.* Bologna, 1981.

83. BOWES, Pratima. *Hindu Intellectual Tradition.* Allied Publishers, New Delhi, 1978; vii + 218.

..not exclusively mystical or spiritual.. distinctive conception of reality.. discusses rel., philos., social, moral, political, and aesthetic values of ancient and classical Hindu culture..

84. BOWLES, Gordon T. *The People of Asia.* Charles Scribner's Sons, New York, 1978; 414.

..Section III (India) provides useful assessment of data relating to the origins of Harappans; the panorama thereafter becomes crowded with invaders, new rel. doctrines and social organizational principles, population movements, and the like..

Rev.: Jean S. AIGNER, *AA* 81, 705–707.

85. BRÄKER, Hans. *Der Weg nach Asien.* Walter Verlag, Freiburg, 1978; 240 + 98 + photos etc.

..conducts the reader to the spiritual and cultural roots of Asia; "gateway of Asia" opened "inwards".. treats of I. V. civil., Aryan invasion and Vedic era; *Up.* as the main source for research on Brahmanism; responsibility of the priests for the preservation of the cosmic order..

Rev.: Albert LEEMANN, *Mundus* 16 (2), 145.

86. BRENTJES, Burchard. *Die orientalische Welt von den Anfängen bis Tschinggis-Khan.* VEB Verlag, Berlin, 1970; 329 + photographs and drawings.

..(from Egypt to Japan thro' Mesop., India, and China – from prehist. to 15th cent. A. D.; view- pt. of 'hist. materialism')... (Rev.: growing relaxation of Marxist hist. scheme)..

Rev.: Gustav GLAESSER, *EW* 21 (3–4), 392–96; H. MÜLLER, *Mundus* 8 (3), 200–201.

87. BRUCE FOOT, Robert. *Prehistoric and Protohistoric Antiquities.* Leeladevi Publications, Delhi, 1979; xvi + 246 + 64 pl.

..(reprint of 1916)..

88. BÜCHI, Ernst C. Peoples of the Indo-Pakistan subcontinent. (German). (in) *Rassengeschichte der Menschheit* (ed. Karl SALLER), R. Oldenbourg, München, 1968.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

89. BUDDHA PRAKASH. *India and the World.*

..see *VBD* III. 82. 50..

Rev.: J. FILLIOZAT, *JA* 255 (1), 146-47.

90. BUSS, Andreas. *Société politique, individu, les formes élémentaires de la vie sociale én Inde ancienne.* Van Gorcum, Assen, 1978; 121.

Rev.: André BAREAU, *RHR* 197 (2), 231.

91. CAPPER, John. *The Real India.* Oriental Publishers, Delhi, 1972; 492.

..being a faithful picture of the political, social, and industrial progress of the many races composing the people of India, from the earliest times to the present time..

92. CHAKRABARTI, Dilip K. Prehistoric Ganges basin. *JESHO* 15, 1972, 215-219.

..apropos of *VBD* III. 72. 6.. copper hoards differ from the Har. metal tools, including the Lothal anthropomorph.. prehist. cultural duality of the Gangetic valley..

93. CHAKRABARTI, Dilip K. Idea of proto-history in Indian archaeology. *JAIH* 6 (1-2), 1972-73, 132-134.

..[SANKALIA (*Indian Archaeology Today*, 1962): protohist, = Vedic and post-Vedic period ending about 6th cent. B.C., the Har. civil. and different early chalcolithic or late neolithic cultures; SINHA (*Ptv* 1, 39-41): only those Ind. cultures wh. were likely to possess some contemporaneity with the Vedic age - 1300-600 B.C.; ALLCHINS (*The Birth of Ind, Civil.*, 1968): relevance of the term only in the context of pre-literate cultures of the supposed core-area of the Vedic lit.; S. R. DAS (*Approach to Ind. Arch.*, 1972): only the post-Har. chalcolithic cultures were in reality proto-hist.].. acc. to author: only Ind. arch. horizon wh. may be called proto-hist. is that bet. 6th and 3rd centuries B.C...

94. CHAKRABARTI, Dilip K. Beginning of iron in India: problem reconsidered. (in) *Perspective in Palaeoanthropology* (D. Sen Fel. Vol.), Calcutta, 1974, 345-356. (Also, *Antiquity* 50, No. 198, 1976, 114-124).

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

95. CHAKRABARTI, Dilip K. Distribution of iron ores and the archaeological evidence of early iron in India. *JESHO* 20 (2), 1977, 166–184.

..bet. 1100 and 700 B. C.; from Baluchistan to Gaṅgā valley and South India.. chronology of diff. centres of iron ore..

96. CHAKRABARTI, Dilip K. Early agriculture and the development of towns in India. *Cambridge Encycl. of Arch.*, 1980, 162–167.

97. CHAKRAVARTI, Atul Chandra. *The Story of Kṛṣṇa in Indian Literature*. Indian Associated Publishing House, Calcutta, 1976; 146.

..takes into account Vedic evidence.. (Kṛṣṇa-Vāsudeva, acc. to author, lived in c. 1400 B. C.)..

Rev.: H. D. SANKALIA, *ABORI* 60, 338–39.

98. CHAKRAVORTY, Bankabehari. An allround objection to the current version of ancient Indian history and the principles proposed for writing the revised one. *GI* 2 (2), 1978, 1–19.

99. CHAMAN LAL, Bhikshu. *India. Cradle of Cultures*. New Delhi, 1976 (1978); 352 + 80.

100. CHANANA, D. Problems of research in ancient Indian history: a short note. (in) *Problems of Historical Writing in India*, India International Centre, New Delhi, 1963.

101. CHAPEKAR, N. M. *Ancient India and Greece*. A study of their cultural contacts. 1977; xii + 92.

102. CHARPENTIER, J. *The Cultural Heritage of India*. RMIC, Calcutta, 1958.

103. CHATERJI, Kapila. *Foundations of Indian History*. Vol. I. Vivekananda Press, Shillong, 1973; 43.

104. CHATTERJEE, Rama. Non-Vedic and anti-Vedic elements as presented by the Mahābhārata. *OH* 18, 1970, 1–17.

105. CHATTERJEE, Shantimoy. *New Light on Indian Civilisation*. Pampa Publications, Calcutta; 150.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

106. CHATTERJI, A. K. The Janakas of Mithilā. *JAIH* 3 (1-2), 1969-70, 261-262.

..identifies Vedic Janaka with Bṛhadratha Janaka mentioned in the *Rāmāyaṇa* as one of the ancestors of Sītā's father..

107. CHATTERJI, A. K. Indological notes. *Ind. Mus. Bull.* 1, 1970, 95-100.

..on the Pāṇḍavas.. on theft and thieves in ancient India.. on Pauṇḍra Vāsudeva..

108. CHATTERJI, A. K. Groundwork of earliest Indian political history. *JAIH* 10, 1976-77.

109. CHATTERJI, A. K. *Political History of Pre-Buddhist India.* Indian Publicity Society, Calcutta, 1980; 217.

..deals with such kings as Manu, Yayāti, Daśaratha, Yudhiṣṭhira, etc., who are claimed to have been hist. personalities..

110. CHATTERJI, B. K. The ethnic affinities of the builders of the Harappan civilization and Aryan infiltration. *Ind. Mus. Bull.* 9 (1), 1974, 7-14.

..the invading Aryan tribes were comparatively small in no.; therefore their impact on the basic genetic composition of the indigenous population cd, not have been very great..

111. CHATTERJI, S. K. Hindus and Turks from prehistoric times. *S. K. De Mem. Vol.*, 1972, 11-29.

112. CHATTERJI, S. K. *Kirāta-Jana-Kṛti: The Indo-Mongoloids: Their Contribution to the History and Culture of India.* Asiatic Society, Calcutta, 1974; xxii + 187.

..rev. 2nd ed. of 1951.. see *VBD* II. 82. 48..

Rev.: G. FERRARI, *JASB* 18, 129-31; L. STERNBACH, *JAOS* 98, 320-21.

113. CHATTERJI, S. K. The linguistic and cultural heritage of India. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 130-143.

114. CHATTERJI-GRATRY, Usha. India's contribution to world civilisation. *Indian Foreign Rev.* 13 (18), 1976, 24-26.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

115. CHAUBE, B. B. Bhāratīya saṁskṛti ke sandarbha men śramaṇa vicāradhārā : eka mūlyāṅkana. (Hindi). *Tulasīprajñā* 3 (1), Ladnu, 1977, 1–6.

..*śramaṇa* way of thinking reflected in the Veda.. Vedic age is the *unmeṣa* age of Indian culture..

116. CHAUDHURI, Nirajakanta. Proto-historical cultures. *Dilip* 1 (1), 1974, 34–36.

..serially.. Aryan invasion is a myth: (a) no trace of it in hist. records; (b) testimony of Megasthenes; (c) no nostalgic trad. in India; (d) a hist. anachronism; (e) evidence of *BAU* (*ŚPB*)-*vaṁśa*-lists against it; (f) Indian astronomical tables older than 3000 B.C.; (g) the shifting 'cradle'; (h) the missing Aryan 'homo sapients'..

117. CHAUDHARI, Suresh Chandra. *Hindū dharma evaṁ saṁskṛti*. (Hindi). Asha Prakashan, Chandausi, 1977; 5+196.

118. CHAUHAN, D. V. The Aulikar dynasty is Iranian. *JIH* 55 (3), 1977, 31–40.

..acc. to author, the name Aulikara is cognate of Vedic *auṛṇa* or *auṛṇika* with the possessive suffix *ra*.. considers it in the light of Mandasor inscription of Yaśodharman (re silkweavers)...

119. CHAVARRIA-AGUILAR, O. L. *Traditional India.*

..see *VBD* III 82.67..

Rev.: M. MAYRHOFER, *HZ* 203, 217–18.

120. CHENNA REDDY, J. (ed.). *Āndhras' Contribution to Indian Culture.* *SVUOJ* Vol. 16 (1–2), 1973.

121. CHOPRA, P. N. (ed.). *The Gazetteer of India. Volume Two: History and Culture.* Govt. of India, 1973; 16+lxxvii+807+4 maps.

..(Vol. I: Country and People, 1965).. from pre-hist. times to Aug. 15, 1947...

Rev.: Miloslav KRASA, *Arch Or* 44, 365–67; T. K. RAVINDRAN, *JIH* 53, 329–30; Romila THAPAR, *IHR* 2 (1), 250–51.

122. CHOPRA, P. N.; PURI, B. N.; DAS, M. N. *A Social, Cultural, and Economic History of India.* Macmillan, Delhi, 1974; xi+325+266+419.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 123 below..

Rev.: Amitabh MUKHERJEE, *QRHS* 16 (4), 248-49.

123. CHOPRA, P. N. et al. *Bhārata kā sāmājika, sāṁskṛtika, aura ārthika itihāsa.* Macmillan, Delhi, 1975: xxviii + 308.

..Hindi version of Part I of 122 above..

124. CHOPRA, P. N.; RAVINDRAN, T. K.; SUBRAHMANIAN, N. *History of South India.* S. Chand, Delhi, 1979; Vol. I: Ancient Period, xiv + 262.

..(Vol. II: Medieval Period, 253; Vol. III: Modern Period, 290)..

125. CHOPRA, S. R. K. (ed.). *Early Man in North-West India.* 1979; 141.

126. CHOUDHARY, Radhakrishna. Presidential address: Ancient India. 32 *PIHC*, 1970/1971, 23-38.

127. CHUNDER, Pratap Chandra. Indian culture from different angles in a readable form. *BRMIC* 29 (12), 1978, 267-268.

..Ind. culture is a fascinating form of human experience.. in India today, the pre-hist. age coexists with the atomic age..

128. *La civilisation de l'Inde.* Inst. Pédag. National, Paris, 1963; 20+16 pl.

129. CLARK, Grahame. *World Prehistory, an Outline.* CUP, 1962; xii + 284.

130. CLASON, A. T. Archaeozoological study in India: aspects of stock-breeding and hunting in prehistoric and early historic times. *Eastern Anthropologist* 28 (1), 1975, 1-12. (Also, in *South Asian Archaeology* 1973, 1975).

131. CLASON, A. T. Wild and domestic animals in prehistoric and early historic India. *Eastern Anthropologist* 30, 1977, 241-289.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

132. COHN, B. S.; MARRIOTT, McKim. Networks and centres in the study of Indian civilization. *J. of Social Res.* 1, 1-19.

..villages were connected with country-wide territories by a complex network of relationship with hierarchies of urban or urban-like centres of civilization; these networks of civil. were of an unusually tangled nature..

133. COLEBROOKE, H. T. *Essays on History, Literature, and Religions of Ancient India.* Cosmo Publ., New Delhi, 1977; Vol. I; 443; Vol. II: 562.

..reprint of *Miscellaneous Essays*, first publ. 1837..

134. *Communalism and the Writing of Indian History.* People's Publ. House, New Delhi, 1977; 61.

..(2nd ed.).. [R. THAPAR, "Communalism and the writing of ancient Indian hist."]..

135. COSLING, David. Dating India's past. *Hindustan Times*, 30.3.1969, 1-3.

136. *Culture of Ancient India.* (Russ.). "Nauka", Moscow, 1975; 428.

137. DAFFINÀ, P. La civiltà dell' Indo e un frammento di Aristobulo. *Tucci Fel. Vol.*, 1974, 361-366.

138. DAGLI, Vadilal. *Foundations of Indian Culture.* Vora, Bombay, 1968; 16+378.

139. DALES, G. F. Recent pre- and proto-historic researches in Pakistan and Afghanistan. *R. C. and I. A.*, TIFR, 1973, 118-130.

140. DANGE, S. A. *India from Primitive Communism to Slavery. A Marxist Study of Ancient History in Outline.* 1979; 188.

..reprint of *VBD* II. 82. 67..

141. DANI, A. H. Timargarha and Gandhara grave culture. *Ancient Pakistan* 3, 1967.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

142. DANI, A. H. *Prehistory and Protohistory of Eastern India.* Firma KLM, Calcutta, 1981; xii + 248 + maps and plates.

..reprint of *VBD* III. 82. 76..

143. DANIEL, Glyn. *The First Civilizations: The Archaeology of their Origins.* Thomas and Hudson, London, 1964; 192 + 78 pl.

144. DANIELOU, A. *Histoire de l'Inde.* Fayard, Paris, 1971; 379.

145. DARIAN, Steven G. *The Ganges in Myth and History.* Univ. Press of Hawaii, Honolulu, 1978; xvii + 219.

..[ch. entitled "The Indus legacy" vaguely suggests that sub-Har. elements penetrated the Ganges valley.. in all likelihood, Indus settlers in the subcontinent came chiefly by sea.. *puruṣa* later evolved into the impersonal *brahman*-substance]..

Rev.: J. L. BROCKINTON, *JRAS* 1979, 76.

146. DAS, Sisirkumar. *Western Sailors, Eastern Seas: German Response to Indian Culture.* Thomson Press, New Delhi, 1971; 13 + 61.

147. DASGUPTA, K. K. *A Tribal History of Ancient India.* Nababharat Publ., Calcutta, 1974; 336.

148. DAVID, Kenneth (ed.). *The New Wind, Changing Identities in South Asia.* Mouton, The Hague, 1977; xv + 537.

..[R. S. KHARE, "Bhakti and Karma"; McKim MARRIOT and R. B. LINDON, "Ethnosociological method for the study of caste"; O. M. LYNCH, "Critique of L. Dumont's work"]..

Rev.: M. L. REINICHE, *BEFEO* 67, 337-40.

149. *Dawn of Civilization in Maharashtra.* Prince of Wales Museum, Bombay, 1975; 33 + 101 pl.

Rev.: Douglas BARRETT, *OA* 22 (2), 193.

150. DAYAL, Thakur Harendra. *Ancient Culture of India.* Sundeep Prakashan, Delhi, 1981; xv + 261 + 72 illust.

151. DEGLURKAR; DHAVALIKAR; GAIKWAD. *Prācīna bhāratīya itihāsa āṇi saṁskṛti.* (Marathi). Popular Prakashan, Bombay, 1973; 369 + 3 fig. + 5 photos.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: J. R. JOSHI, *BDCRI* 35 (3-4), 152-53.

152. DERRETT, J. Duncan M. *Religion, Law, and the State in India.* Faber and Faber, London, 1968; 615.

..see *VBD* III. 82. 84..

Rev.: H. LOSCH, *OLZ* 69, 396-98.

153. DESAI, P. B. (ed.). *A History of Karnataka.* Karnataka Univ., Dharwar, 1970.

..(written by P. B. DESAI, Srinivasa RITTI, B. R. GOPAL).. 11 chh. .. from pre-hist. times to the post-independence period.. (Kar. had commercial contacts with the people of I. V. in c. 3000 B.C. .. the gold found in the Har. sites was imported from the gold mines of Kar.)..

Rev.: T. V. MAHALINGAM, *JIH* 51 (1), 196-98.

154. DESHMUKH, P. R. Sindhu śahare nadyāṁcyā purānī naṣṭa jhālī kī āryānī jāḷalī? (Marathi). *Navabhārata* 28 (2), 1974, 25-31.

..were Indus cities destroyed by floods or burnt by the Aryans? acc. to author, both.. (ref. *Navabhārata*, Sept. 1974: rev. of RAO's work on Lothal)..

155. DESHPANDE, Madhav M. History, change and permanence: a classical Indian perspective. (in) *Contributions to South Asian Studies I.* (ed. GOPAL KRISHNA), OUP, Delhi, 1979.

..hist. writing and hist. consciousness in Indian trad. ..

156. DEVA, K. Problems of the Ochre Coloured Pottery. (in) *Pottery in Ancient India,* Patna, 1969, 75-82.

..see 163 below..

157. DEVADATTA SASTRI. Sūktiyon ke ādhāra para āryasaṁskṛti. (Hindi). *VJ* 25 (1-2), 1976, 11-12.

158. DEVAHUTI (ed.). *Problems of Indian Historiography.* D.K. Publications, Delhi, 1979; xxvii+190.

..problem of identification; conflict and consensus; ancient terms and modern connotations; periodization; polity..

159. DEVAHUTI. Bias in Indian historiography. 1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

160. DEVAHUTI (ed.). *Historical and Political Perspectives.* Books and Books, New Delhi, 1982; xxxii + 340.

161. DEY, N. L. *The Civilization of Ancient India.* Bharatiya Publ. House, Varanasi, 1972; viii + 213.

162. DHAVALIKAR, M. K. Archaeological excavations. *BDCRI* 33 (1-4), 1973-74, 41-76.

..account of principal excavations.. various sites of I. V. civil.; copper hoards and OCP; PGW ..

163. DIKSHIT, K. N. The problem of the ochre-coloured ware. *JIH*, GJ Vol., 1973, 21-33.

..see 156 above.. (1) the Ganga-Yamuna Doab was not a cultural vacuum before the arrival of Har. communities; (2) the OCW-users were original inhabitants of Ganga valley; (3) the migrational trend of the OCW-users was from the central G-Y Doab and east Panjab.. see 164 below..

164. DIKSHIT, K. N. The ochre-coloured ware settlements in Ganga-Yamuna Doab. (in) *Essays in Indian Protohistory*, Delhi, 1978, 285-299.

..see 163 above.. OCW, in its early phase, overlapped with the late Harappan..

165. D'SOUZA, P. P. Ancient civilizations of India and pre-Columbian America. *Indian Horizons* 26 (1), 1977.

166. DUDLEY, Guilford A. *A History of Eastern Civilizations.* John Wiley and Sons, New York, 1973; 733 + maps and illust.

..(among other topics) 'Indus' and 'Aryan'..
Rev.: Henry P. FRENCH, Jr., *JAS* 34 (1), 211-12.

167. DUFF, C. M. *The Chronology of India.* Chowkhamba Or. Stud. 3, Varanasi, 1975; xii + 409.

..reprint of 1899..

168. DUMONT, Louis. *Religion, Politics, and History in India.* Mouton, The Hague, 1970; 166.

..the (Hindu) scriptures record the ideas and experiences of the renouncer rather than of the 'man-in-the-world'..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Pauline KOLENDA, *JAOS* 93, 120–24.

169. DUTT, N. K. *The Aryanisation of India.* Firma KLM, Calcutta, 1970; 8+159.

..(rev. and enlarged ed.)..

170. DUTT, Romesh Chunder. *A History of Civilisation in Ancient India (based on Sanskrit Texts).* Vishal Publications, Delhi, 1972; xix+390.

..(first Ind. reprint of 1888).. Vol. I: 2000-320 B.C... see *VBD* III. 82. 93..

171. DUTT, Romesh Chunder. *Ancient India (2000 B.C.–800 A.D.): Epochs of Indian History.* Butala and Co., Delhi. 1980; 170.

..(reprint of 1893)..

172. EHRET, Ch. Linguistic evidence and its correlation with archaeology. *World Archaeology* 8 (1), 1976, 5–18.

173. ELPHINSTONE, M. et al. *Ancient India.* Delhi, 1983; 160.

..(reprint)..

174. EMBREE, Ainslie T.; WILHELM, Friedrich. *India. Historia del subcontinente desde las culturas del Indo hasta el comienzo del dominio inglés.* Siglo 21 de España Ed., Madrid, 1974.

..Spanish version of *VBD* III. 82. 98..

175. EPSTEIN, T. Scarlett. *South India. Yesterday, Today, and Tomorrow.* Holmes and Meier Publ., New York, 1973; xviii+273.

Rev.: G. ROSEN, *JAS* 33 (4), 727–29.

176. FAIRSERVIS JR., Walter A. *The Roats of Ancient India. The Archaeology of Early Indian Civilization.* Univ. of Chicago Press, 1975; xxxiii+480.

..second ed. of *VBD* III. 82. 101.. represents the synthesis o more than 20 yrs' research on prehist. settlement of I-I border lands.. F. sees 'a flourishing world in pre-Har. times'; Indus

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

civil. was 'a civilization more village-like than city-like'.. a pan-Har. rel. probably sanctioned social relalionships and served as an imp. unifying element across the hundreds of miles inhabited by the peoples who shared in this culture.. Har. civil. 'faded away' rather than collapsed, probably as a result of floods and invasions, as well as the lure of high-yielding rice-cultivation beyond the limits of the ancient civilization.. quest for arch. evidence for the Aryan migration into South Asia (finding intriguing clues in Gandhara Cave Culture of Pakistan).. the decline and disappearance of Har. civil. owed little to the subsequent Aryan invasions and much to its society's having outstripped its ecological parameters..

Rev.: (1st ed.): M. CAPPIERI, *Riv. Etnogr.* 25, 96–97; J. M. CASAL, *Antiquity* 47, 239–40; A. D'COSTA, *Indica* 10 (1), 45–47; I. C. GLOVER, *BSOAS* 36 (2), 481–82; K. T. M. HEGDE, *Man* 8, 644; Jerome JACOBSON, *AA* 75, 1113–15; A. MAHADEVAN, *Asian Aff.* 60 (2), 221–22; Stuart PIGGOTT, *JRAS* (1973), 176–77; Edward D. ROCKSTEIN, *JAH* 8 (1), 58–59; J. W. SPELLMAN, *JAS* 31, 430–31; Romila THAPAR, *JIH* 51, 673–74; (2nd ed): George F. DALES, *AA* 78, 930.

177. FARMER, Edward L. et al (ed.). *Comparative History of Civilizations in Asia.* Addison-Wesley Publ. Co., 1977; Vol. I: xxx + 474 + 40; Vol. II: xxix + 797 + 40.

Rev.: Leonard H. D. GORDON, *JAH* 12 (2), 170–72.

178. FILLIOZAT, J. India and South Asia – a historical appraisal. *Indian and Foreign Rev.* 9 (6), New Delhi, 1972, 11–13.

179. FILLIOZAT, J. *Inde: nation et traditions.* Paris, 1973; 269.

..new ed. of *VBD* III. 82. 104..

180. FILLIOZAT, J. L'indianisme. *JA* 261, 1973, 175–190.

181. FILLIOZAT, J. Indian culture and its external relations. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 833–836,

..contacts of India with outside world have been multiple, repeated, prolonged.. role of Sk. ..

182. FISCHER, Klaus. *Erotik und Askese in Kult und Kunst der Inder.* Du Mont, Köln, 1979; 292 + illust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..from Harappan civil. to 18th cent. ..

Rev.: O. v. H., *ZDMG* 131 (1), 219.

183. FORD, Richard B. *Tradition and Change in India. An Inquiry Approach.* Holt, Rinehart, and Winston, New York, 1968; viii + 173–256 B.

184. FRANCI, Giorgio Renato. Śrī Aravinda (Aurobindo) interprete della cultura indiana più antica. *Ind. Taur.* 3–4, 1977, 267–284.

..linguistic speculations.. Vedic interpretation.. ideas re history..

185. GAUR, R. C. An appraisal of the protohistoric problems of the Gaṅgā-Yamunā Doab. *Ptv* 4, 1970–71, 42–50.

..five complexes: (1) Harappan or late Har.; (2) Copper Hoard; (3) Ochre coloured pottery; (4) Black-and-red ware; (5) PGW.. Har. and OCP people belonged to diff. cultures.. PGW industry is indigenous and associated with those Aryans who lived in the *MBh*-period, and its likely span was 1100–500 B. C. ..

186. GAUR, R. C. Lal Qila excavation and the OCP problem. (in) *RC and IA*, TIFR, Bombay, 1973, 154–162.

187. GAUR, R. C. The ochre coloured pottery and its authors. *SP*, 29 ICO: Sect. 7, Paris, 1973, p. 50.

..this culture has nothing to do with the Aryans; it is also different from the Har. culture.. see 188 below..

188. GAUR, R. C. The ochre coloured pottery: a reassessment of the evidence. (in) *South Asian Archaeology* 1973, 1975.

..see 187 above..

189. GENSE, J. H. *A History of India from the earliest time to the present day.* Madras, 1960; vi + 452.

..(3rd rev. ed.)..

190. GENSE, J. H. *Concise History of India.* Macmillan, Madras, 1971; 264.

191. GHOSH, A. *After the Harappans.* Bulletin 4 (3), JO 1970; 32.

...74

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..an account of the cultures wh. flourished after the disappearance of Har. civil. in India..

192. GHOSH, Asok K. Culture change in Stone Age India and its bearing on environmental adaptation. *Anthropological Forum* 3 (3-4), Nedlands, W. Australia, 1973-74, 325-330.

193. GHOSH, Asok K. Prehistoric research in India: perspective in cultural history. *Acta Ethnographica* 24 (1-2), 1975, 163-169.

194. GHOSH, Oroon Kumar. *The Changing Indian Civilization.* The Minerva Associates, Calcutta, 1976; Vol. 1: xii+500; Vol. 2: ix+432.

..ten stages: (1) food-gatherers and primitive hunters; (2) advanced hunters; (3) matrifocal agriculturists (neolithic); (4) early technologists (a layer in society, the bronze age period); (5) warrior-nomads; (6) theo-technocrats (priest engineers of river valley civilizations); (7) theo-aristocrats (of wh. "feudalism" is a special form); (8) theo-mercantilists (early bourgeois); (9) rational mercantilists (advanced bourgeois); (10) scientific-democratic..

Rev.: Chittabrata PALIT, *QRHS* 18 (3), 197-98; Lila RAY, *AP* 48 (2), 89-90.

195. GNOLI, R. *La civiltà indiana.* Nuova storia universale dei popoli e delle civiltà – 18, Torino, 1973; 744.

196. GOKAK, V. K. *India and World-Culture.* Vikas Publ., London, 1972; 138.

Rev.: M. SCALIGERO, *EW* 24, 462-63.

197. GOKHALE, B. G. *Prācīna bhārata - itihāsa aura saṁskṛti.*

..Hindi transl. of *VBD* III. 82. 130..

198. GOKHALE, B. G. (ed.). *Images of India.* Asian Studies II, Humanities Press, 1971; 196.

Rev.: R. Morton SMITH, *JAOS* 93 (3), 380.

199. GOKHALE, B. G. *Bharatavarsha: A political and cultural history of India.* Sterling Publishers, New Delhi, 1982; 360+4 maps.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

200. GONDA, J. *Handbuch der Orientalistik. Zweite Abteilung. Indien.* E. J. Brill, Leiden.

201. GOPANI, A. S. *Some Aspects of Indian Culture.* L. D. Series – 78, Ahmedabad, 1981 ; 7 + 99.

202. GORDON, Douglas H. *The Pre-historic Background of Indian Culture.* Greenwood Press, Westport, 1976.

..reprint of *VBD* III. 82. 134..

203. GORDON, Lonard A.; MILLER, Barbara Stoler. *A Syllabus of Indian Civilization.* Columbia Univ. Press, New York, 1971; 182.

..see *VBD* III. 82. 135..

Rev.: E. BENDER, *JAOS* 93, 396.

204. GOSWAMI, J. *Cultural History of Ancient India. A socio-economic and religio-cultural survey of Kapiśā and Gandhāra.* 1979; xvi + 120 + 32 pl.

205. GOYAL, S. R. The future of research in ancient Indian political history. *Indica* 14 (2), 1977, 85–98.

206. GUHA, Amalendu. A Marxist approach to Indian history: a framework. (in) *India – State and Society: A Marxian Approach* (ed. Mathew KURIAN), Orient Longman, Bombay, 1975.

207. GULAB RAI. *Bhāratīya Saṁskṛti kī rūparekhā aura prācīna bhāratīya kalā.* (Hindi). Ravindra Prakashan, Gwalior, 1975; 355.

208. GUPTA, Shyam Ratna. India's image through the ages. *Indian and Foreign Review* 8 (17), 1971, 21–22.

209. GUPTA, S. P. Two urbanizations in India: a side study in their social structure. *Ptv* 7, 1974, 53–60.

..(1) Harappa urbanization (2500–1700 B.C.): vocational class system; (2) early historical: (a) formative (600–400 B.C.) and (b) mature (400 B.C. – 100 A.D.): consolidation of society on the basis of *dharma* and *karma*; therefore, caste-system.. the period of 1000 yrs. bet. (1) and (2) represents peasantry..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

210. HALBFASS, W. *Indien und Europa. Perspektiven ihrer geistigen Begegnung.* Schwabe, Basel und Stuttgart, 1981; 550.

Rev.: O. v. H., *ZDMG* 133, 227.

211. HANDA, Devendra. Prāgaitihāsika bhārata. (Hindi). *Maruśrī*, 1974–75, 4 (1), 47–50; 4 (2–3), 5–10; 4 (4), 3–4.

212. HARIHAV, V. N. *A Short History of Indian Culture.* Madras, 1960; vii+303.

213. HAVELL, E. B. *The History of Aryan Rule in India, from the earliest times to the death of Akbar.* K. M. N. Publishers, New Delhi, 1972; 582.

..(reprint of London 1918)..

214. HAVELL, E. B. *A History of India* (from the earliest times to the present day). Ess Ess Publ., New Delhi, 1979; ix+290.

..(reprint of London 1924)..

215. HAWKES, J.; WOOLEY, L. (ed.). *Prehistory and the Beginnings of Civilization.*

..see *VBD* III. 82. 146..

Rev.: W. F. LEEMANS, *JESHO* 13 (2), 219–221.

216. HEESTERMAN, J. C. India and the inner conflict of tradition. *Proc. of the American Acad. of Arts and Sciences* 102 (1), Daedolus, 1973, 97–113.

217. HEGDE, K. T. M. The painted grey ware of India. *Antiquity* 49, No. 195, 1975, 187–190.

218. HEIMSATH, Charles H. Shakti: the female component of Indian culture. *IWI* 93 (23), 4. 6. 1972, 26–29.

219. HERBERT, Jean. *An Introduction to Asia.* OUP, New York, 1968; 410.

..see *VBD* III. 82. 151..

Rev.: A. L. BASHAM, *IIJ* 20 (1–2), 140–44.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

220. HERRMANN, J. Notizen zur archäologischen Forschungen in Indien. *EAZ* 17 (4), 1976, 699–704.

..survey of work done during the last 10 yrs. ..

221. HJEJLE, Benedicte. *Litteratur om Indiens historie, kultur og samfundsforhold.* Mellemfolkeligt samvirke, Copenhagen. 1964; 31 + 1.

222. HÜRLIMANN, M. *India.* 1975; 331 + pl. + maps.

..(reprint of 1967)..

223. ICKE-SCHWALBE, Lydia. Historisch-ethnographische Ergebnisse zur Frühgeschichte vorarischer Stämme. *ISC* (S), Berlin, 1975.

224. ICKE-SCHWALBE, Lydia. Plough types of non-Aryan ethnic minorities shown in historical valuation. On the development of the productive forces in the Indian sub-continent. *SP*, 4 WSC, 1979, 83–85.

..linguistically, from *ṚV* it becomes clear that some conceptions of the plough and certain agricultural words (in connection with the ploughing cultivation) are loan-words from the pre-Aryan/non-Aryan vocabulary into Sk, e.g., *lāṅgala*, *sīra*, *phāla*.. analysis of agricultural implements of Muṇḍā-Kol-group and the Oraon.. conclusion: cultivation of soil with ploughs already known in pre-Aryan India – not only had the simple furrow-stick type been developed, but also the assembled sole-plough wh. represents an advanced kind of plough cultivation; words for these kinds of ploughs went into the Indo-Aryan lg. ..

225. ILYIN, G. F. *Ancient India – short history.* (Russ.). *Narody Azii i Afriki* 2, 1971, 201 ff.

226. *L'India antica e la sua tradizione.*

Rev.; J. VARENNE, *RHR* 193.

227. *India – Land and People.* (Russ.). "Nauka", Countries and Peoples of the East – 12, Moscow, 1972; 303.

228. ISHWARI PRASAD. *Pracīna bhāratīya saṁskṛti: kalā, rājanīti, dharma tathā darśana.* (Hindi). Meenu Publications, Allahabad, 1980; ix + 647.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

229. JACKSON, A. V. W. *History of India.* 1976.

..reprint of 1906–7.. 9 vols. ..

230. JACQZ, Jane W. (ed.). *Iran: Past, Present, and Future.* Aspen Inst. for Humanistic Studies, New York, 1976; x+481.

231. JAIN, Gokul Chandra. Bhāratīyasaṁskṛter mūlatattvāni. *Paramārthasudhā* 1 (2), 1977, 29–30.

232. JAIN, Kailash Chand. Ancient Indian literary traditions and archaeological cultures. *SP*, 29 AIOC, Poona, 1978, 222–223.

..attempts to interpret Vedic and Purāṇic data archaeologically.. Aryans were the authors of the PGW culture and the Black-and-red Ware culture (1200–600 B. C.) wh. were associated with iron industry..

233. JAIN, Kailash Chand. *Prehistory and Protohistory of India.* Agam Kala Prakashan, Delhi, 1979; xx+367+tables, maps, etc.

..pre-Har., Har., and chalcolithic cultures; Aryan problem; Vedic age; early iron age..

234. JAIN, Ram Chandra. *Jaya. The Original Nucleus of Mahābhārata.* Agam Kala Prakashan, Delhi, 1979; vi + 375.

..war bet. Aryans and non-Aryans; the onward march of the Aryans into Bhārata; a sociological interpretation of *ṚV* provides the basis for the reconstruction of *Jaya*..

235. JAINI, P. S. Śramaṇas: their conflict with Brahmanical society. (in) *Chapters in Ind. Civil.*, Vol. I, Kendall / Hunt, Dubuque – Iowa, 1970, 39–81.

236. JAMIDAR, Rasesh. Some observations on India's cultural unity through the ages. *SPP* 14–15 (2–1), 1974–75, 36–41.

..adjustment and synthesis are salient features of India's civil. ..

237. JAYASHANMUKHAM, N. Sri Aurobindo and the Indian cultural consciousness. *Mother India*, Feb. 1979, 112–116.

238. JAYASWAL, V. *Palaeohistory of India.* Mittal Publishers' Distributors, Delhi, 1978.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

239. JHA, Akhileshwar. *Sexual Designs in Indian Culture.* Mot. Ban., Delhi, 1981.

240. JHA, D. N. A Marxist view of ancient Indian history. (in) *Das Kapital Centenary Vol.*, New Delhi, 1968, 166–180.

241. JHA, D. N. *Ancient India: An Introductory Outline.* People's Publishing House, New Delhi, 1977; xix+134+pl. and maps.

..special attention paid to the elements of change and continuity in society and economy.. dynastic hist. is not the primary concern.. ch. 1: Harappan civil. (end of that civil. due to continual flooding of the site and Aryan invasion); ch. 2: Early hist. of the Aryans; *ṚV* does not throw any light on the process of assimilation of non-Aryans into the Aryan fold; no cities, because no advanced technology.. the differentiation of economic functions did not bring about any fundamental change in the economy.. *Brāhmaṇa*-period: the Brāhmaṇas played the second fiddle to the ruler.. see 242 below..

Rev.: T. K. RAVINDRAN, *JIH* 55, 371–72; V. K. THAKUR, *JBRS* 62, 238–61.

242. JHA, D. N. *Prācīna bhārata: eka rūparekhā.* (Hindi). People's Publishing House, New Delhi, 1980; 148+illust.

..see 241 above..

243. JHA, D. N. Presidential address: Ancient India. 40 *PIHC*, 1981, 15–45.

..re-examines the applicability of Marxist models to early Indian hist, ..

244. JHA, D. N.; SRIMALI, K. M. *Prācīna bhārata kā itihāsa.* (Hindi). Delhi Univ., 1981; xii + 427.

245. JHA, Makhan. *Indian Civilization: Approaches and Methods.* Ambala Cantt., 1982; 112.

246. JOHNSON, Donald J. and Jean E. (ed.). *Through Indian Eyes.* Praeger Publishers, New York, 1974; Vol. I: 156; Vol. II: 136.

Rev.: J. W. SPELLMAN, *JAH* 9 (1), 83–84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

247. JONES, John P. *India: Its Life and Thought.* Rare Books, New Delhi, 1974; 448+illust.

248. JOUVEAU-DUBREUIL, G. *Ancient History of the Deccan.* Classical Publications, Delhi, 1979.

..(reprint)..

249. JOSEPH, P. *The Dravidian Problem in the South Indian Culture Complex.* Orient Longman, Madras, 1972; xvi + 100.

..(a revised version of "Archaeology and the South Indian Dravidian Problem", 2nd Internat. Conference-Seminar on Tamil Studies, Madras 1968).. present-day Dravidians are direct descendants of the Harappans, mixed up in course of time with the Aryans and the Mundas, via Kathiawar-Gujarat (1600 B. C.)..

250. JOSHI, M. C. Archaeology and Indian tradition – some observations. *Pur.* 8, 1975–76, 98–102.

..refutes the theory of Aryan invasion of Har. culture (based on the eqation of H. Cemetery culture)..

251. JUNG, Ralf D. Bemerkungen zum Erkenntniszuwachs über das indische Altertum – Lassens "Indische Altertumskunde" im kritischen Rückblick. *ISC* (S), Berlin, 1975.

252. KAPIL DEV, Sastri. Bhāratīya saṁskṛti aura ādhyātmikatā. (Hindi). *VJ* 22 (5), 1973, 9–14.

253. KARAN SINGH. El mensaje de la India al mundo. *Papeles de la India* 10 (1), 1981, 24–29.

254. KAREEM, C. K. *What happened in Indian History.* Paico Publ. House, Cochin, 1971; 214.

255. KATOCH, Jagdev. Trigarta through the ages. *Proc. 9 Panjab Hist. Conf.*, 1975, 73–74.

256. KEAY, John. *Into India.* Charles Scribner's Sons, New York, 1973; xiv+202.

..(the genius of Indians is that of accepting others, not necessarily liking them; mutual respect based on a recognition of the inter-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dependence of both parties and an intimate knowledge of the legitimate claims they have on one another is what counts – not mere love or affection wh. are concepts too fickle for a rigid society)..

257. KEENE, H. G. *History of India. From the earliest times to the xxth century.* Vol. I. Research Publ., Delhi, 1972; 16+380.

..(2 vols.; vol. I: From pre-Muslim times to the eve of the empire).. (new rev. ed. of Edinburgh 1906)..

258. KENNEDY, Kenneth A. R.; POSSEHL, Gregory L. (ed.). *Ecological Background of South Asian Prehistory*, 1976.

259. KENY, L. B. Presidential address: Ancient India. 34 *PIHC*, 1973, 13–29.

..the advent of West Asian agriculture marked the beginning of the civil. wh. was to culminate in the Har. civil. of Indus valley... resemblance bet. Enki and Nārāyaṇa.. nowhere in the world is the process of god-making so clear as in *ṚV*.. belief in magic was wide-spread in ancient India..

260. KHANNA, Amar Nath. *Archaeology of India: Retrospect and Prospect.* Clarion Books, New Delhi, 1981; 169.

261. KHANOLKAR, Savitri. India's influence on western civilization. *BJ* 23 (14), Jan 30, 1977, 25–32; 42.

262. KIENIEWICZ, Jan. [Know India]. (Polish). *Przegald Orient.* 1, Warsaw, 1978, 61–65.

263. KIRFEL, W. *Die Kultur der Inder.* Frankfurt, 1973; 76.

..see *VBD* III. 82. 179..

264. KIRK, W. The role of India in the diffusion of early cultures. *Geographical Journal* 141 (1), London, 1975, 19–34+4 fig.

265. KIRPAL, Prem. Le grand héritage de la culture indienne. *Message d'Extrême Orient*, 1971, 1 (3), 213–217; 1 (4), 293–296.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

266. KIRTHISINGHE, Buddhadasa P. Is India's prehistoric civilization Dravidian? *MR* 138 (5), 1975, 358–361.

267. KONISHI, M. Recent trends in archaeology in India and Pakistan. (Jap.). *Archaeol. J.* 154, 1978, 2–7.

..special ref. to I. V. civil. ..

268. KOSAMBI, D. D. *Introduction to the Study of Indian History.* Popular Prakashan, Bombay, 1975; xxix + 415 + pl.

..2nd ed. of *VBD* III. 82. 181..

Rev.: (1st ed.) E. SLUSZKIEWICZ, *RO* 24 (1), 132–140; (2nd ed.) Jindrich TOMAS, *Arch Or* 48, 70.

269. KOSAMBI, D. D. *Mithaka aura yathārtha* (*Bhāratīya saṁskṛti kī nirmiti kā adhyayana*). (Hindi). Macmillan, New Delhi, 1976; xiii + 221.

..Hindi transl. of *VBD* III. 82. 182..

270. KOSAMBI, D. D. *Prācīna bhārata kī saṁskṛti aura sabhyatā, eka aitihāsika rūparekhā.* (Hindi). Rajkamal Prakashan, New Delhi, 1977; 324.

..Hindi transl. of *VBD* III. 82. 185.. see *VBD* III. 82. 190..

271. KOTHIYA, Darabari Lal. Śramaṇa saṁskṛti kī bhāratīya saṁskṛti ko dena. (Hindi). *Jaina-Siddhānta-Bhāskara* 26 (2), 1971, 1–4.

272. KOTOVSKI, G. G.; CHELYSHEV, E. P. *Sovremennaia Indiia: ekonomika, politika, kultura.* (Russ.). "Nauka", Moscow, 1972; 283.

273. KRISHNA, G. (ed.) *Contributions to South Asian Studies Vol. I: History, Religion, and Politics.* 1978; 268.

274. KRISHNA CHAITANYA. *A Profile of Indian Culture.* Indian Book, New Delhi, 1975; 202. (Also, Clarion Books, New Delhi, 1982; 184 + 55 illust.).

275. KRISHNA LAL. Veda-mahābhāratayoḥ kṛṣṇasya svarūpam. *Viś.-Saṁ.* 7 (4), 1970, 243–252.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

276. KRISHNA MURTHY, K. *Social and Cultural Life in Ancient India.* Sundeep Prakashan, Delhi, 1982; 162 + pl.

..antiquity of forts (I. V. civil. and Vedic evidence); trees, herbs, and forests (Vedic evidence); horticulture (Vedic evidence); festivals, dice-play, satee, surgery, disposal of the dead, pottery (Vedic evidence); *aśvamedha* : origin and development; mystic significance..

277. KRISHNAN, Y. India through the ages. *Cultural Forum* 14 (2), 1972, 11–22.

278. KUIPER, F. B. J. Prenatale elementen in archaische en oosterse culturen. (in) *Strategie van de prenatale ervaring.* Antwerp, 1980, 45–61.

279. KULKARNI, Chidambara. Indian approach to history. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 197–205.

..*itihāsa-sūktas* in *ṚV* : I. 165; VIII. 91. 2; X. 102.. see 281 below..

280. KULKARNI, Chidambara. *Vedic Foundations of Indian Culture.* Shri Dvaipayana Trust, Bombay, 1973; 263.

..Vedic civil. is the main source of all subsequent cultural manifestations in India..

281. KULKARNI, Chidambara, *Studies in Indian History.* Shri Dvaipayana Trust, Bombay, 1974.

..collection of seven essays.. includes 279 above and "Some aspects of Hindu monarchy"..

282. KUNJUNNI RAJA, K. The old and new in India. *BITCM*, 1971, 125–127.

..it was not only in political field that India did not accept a dictator, it was also so even in philos. or rel. ..

283. KUNTE, M. M. *The Vicissitudes of the Aryan Civilization in India.* 1974; 599.

..(reprint)..

284. KURIAN, K. Mathew. (ed.). *India, State and Society a Marxian approach.* Orient Longman, Bombay, 1975; 308.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

285. KUSUMGAR, Sheela. Problem of errors in radio carbon dating. *R. C. and I. A.*, TIFR, 1973, 419–434.

286. LAL, B. B. The ochre-coloured pottery. (in) *Potteries in Ancient India*. Patna, 1969, 83–94. (Also, "The ochre-coloured pottery : a geochronological study", *Ptv*. 5, 1971–72, 49–58).

287. LAL, B. B. The copper hoard culture of the Gaṅgā valley. *Antiquity* 46, 1972, 282–287.

288. LAL, B. B. What Indian archaeology needs today. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 241–246.

..shift in emphasis from objects to the people behind them, their socio-economic evolution in a world *milieu*..

289. LAL, B. B. Did the PGW continue up to the Mauryan times? *Ptv* 9, 1977–78, 64–80.

290. LAL, B. B. *The Painted Grey Ware Culture*. IIAS, Simla, 1981; 57. (Also, Ch. XVIII of Vol. I of *A History of the Civilizations of Central Asia*, UNESCO).

..(typescript).. c. 1500–600 B. C. – not 'dark age'; a major part of Vedic lit. composed during this period.. PGW culture viewed against the backdrop of Vedic lit.; PGW I-III concordance with Vedic lit. I-III (*ṚV-Up*).. [arch. and lit. tend to suggest that the *MBh*.-story is not a figment of imagination; at the same time, the present text of the *MBh* is already a highly inflated version of the original; it is an epic wherein the poet's imagination obviously has the upper hand)..

291. LALLANJI GOPAL. Presidential address : Ancient India. 35 *PIHC*, 1974, 25–38.

..study of economic hist. in isolation is not advisable..

292. LAMBRICK, H. T. *History of Sind*. OUP, 1965.

.. see *VBD* III. 85. 113..

293. LANNOY, Richard. *The Speaking Tree : A Study of Indian Culture and Society*.

..see *VBD* III. 82. 201..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev. : S. L. GHOSH, *Ind. Hor.* 21 (4), 102–06; R. S. KHARE, *AA* 76, 617–9; H. NIGGEMEYER, *OLZ* 71 (2), 186–87; W. RUBEN, *MIO* 17 (4), 709–10.

294. LATIF, S. A. *Outline of the Cultural History of India.* Oriental Books Reprint Corporation, Delhi, 1979; ix+364.

..2nd ed. of *VBD* II. 82. 155..

295. LAW, B. C. *Some Kṣatriya Tribes of Ancient India.* Bharatiya Publ. House, Varanasi, 1974; xix+303.

..(reprint)..

296. LAW, B. C. *The Magadhas in Ancient India.* Nag Publishers, Delhi, 1976; 50.

..(reprint of 1946)..

297. LÉVI, Sylvain. *La India y el mundo.* Diana, Maxico, 1975; 142.

..Spanish transl. (of French original) by L. JOROCKA; introduction, critical comm. by J. M. DE MORA..

298. LESHNIK, L. S. Pastoral nomadism in the archaeology of India and Pakistan. *World Archaeology* 4 (2), 1972, 150–166.

299. LESHNIK, L. S. Land use and ecological factors in prehistoric North-West India. (in) *South Asian Archaeology* (ed. HAMMOND), 1974.

300. LESHNIK, L. S. *South Indian 'Megalithic' Burials.* Franz Steiner, Wiesbaden, 1974; 309.

..ref. to the movements of Aryan semi-nomads..

Rev. : Rostislav FELLNER, *Arch Or* 47, 347–49.

301. *Literature and Culture of Ancient India.* (Russ.). "Nauka", Moscow, 1979; 238.

..collection of papers.. poetics and IE linguistics..

302. LOTH, A. M. *La vie publique et privée dans l'Inde ancienne.* P. U. F., Paris, 1972; 92+73 pl.

303. LUNIYA, B. N. *Evolution of Indian Culture from the Earliest Time to the Present Day.* Agra, 1970; 654.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(reprint)..

304. LUNIYA, B. N. *Life and Culture in Ancient India from the Earliest Times to 1000 A. D.* Lakshmi Narain Agarwal, Agra, 1978; viii + 566.

305. MABBETT, Ian W. *A Short History of India.* Praeger Publishers, New York, 1968; ix + 270.

..(discusses role of rel.)..

Rev.: Om P. SHARMA, *JAS* 30, 477–78.

306. MABBETT, Ian W. Interpretation of ancient Indian historical sources. *JAIH* 4, 1970–71, 287–289.

307. MAHAJAN, V. D. *History of India, from the beginning to 1526 A. D.* S. Chand, Delhi, 1970; 7 + 409 + 344.

308. MAHAJAN, V. D. *History of India.* Delhi, 1976; 377.

309. MAITY, S. K. *Cultural Heritage of Ancient India.* Abhinav Prakashan, New Delhi.

310. MAJUMDAR, A. K. *Concise History of Ancient India.* Vol. I: 1977; xxviii + 560; Vol. II: 1980; xvi + 429.

..Vol. I: Political history; Vol. II: Political theory, administration and economic life..

311. MAJUMDAR, B. B. *Kṛṣṇa in History and Legend.*

..see *VBD* III, 48, 174..

Rev.: Radhakrishna CHOUDHARY, *JBRS* 57, 198–99; T. V. MAHALINGAM, *JIH* 51 (1), 248–50.

312. MAJUMDAR, R. C. *Historiography in Modern India.* Asia Publishing House, Bombay, 1970; 61 + IV.

Rev.: A. L. SRIVASTAVA, *JIH* 51 (1), 183–84.

313. MAJUMDAR, R. C. Image of India: cradle of world civilization and culture. *CF* 14 (2), 1972, 6–10.

..prehist. periods of Indian hist.; advent of Aryans; Hinduism..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

314. MAJUMDAR, R. C. *Readings in Political History of India, ancient, mediaeval, and modern.* B. R. Publ. Corp., Delhi, 1976; xii + 279.

315. MAJUMDAR, R. C. *Ancient India.* Mot. Ban., Delhi, 1977.

..rev. ed. of *VBD* III. 82. 215.. see 316 below..

316. MAJUMDAR, R. C. *Prācīna bhārata.* (Hindi). Mot. Ban., Delhi, 1980; 19 + 480.

..Hindi version of 315 above..

317. MAJUMDAR, R. C.; CHOPRA, P. N. *Main Currents of Indian History.* Sterling Publishers, New Delhi, 1979; X + 328.

318. MAJUMDAR, R. C.; RAYCHAUDHURI, H. C.; DATTA, K. K. *Advanced History of India.* Macmillan, Madras, 1981; xiv + 1149 + illust.

..see *VBD* III. 82. 214.. 4th ed.; repr. of 1978.. see 319 below..

319. MAJUMDAR, R. C.; RAYCHAUDHURI, H. C.; DATTA, K. K. *Bhārata kā bṛhat itihāsa.* (Hindi). Macmillan, New Delhi, 1981; Vol. I : 275.

..(Hindi transl. of 318 above by Yogendra MISHRA)..

320. MAKKHAN LAL. The date of painted grey ware culture : a review. *BDCRI* 39, 1979–80, 65–77.

..various views discussed.. author suggests 1300–600 B. C...

321. MALIK, S. C. *Indian Civilization : The Formative Period.*

..see *VBD* III. 82. 218..

Rev.: F. R. ALLCHIN, *AA* 75, 68–69; I. C. GLOVER, *Bull. Inst. Arch.* 10, 141–42; L. ROCHER, *JAOS* 92, 572–73.

322. MALIK, S. C. (ed.). *Indian Civilization : the First Phase; Problems of a Source Book.* IIAS, Simla, 1971; xxii + 305.

..proc. of a Seminar..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: A. D'COSTA, *Indica* 10 (2), 116–17; B. G. GOKHALE, *JAOS* 95, 149–50; LALLANJI GOPAL, *JIH* 51, 683–87; Wendy O'FLAHERTY, *Man* 8 (2), 333.

323. MALIK, S. C. *Understanding Indian Civilization: A Framework of Inquiry.* IIAS, Simla, 1975; xx+138.

..argues for the use of anthropological and social science perspectives in the study of Ind. hist. and civil. .. arranges the structural elements in Ind. civil. in 3 hist. phases: (1) socio-economic beginnings (from prehist. to the coming of Mughals); (2) empire; colonialism (from Mughals to Europeans); (3) colonialism and urbanization (British and modern period).. (the concept of hierarchy and status-ranking as representing the dominant ideology of Indian social system has been overemphasised; egalitarian tendencies have repeatedly cropped up in the form of heterodox rel. movements.. common misconceptions: Indian spirituality and otherworldliness; staticity of Indian social system)..

Rev.: Kamal CHAKRABARTI, *IHR* 4 (2), 479–80; Gabriella Eichinger FERRO-LUZZI, *Anthropos* 73, 633–34; Hilary STANDING, *Man* 11, 453–54; Barry E. THOMPSON, *AA* 81, 75–78; O. P. VERMA, *M in I* 56 (3), 278–80.

324. MALIK, S. C. Study of Indian civilization: the background. *Eastern Anthropologist* 29 (2), 1976, 171–187.

325. MALIK, S. C. India c. 1000 B. C.–A. D. 1000: interpreting economic patterns in a civilizational framework. *Eastern Anthropologist* 29 (3), 1976, 249–258.

..rel. in Ind. civil. is closely interwoven with economics, trade, and commerce; that is why the modern concept of economics can't be applied to Indian societies or civil. ..

326. MALIK, S. C. The role of the past in a developing nation. 29 *PICO*, Inde moderne, Paris, 1976, 80–87.

327. MALIK, S. C. (ed.). *Dissent, Protest, and Reform in Indian Civilization.* IIAS, Simla, 1977; x+391.

..collection of 26 papers.. unity and staticity of Ind. culture re-examined.. [dissent is more ideological and individual than protest and reform wh. tend to be action-oriented and collective; cause of these three traced to relative deprivation].. [changes – spontaneity and innovativeness]..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Gabriella Eichinger FERRO-LUZZI, *Anthropos* 74, 296–99; Ruth S. FREED, *AA* 81, 199; Richard SARAN, *JAS* 38 (2), 408–09.

328. MALONEY, Clarence. The beginnings of civilization in South India. *JAS* 29 (3), 1970, 603–616.

329. MANDAL, D. *Radiocarbon dates and Indian Archaeology.* Vaishali Publ. House, Allahabad, 1972, xvi + 273.

Rev.: Jerome JACOBSON, *AA* 79 (3), 715–17.

330. MANGAL DEV SASTRI. Bhāratīya saṁskṛti ke vikāsa men paurāṇika dhārā aura vaidika dhārā kā pārasparika sambandha. (Hindi). *VIJ* 12 (1–2), 1974, 404–411.

331. MANNING. *Ancient and Mediaeval India.* R. S. Publishing House, Allahabad, 1979; Vol. I: xvi + 432; Vol. II: viii + 380.

332. MARR, John R. Early Dravidians. (in) *Cultural History of India* (ed. A. L. BASHAM), 30–37.

..see 56 above..

333. MAZUMDAR, A. K. *Hindu History.* R. S. Publ. House, Allahabad, 1979; iv + viii + 871 + xi + viii.

..3rd ed. (reprint of 1920)..

334. MAZUMDAR, A. K. *Early Hindu India: A dynastic and cultural history of early Indian civilization.* Cosmo, New Delhi, 1981.

..(reprint)..

335. METTE, Adelheid. *Indische Kulturstiftungsberichte und ihr Verhältnis zur Zeitaltersage.* Steiner, Wiesbaden, 1973; 35.

Rev.: F. F. SCHWARZ, *OLZ* 71 (5), 503–05.

336. MEYER, Milton W. *South Asia: A Short History of the Subcontinent.* Adams, Littlefield, 1976; 265 + maps etc.

..(2nd ed. of 1968).. deals with India..

Rev.: Emily C. BROWN, *JAS* 36 (4), 767.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

337. MIRASHI, V. V. et al (ed.). *Bhāratīya saṁskṛti.* (Hindi). Calcutta, 1983; Vol. I : XII + 646 + 24 pl.; Vol. II : VI + 698 + 90 pl.

338. MISHRA, D. P. *Studies in the Proto-History of India.*

..see *VBD* III. 82. 228.. see 339 below.. also see 83. 88 below..

Rev.: Parash Nath MUKHERJEE, *Pr Bh* (Aug. '73), 358.

339. MISHRA, D. P. *Bhāratīya ādya itihāsa kā adhyayana.* (Hindi). Madhya Pradesh Hindi Granth Academy, Bhopal, 1973; 156+5 maps.

..see 338 above..

340. MISHRA, V. B. *From the Vedas to the Manu-Saṁhitā. A Cultural Study.* Sterling Publishers, New Delhi, 1982; xvi+185.

Rev.: B. R. KULKARNI, *BJ* 29 (15), 78–79.

341. MISHRA, Yogendra. *History of Videha from the earliest times to the Foundation of the Gupta Empire, A. D. 319.* Janaki Prakashan, Patna, 1981; xix+328.

..Videha = eastern part of North Bihar; Vaiśāli = western part.. king Janaka's times: a renaissance..

342. MISRA, G. S. P. The concept of history and nature of historiography in ancient India. *Jijñāsā* 1 (1–2), 1974, 7–19.

..see 80. 258 above.. in their own distinctive way the Indians have shown an awareness of the past – dead past, i. e. personalities and events, and living past, i. e. traditions.. mention of *itihāsa* in Vedic lit. (*ŚPB* XIII. 4. 3. 12; *ChUp* VII. 1. 2; etc.).. ancient hist. writings divided into 4 broad categories: (1) hist. as myth and legend; (2) hist. as dynastic record; (3) hist. as biography (including hagiography); (4) hist. as chronicle.. Vedic lit.: apart from compositions of hist. nature, the mythical and legendary passages are pregnant with valuable hist. information..

343. MISRA, Vidya Niwas. Bhāratīya saṁskṛti – punar-anveṣaṇa. (Hindi). *Gaganāñcala* 5 (2), 1982, 1–10.

..Indian culture is 'Indian' in 'thought'-context (not geo-political context); Indian culture is 'many-rooted' (not one-rooted); in the context of Indian culture, goal is primary;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the measure of Indian culture is 'truth': two streams of truth; Indian culture does not reject *rasa* of life, but accepts it in a different way..

344. MISRA, V. N. Prehistory and protohistory in India. (in) *Rev. of Indolog. Res. in the last 75 yrs.* (ed. CHINMULGUND and MIRASHI), Poona, 1967, 351–415.

345. MISRA, V. N. Prehistory and palaeoenvironment of Rajasthan. (in) *Ecology and Arch. of Western India* (ed. AGRAWAL and PANDE), 1977, 31–34.

..reports microliths even from the body of the dunes from the excavated sites..

346. MISRA, V. N.; NAGAR, M. Twenty-five years of Indian prehistory (1947–1972): a review of research. (in) *Man and Society* (ed. K. S. MATHUR and S. VARMA), 1973, 1–54.

347. MITRA, Panchanan. *Prehistoric India: Its Place in the World's Cultures.* Bharatiya Publishing House, Delhi, 1979; xxviii + 512 + 53 pl.

..reprint.. MD and Har. among other topics..

348. MITRA, Sisirkumar. *India's Vision and Fulfillment.* D. B. Taraporevala Sons, Bombay, 1972; 290.

349. MODE, H. *The World of Ancient India.* "Ancient Cultures of the World" Series, 1966; 64 + illust.

..English transl. by Carla M. WARTENBERG)..

350. MODE, H.; NICKEL, Heinrich L. *Frühe Kulturen und produktive Arbeit. Beiträge zur Bedeutung der arbeitenden Menschen in der orientalischen und mittelalter. Kulturen.* M.-L. Univ., Halle, 1968; 100 + illust.

351. MOHAN CHAND. *Ancient Indian Culture and Literature.* 1980.

352. MOORE, R. J. (ed.). *Tradition and Politics in South Asia.* Vikas, New Delhi, 1979; xxii + 266.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..HEESTERMAN: articulates the theme, namely, the divorce in the Hindu trad. bet. the realms of power and transcendental authority; thus the Brāhmaṇa loses his true authority when he participates in the social order, even as a priest.. TRAUTMANN: *Dharmaśāstra* and *Arthaśāstra* traditions in statecraft in ancient India..

Rev.: Tarasankar BANERJEE, *QRHS* 20 (2-3), 67-69; David TAYLOR, *BSOAS* 44 (2), 412-13.

353. MROZEK, Boguslaw. *Indie, Pakistan, Bangladesz. Studia historyczno-politiczne.* Praca orientalistyczne-23, Warszawa, 1976; 260.

Rev.: KR., *Arch Or* 46, 371-72.

354. MUKHOPADHYAYA, S. *Austrics of India, their religion and tradition.* K. P. Bagchi and Co., Calcutta, 1975; xvi + 148 + map.

355. MÜLLER, N. *Glauben, Wissen, und Kunst der alten Hindus.*

..*VBD* III. 82. 249..

Rev.: H. GOETZ, *OLZ* 68, 281-82.

356. MURDOCK, George P. *Outline of World Cultures.* Human Relations Area Files, New Haven, 1975; xiii + 203.

..(5th ed.)..

357. MURTHY, B. R. K.; BIRADER, B. C. *Indian Culture and Civilization.* S. Chand, New Delhi, 1980; 102.

358. MURTHY, H. V. Sreenivasa. *A History of Ancient India.* Bani Prakash Mandir, Gauhati, 1963; 394 + fig.

..Part I. 2: Vedic culture..

359. MURTY, M. L. K. Twenty-five years of research on human osteological remains from prehistoric sites in India. *BDCRI* 34 (1-4), 1974 (1975), 116-133.

360. MYINT AUNG. Some trends in Indian prehistory. *Guardian* 23 (2), Rangoon, 1976, 10-13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

361. NAGARAJA, Muni. Śramaṇa-saṁskṛti: itihāsa aura purātattva ke sandarbha men. (Hindi). *Anekānta* 28 (3), 1975, 24–26.

..before the advent of the Aryans, there existed in India a highly developed civil. wh. believed in non-violence, truth, and renunciation.. MD seal figure = *caturmukha* Tīrthaṁkara; Ṛṣabhadeva belonged to Ikṣavāku race (marital relationship with Vidyādhara) wh. was pre-Aryan..

362. NAGARAJA RAO, M. S. Iron age in South India: fresh evidence on chronology. (in) *Perspective in Palaeo-anthropology*, 1974, 357–362.

363. NAMBOODIRY, C. P. M. El humanismo y la cultura india. *Papeles de la India* 10 (1), 1981, 12–23.

..ref. to Veda and Ṛṣis..

364. NANDREKAR, N. A. Bha. Vṛṣabhadeva āṇi bhāratīyā saṁskṛti. (Marathi). *Sanmati* 29 (10–11), 1979, 5–8.

..Indian culture originated and developed from Vṛṣabhadeva.. ref. to V. in Veda: *namo'rhato vṛṣabho..; trātāram indram ṛṣabhaṁ vadanti* (*YV*); *kakardave vṛṣabho yukta āsīd* (*ṚV* X. 102. 6); also X. 136.. *vṛṣabha*-culture prior to Vedic culture..

365. NARAIN, J. A note on the associated antiquities of ochre-coloured pottery. *JOIB* 29 (1–2), 1979, 120–127.

366. NARAYANAN, M. G. S. *Aspects of Aryanisation in Kerala*. Kerala Hist. Soc., Trivandrum, 1973; 53.

367. NARAYANAN, M. G. S. Historical perspective on ancient India. *Social Scientist* 39, Trivandrum, 1975.

368. NARAYANAN, M. G. S. The Vedic, Puranic, Sastraic element in Tamil Sangam society and culture. 36 *PIHC*, 1975, 76–91.

369. NARAYANAN, M. G. S. Reinterpretations in South Indian History. Trivandrum, 1977, 99–112.

..light on 'the king's companions' and 'the Vedic college'..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

370. NARAYANAN, M. G. S. Presidential address: Ancient India. 39 *PIHC*, Vol. I, 1978, 12-40.

..links bet. pre-hist., proto-hist., and early hist. phases are discernible; organic relationship bet. the first and the third phase; exotic nature of the middle phase (Har. and Vedic); early hist. Mahājanapada phase of culture was the lineal descendant of the culture of prehist. times.. process of *jātikaraṇa* (rather than of 'Aryanization' or 'Sanskritization') – the complex hist. process arising out of conflict and compromise, giving and taking, with elements of conservation and movement, contained within the framework of caste..

371. NAYAR, T. B. *Problem of Dravidian Origins – a linguistic, anthropological, and archaeological approach.* Univ. of Madras, 1977; v+238.

372. NIKAM, N. A. *Some Concepts of Indian Culture.* IIAS, Simla, 1973; xiv+74.

..2nd revised ed. of *VBD* III, 82.264.. Indian culture is both ancient and living; persistence and self-renewal are its two chief characteristics.. dialectic and myth are the two fundamental ways in wh. Ind. cult. manifests itself.. "Indianness" as also pragmatic significance to a human situation.. sacrifice, truth, *karma*, *ahiṁsā*.. see 373 below..

Rev.: M. P. PANDIT, *Ved. Kes.* (Feb. '75), 372.

373. NIKAM, N. A. *Bhāratīya saṁskṛti kī kucha avadhāraṇāen.* (Hindi). Radhakrishna Prakashan, New Delhi, 1979; 90.

..Hindi transl. of 372 above by Gorakh Prasad PANDEYA..

374. NILAKANTA SASTRI, K. A. *A History of South India from Prehistoric Times to the Fall of Vijayanagar.* OUP, Madras, 1976; xii+522.

..(fourth ed.; first ed. 1955).. see *VBD* III. 82.268.. see 375 below..

Rev.; Jan FILIPSKY, *Arch Or* 48, 75 ff; S. LIENHARD, *OLZ* 75 (2), 184-85; D. C. SIRCAR, *JIH* 44, 618-20.

375. NILAKANTA SASTRI, K. A. *Dakṣiṇa bhārata kā itihāsa.* (Hindi). Bihar Hindi Granth Academy, Patna, 1978; 428+20 pl.

..Hindi transl. of 374 above by Virendra VARMA..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

376. NILAKANTA SASTRI, K. A. *Aryans and Dravidians.* Sachin Publications, Ajmer, 1979; vii + 88.

..[Aryans and Dravidians – not so much as distinct racial groups as diff. lgg. and cultures]..

377. NILAKANTA SASTRI, K. A.; SRINIVASACHARI, G. *Advanced History of India.* Allied Publishers, Bombay, 1971; 874.

378. NILAKANTA SASTRI, K. A.; SRINIVASACHARI, G. *Life and Culture of the Indian People: A Historical Survey.* Allied Publishers, Bombay, 1974; 284.

..(2nd ed.)..

379. NIRMAL KUMAR. *The Stream of Indian Culture.* Bh. Vid. Bh., Bombay, 1979; xvi + 159.

380. NJAMMASCH, Marlene. Publikationen zur materiellen Kultur des alten Indien in der bürgerlichen Historiographie. *Jb. der Wirtschaftsgeschichte* 3, 1980, 153–165.

381. NUSSER, G. W. *India; Ceylon.* Nusser Verlag, München, 1979; 350 + pl.

..hist., rel., society, cults, etc.; from early times to present day..

382. OJHA, K. C. *History of Foreign Rule in Ancient India.*

..see *VBD* III, 82, 271..

Rev.: F. WILHELM, *JAOS* 92, 574.

383. OJHA, V. D. *Spirit of Ancient Hindu Culture.* Classical Publications, New Delhi, 1977; viii + 112.

..a comparative study of the cultures and literatures of the East and the West.. Hindu ethical attitude; philosophy and metaphysics; polity; theology; etc. ..

384. OM PRAKASH. *Prācīna bhārata kā sāmājika itihāsa.* (Hindi). Macmillan, Delhi, 1975; 282.

385. PALKHIVALA, N. A. *India's Priceless Heritage.* Bhavan's Book Univ. 243, Bh. Vid. Bh., 1980; 39.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

386. PANDE, G. C. *Śramaṇa Tradition: Its History and Contribution to Indian Culture.* L. D. Series 66, L. D. Inst. of Indology, Ahmedabad, 1978; x+76.

..(three lectures).. (1) impact of the Śramaṇic doctrine of *karman* and rebirth on *Up.* thought; (2) Śramaṇic ascetic and monastic practices and their influence on the fourth *āśrama* in the Brahmanical trad.; (3) Śramaṇa sects critical of Brahmanism – caste-system, authority of the Veda, belief in God..

Rev.: E. BENDER, *JAOS* 101, 508; V. G. RAHURKAR, *ABORI* 62, 319–20; K. K. RAJA, *ALB* 43, 88.

387. PANDE, G. C. *Bhāratīya paramparā ke mūla svara.* (Hindi). National Publishing House, New Delhi, 1981; 129.

..(1) *saṁbhavāmi yuge yuge*; (2) *ātmānaṁ viddhi*; (3) *dharmasya tattvaṁ nihitaṁ guhāyām*; (4) *raso vai saḥ*..

388. PANDE, V. C. *Prācīna sāṁskṛtika itihāsa.* (Hindi). Central Book Depot, 1971; 267.

389. PANDEY, S. *Prācīna bhārata kā itihāsa.* (Hindi). Lokbharati Prakashan, Allahabad, 1980: 696.

..Part I: from ancient times to 320 A. D. ..

390. PANIKKAR, Raimundo. *La India: gente, cultura y creencias. RIALP*, Madrid, 1960–69; 138.

391. PARGITER, F. E. *Ancient Indian Traditions: A Historical Account of Vedic and Puranic Traditions.* Cosmo Publications, Delhi, 1979; vi + 368.

..(reprint of 1922)..

392. PARMELEE, M. *Oriental and Occidental Culture.* Neeraj Publ. House, Delhi, 1981; xvi+379+pl.

393. PARPOLA, Asko. Intian unohdettu dravida-kulttuuri. *Aika*, Helsinki, 1972, 34–39.

394. PARPOLA, Asko. India's name in early foreign sources. *SVUOJ* 18 (1–2), 1975, 9–19.

..see 79. 413 above.. very probably it is the Sumerian toponym *Meluhha* (= *mleccha*); also considers *Sindhu* occurring in *ṚV.*.. see 395 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

395. PARPOLA, Asko; PARPOLA, Simo. On the relationship of the Sumerian toponym Meluhha and Sanskrit *mleccha*. *Stud. Or.* 46, Helsinki, 1975, 205–38.

..see 79, 419 above; also see 394 above.. Meluhha is used for the Indus civil. (probably including NW India, Gujarat, Eastern Baluchistan) in the early cuneiform sources.. [also considers Dilmun = culture centered on the islands of Bahrain and Failaka in the Persian gulf; Magan = the Makran coast, probably with the Oman peninsula].. Meluhha etymologically with *mleccha*.. [a comprehensive survey of all relevant contexts in wh. *mleccha* and its dialectal variants occur – beginning about 700 B. C.; no IE etymology for *mleccha*; it has no counterpart in the closely related Iranian lgg.; *mleccha* = a non-Aryan ethnic name]..

396. PATEL, S. R. *The Soul of India*. 1974; xii+220.

397. PATHAK, V. S. *Ancient Historians of India*. Asia Publishing House, Bombay, 1966.

398. PEUKE, Hans-Joachim. Die ockerfarbene Keramik im Gebiet des Ganga-Yamuna-Doab. *WZMLU* 22 G, H. 3, 1973, 47–52.

399. PIANO, Stefano. *L'India antica e la sua tradizione*. Casa ed. G. D'Anna, Firenze, 1976; 222.

..anthology of translations.. Aryan invasion; Veda; etc...

Rev.: Jean VARENNE, *RHR* 193, 227.

400. PILLAY, K. K. General President's address. 32 *PIHC* Vol. I, 1970–1971, 1–19.

..hist. lit. in Sk. and Tamil very meagre; reasons: (1) all-pervasive dominance of rel. outlook; (2) tendency towards eulogy of patrons and their kinsmen; (3) feeling of subconscious vanity on the part of learned men of early times.. large extent of I. V. civil.; radio-carbon dating 2150–1750 B. C.; the probability that the Aryans destroyed I. V. civil. is to be ruled out; that civil. had already perished before Aryan advent.. Indus script decipherment: various efforts discussed; the lg. seems to have been proto-Dravidian or Old Tamil.. it is likely that the people of early Indus civil. moved on to the Gangetic valley and other parts of North India when their towns were destroyed by floods..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

401. PLEINER, Radomir. The problem of the beginning of the iron age in India. *Acta Praehistorica et Archaeologica* 2 (9), 1971.

..*ṚV*-evidence suggests that *ayas* served as a term for a copper alloy or metal in a broader sense..

402. POSSEHL, G. L.; KENNEDY, Kenneth A. R. *Hunter Gatherer Agriculturist Exchange in Prehistory: An Indian Example.* Cornell Univ., 1979.

403. PRADHAN, Sita Nath. *Chronology of Ancient India from the Times of the Rigvedic King Divodāsa to Chandragupta Maurya.* Bharatiya Publishing House, Varanasi, 1979; xxix + 291.

..(with glimpses into the political history of the period).. (reprint).. see 83. 101 below..

404. Proceedings of the Seminar on OCP and NBP. *Ptv* 5, 1971–72.

405. PURI, B. N. *A Study of Indian History.* Bh. Vid. Bh., Book Univ. 166, 1971; xii + 285.

406. PURI, B. N.; CHOPRA, P. N.; DAS, M. N. *A Social, Cultural, and Economic History of India.* Macmillan, Delhi, 1974; xii + 325 + 266 + 419 + 4 pl.

..(from Palaeolithic to the Cholas)..

Rev.: D. N. JHA, *IHR* 2 (1), 253.

407. PUROHIT, Vinayak. *The pastoralist class society in Indian history and historiography.* Bombay, 1980; 47.

..(xerox copy of paper presented at 41 IHC, Bombay, 1980).. pastoral class society covers the so-called Vedic period (1750–600 B.C.); *ṚV* depicts the classic form of the pastoralist class society.. *MBh* marks the watershed bet. the pastoralist and feudalist epochs of our hist. .. Brahmanical pastoralist class society of the Vedic period was overthrown by the Kṣatriya kingdoms of North India known as the 16 *mahājanapadas* in about 600 B.C. under the ideological banner of Buddhism..

408. PUROHIT, Vinayak. *Brahmanical second phase feudalism in Indian history and historiography.* Bombay, 1982; 65.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(cyclostyled copy of the paper for 43 IHC, Kurukshetra, 1982)..

409. QUECKE, K. Der indische Geist und die Geschichte. *Saeculum* 1, 1950, 362–369.

410. QURESHI, I. H. (ed.). *A Short History of Pakistan.* Karachi, 1967; 966.

..4 vols.; Vol. I: Pre-Muslim period by A. H. DANI..

411. RADHAKRISHNAN, S. Indian culture. (in) *Reflections on Our Age* (UNESCO), Columbia Univ., New York, 1949, 115–133.

412. RADHAKRISHNAN, S. *Our Heritage.* 1973; 156.

..(reprint)..

413. RADHEY SHARAN. *Itihāsa anuśīlana.* (Hindi). Itihāsa Anuśīlana Pratiṣṭhāna, Bhopal, 1967; 146.

414. RAGHAVAN, G. N. S. *Understanding India.* ICCR, New Delhi, 1976; 155.

415. RAGHAVAN, G. N. S. (ed.). *Readings from India.* ICCR, New Delhi, 1980; 236.

..heritage and renewal..

416. RAJAN, K. V. S. *Glimpses of Indian Culture, History, and Archaeology.* 1980; xx + 310 + pl. and fig.

417. RAJEEVI DEVI, M. Sanskrit and culture. *MO* 3, 1970, 124–126.

418. RAJURKAR, G. G. The second urban revolution in India. *Jijñāsā* 1 (1–2), 1974, 74–88.

..early *ṚV*-society was devoid of any class gradations; by the late *ṚV*-period, fixed social gradation emerged, and political power was given to Kṣatriyas while other centralising powers remained with the priestly class.. Vedic society in a state of formation after the end of the urban civilization of the Harappans; later Vedic society = fusion of Aryan and non-Aryan elements.. first urbanization used copper and bronze; the second one (1700–600 B.C.) used iron.. the term *ayas* discussed; 1150–600 B.C. witnessed

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

growth of iron.. agriculture (use of plough and subsidiary industries) and cattle-breeding in *ṚV*; in *ṚV*, cow as medium of exchange.. words *pura*, *nagara* discussed..

419. RAMACHANDRAN, K. S. *Radiocarbon dates of archaeological sites in India.* Govt. of Andhra Pradesh Arch. Series 42, Hyderabad, 1975; iv+146.

..covers nearly 74 sites..

Rev.: K. V. RAMAN, *JIH* 55 (3), 212–13; K. V. SOUNDARA RAJAN, *JIH* 54, 771–72.

420. RAMAMURTI, Pratapagiri. The history and historiography of India. *Panjab Past and Present* 8 (2), Patiala, 1974, 271–286.

421. RAM ASCIKRANIAN, V. The old and the new in India. *BITCM*, 1971, 134–139.

..evils of Hindu caste-system are inevitable in all human social organizations..

422. RAM LAL SIMHA. *Prācīna bhāratīya saṁskṛti, kalā evaṁ darśana.* (Hindi). 1979; 4+320.

423. RANGANATHANANDA, Swami. Essence of Indian culture. *BJ* 20 (1), 5.8.1973, 113–123.

424. RAPSON, E. J. *Ancient India from the Earliest Times to the First Century A.D.* Varanasi, 1981; xiv+114.

..(reprint)..

425. RAU, W. *Indiens Beitrag zur Kultur der Menschheit.* SB der Wissenschaftlichen Gesellschaft an der Univ. Frankfurt 13 (2), Steiner, Wiesbaden, 1975; 47+map.

..mathematics, astronomy, medicine, lit., linguistics..

Rev.: Ivo FIŠER, *AO* 42, 149–51; E. M., *Arch Or* 48, 165; K. MYLIUS, *OLZ* 75 (5), 482–83; P. SCHREINER, *ZDMG* 129, 202; Ludwik STERNBACH, *JAOS* 99, 531–32.

426. RAY, Ananda Sankar. A review of Hindu culture: a brief historical survey. *BRMIC* 25 (9), 1974, 203–211.

427. RAY, Ananda Sankar. A review of Hindu culture: the ancient period. *BRMIC* 25 (10), 1974, 227–235.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

428. RAY, Ananda Sankar. *An Outline of Indian Culture.* Intellectual Book Corner, New Delhi, 1978; 112.

429. RAY, N. R. Technology and social change in early Indian history: a note posing a theoretical question. *Ptv* 8, 1974–75, p. 133.

430. RAIRÉRE, Juan Roger. La indologia y lao culturas entreno orientales en las universides occidentales. *Bull. de la Assn. Esp. de Orient.* 2, 1966, 69–76.

431. RENOU, L. *L'Inde fondementale.* Hermann, Paris, 1978; 231.

..(collection of papers ed. by Ch. MALAMOUD)..

Rev.: ED., *IIJ* 22, 89.

432. RENOU, L. *La civilisation de l'Inde ancienne d'après les textes sanskrits.* Flammarion, Paris, 1981; 206.

433. ROTHERMUND, D. Indiens Verhältnis zu seiner Geschichte. *Indo-Asia* 17 (1), 1975, 41–50.

434. ROTHERMUND, D. *Grundzüge der indischen Geschichte.* Wissensch. Buchgess., Grundzüge – 30, Darmstadt, 1976; VIII+184.

..(ancient period – sketchy)..

Rev.: F. F. SCHWARZ, *OLZ* 77 (4), 394–97.

435. ROY, G. C. *Indian Culture. The Tradition of Non-violence and Social Change in India.* 1976; x+200.

436. ROY, P. B. *India: Land and Culture.* Saturday Mail Publications, Narendrapur, 1976; 162.

437. ROY, S. B. Chronological infrastructure of Indian proto-history (3100 B.C. – 600 B.C.). *JBRS* 58 (1–4), 1972, 44–78.

..see 83. 108 below..

438. ROY, S. B. *Ancient India: A Chronological Study (1500–400 B.C.).* Inst. of Chronology, New Delhi, 1975; 162.

..based on astronomical evidence..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

439. ROY, S. B. *Date of Mahabharata Battle.* The Academic Publishers, Gurgaon.

Rev.: N. N. BHATTACHARYYA, *QRHS* 21 (2–3), 70–72.

440. RUBEN, W. Über die Frage der Objektivität in der Erforschung des alten Indiens.

..see 64. 42 above..

Rev.: D. A., *Arch Or* 41, 86.

441. RUBEN, W. *Die gesellschaftliche Entwicklung im alten Indien. V: Die Entwicklung der Dichtung im alten Indien.* Akademie-Verlag, Berlin, 1973; 366.

..see *VBD* III. 82. 334..

442. RUBEN, W. Bemerkungen zu einer Periodisierung der Geschichte Indiens im Rahmen der Universalgeschichte. *Asien – Afrika – Lateinamerika* 1 (1), Berlin, 1974, 117–127.

443. RUBEN, W. Der Kampf um die indischen Traditionen. *Sluszkiewicz Fel. Vol.*, 1974, 199–211.

444. RUBEN, W. Periodisierung der indischen Geschichte in Nehrus "Weltgeschichtliche Batrachtungen". *Waldschmidt 80th Birthday Fel. Vol.*, 1977, 431–450.

445. RUBEN, W. *Kulturgeschichte Indiens. Ein Versuch der Darstellung ihrer Entwicklung.* Akademie-Verlag, Berlin, 1978; xiv+386.

..from 3000 B. C. to the winning of independence (1947), and up to 1974.. Indus-society (3000–1500 B. C.) and Ganges-society (900 B. C. – 1885 A. D.).. Marxist approach..

Rev.: G. B., *ZDMG* 130 (1), 200; Klaus MYLIUS, *DLZ* 100 (11–12), 756–58; Gy. WOJTILLA, *OLZ* 77 (2), 183–84.

446. RUSSELL, Josiah C. Population of ancient India: a tentative pattern. *JIH*, GJ Vol., 1973, 267–281.

447. SACHAROV, J. V. *India. Land and People.* (Russ.). "Nauka", Moscow, 1972; 300.

Rev.: H. KRUGER, *ZG* 22 (11), 1270.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

448. SADHU RAM. On the pre-Aryan civilization in India. (in) *Comp. and Anal. Stud. Vedas*, Nag Publishers, Delhi.

449. SAHAY, Sacchidananda. Chronology of Indian terracottas. *JBRS* 61, 1975, 72–78.

450. SAHI, M. D. N. Antiquity of iron in India – a reappraisal. 35 *PIHS*, Jadavpur, 1974, p. 466.

..only title..

451. SAKHYANANDA, Swami. Indian history in its right perspective. *Pr Bh* 84, 1979, 330–335; 382–389; 417–423.

..(national method of Indian hist. res. envisioned by Swami VIVEKANANDA)..

452. SAMRAT, Gangaram. *Sindhu – Sauvīra*. Mahijpur Bodha, Ahmedabad, 1980; 352 + 34.

..*hind* in Arabic = east; eastern country.. MD civil. extended from Iran to Bengal.. Aryans – ancestors of the human race..

453. SANE GURUJI. *Bhāratīya Saṁskṛti : prācīna svarūpa ki navīna evaṁ lokopayogī vyākhyā*. (Hindi). Satya Sahitya Mandal, New Delhi, 1970; 312.

454. SANGHAVI, Nagindas H.; MANSHARAMANI, L. *Ancient Indian History*. Vora and Co., Bombay, 1964; 215 + fig.

455. SANJAYA. Story of the recovery of India's past. *IR* 71 (11), Madras, 1976, 41–44.

456. SANKALIA, H. D. The philosophy of archaeology in India or theoretical and methodological approaches in archaeological interpretation in India. *JIH* 48 (1), 1970, 27–42.

457. SANKALIA, H. D. The beginnings of civilization in Rajasthan. *Indica* 9 (1), 1972, 1–13; 9 (2), 1972, 69–82; 10 (1), 1973, 1–28.

..deals, among other topics, with the Aryan problem.. present evidence indicates that Sarasvatī-Dṛśadvatī valley was inhabited by at least 2000 B.C.; identification of these inhabitants not possible.. Har. civil. had some sort of sacrifice..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

458. SANKALIA, H. D. R. C. dates in India, their consistency and cultural implications. (in) *R. C. and I. A.*, TIFR, 1973, 211–221.

459. SANKALIA, H. D. Prehistoric colonization in India. *World Archaeology* 5 (1), 1973, 86–91.

..origin of industries and culture-complexes.. foreign influences and Aryan elements in colonization..

460. SANKALIA, H. D. The role of archaeology in India. *BDCRI* 33 (1–4), 1973–74, 1–20.

..arch. since 1947.. testing of Puranic sites.. Hastinapur and PGW.. I. V. civil. fortified.. pre-Har. cultures.. colonization of India.. see 461 below..

461. SANKALIA, H. D. Archaeology in post-independence India. *India International Quarterly* 1 (1), New Delhi, 1974, 18–30.

..see 460 above..

462. SANKALIA, H. D. Functional significance of the O.C.P. and P.G.W. shapes and associated objects. *Ptv* 7, 1974, 47–52.

..(PGW from Ahicchatra and Hastināpura filled the gap bet. Indus civil. and early hist. period, i. e. *MBh*; PGW culture older than 7th cent. B. C.)..

463. SANKALIA, H. D. *The Prehistory and Protohistory of India and Pakistan*. DPGRI, Poona, 1974; xxiii+592+247 fig.

..2nd ed. of *VBD* III. 82.345.. see 601 below..

Rev.: B. ALLCHIN, *Man* 2 (1), 124–25; L. B. K., *JASBom* 49–51, 238–42; J. MARINGER, *Anthropos* 71, 343–44; S. PANDYA, *Svādhyāya* 12 (3), 358–67; Romila THAPAR, *IHR* 2 (1), 166–68; Barry E. THOMSON, *AA* 81, 75–78; S. G. TOLAT, *BJ* (20. 7. '75), 69; R. E. M. WHEELER, *Antiquity* 50, 72–73.

464. SANKALIA, H. D. Radiocarbon and Indian archaeology. *BDCRI* 34 (1–4), 1974–75, 161–168.

..(rev. article on 13 above)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

465. SANKALIA, H. D. *Colonization in India according to Vedic and Puranic Evidence and according to Archaeological Evidence.* Charutar Vidyamandal, Vallabh Vidyanagar, 1975; 34 + 2 maps + 22 fig.

Rev.: D. C. SIRCAR, *JOIB* 26 (2), 201.

466. SANKALIA, H. D. Das Neolithikum und Chalkolithikum Indiens und Pakistans. (in) *Handbuch der Urgeschichte* (ed. Karl J. NARR), Vol. II, A. Francke, Bern und München, 1975.

467. SANKALIA, H. D. Prehistoric colonization in India: archaeological and literary evidence. *Ptv* 8, 1975–76, 72–86.

..Vedas describe regions occupied by various tribes or chiefs, but give no information about the earliest inhabitants and places occupied by them.. arch. has discovered a no. of chalcolithic and megalithic cultures in diff. parts of India, each of wh. has to be regarded as a colonization – from Iran..

468. SANKALIA, H. D. *New Archaeology. Its Scope and Application to India.* Ethnographic and Folk Culture Society, Lucknow, 1977; xi + 122.

..see 601 below..

Rev.: J. MARINGER, *Anthropos* 73, 634–35.

469. SANKALIA, H. D. *Prehistory of India.* Mun. Man., New Delhi, 1977; xvi + 211 + illust., maps, etc.

..ch. 3: "Colonization and the beginning of civilization" (3500–800 B. C. – including I. V civil.)..

Rev.: George F. DALES, *JAS* 39 (1), 190–91.

470. SANKALIA, H. D. *Prācīna bhārata.* (Hindi). Macmillan, New Delhi, 1978; 184.

471. SANKALIA, H. D. *Indian Archaeology Today.* Ajanta Publ., Delhi, 1979: xxiv + 204.

472. SANKALIA, H. D. From history to prehistory in Assam. *Satyaprakash Fel. Vol.*, Abhinav Publications, New Delhi, 1981; Part II: 1–5.

..seeks to answer: When did the Aryans penetrate into India? When was the Gangetic cultural influence first felt in Assam?..

..76

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

473. SANKALIA, H. D. *Akhaṇḍa bhārata men saṁskṛti kā uṣaḥkāla.* (Hindi). Prithivi Prakashan, Varanasi, 1981; viii + 98 + illust. and maps.

474. SANKARANANDA, Swami. *Hindu States of Sumeria: When India ruled the West.* Calcutta, 1962.

475. SARASWATI, B. *Pottery-making Cultures and Indian Civilization.* Abhinav Publ., New Delhi, 1979; xii + 150 + illust. and maps.

476. SAR DESAI, Manohar L. L'Inde dans l'Encyclopedie Française. *Boletin do Inst. Menezes Bragança* 99, 1973, 1–16.

477. SARKAR, Susobhan. Problems of Indian historiography. *Marxist Miscellany* 3, New Delhi, 1973, 1ff.

478. SASTRY, T. V. G. Proto-historic investigation of Goa. *JIT* 5 (2), 1977, 5–9.

..popular belief that the Goans are Aryans is not correct.. river Gomatī (in the *Nadīsūkta*) may be identified with Mandavi; and Kubhā with Goa..

479. SATYANARAYANA, K. *A Study of the History and Culture of the Andhras.* People's Publ. House, New Delhi, 1975.

480. SAVITHRI, R. *Studies in Archaeobotany together with its bearing upon socio-economy and environment of Indian proto-historic cultures.* DD, Lucknow Univ., 1976.

481. SCHLEGEL, Friedrich. *Über die Sprache und die Weisheit der Inder. Ein Beitrag zur Begründung der Altertumskunde.* Amsterdam Studies in the Theory and History of Linguistic Science I. 1, Benjamins, Amsterdam, 1977; lvii + xvi + 321 c. + c. 434–465.

..(facs. repr. of 1808)..

Rev.: R. SCHMITT, *HL* 5, 332–37.

482. SCHULBERG, L. *Historic India.* 1976; 190 + illust.

..(repr. of 1968)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

483. SCHWARTZBERG, Joseph E. *A Historical Atlas of South Asia.* Univ. of Chicago Press, 1978; 382.

..Part 1: maps; Part 2: text.. sections 3–8 deal with hist. of India from the earliest period up to 1947 (Section 3: from the Vedic thro' the Classical Age)..

484. Seminar on the periodisation of ancient Indian history held in Kumming. *Nanya Yanjiu* 3–4, Beijing, 1981, p. 183.

485. SEN, S. P. (ed.). *Historians and Historiography in Modern India.* Inst. of Hist. Stud., Calcutta, 1973; xxix + 464.

Rev.: Ainslie T. EMBREE, *JAS* 36 (4), 765–67.

486. SETHNA, K. D. *Karpāsa in Prehistoric India: a chronological and cultural clue.* Biblia Implex Pvt. Ltd., New Delhi, 1981; xi + 203.

..see 83. 113 below..

487. SHAH, K. T. *The Splendour that was 'Ind.* Inter-India Publications, New Delhi, 1982; 236 + 334 illust.

..repr. of *VBD* I. 150. 70..

488. SHARMA, Arvind. A model-analysis of Indian history and historiography. *QRHS* 15 (1), 1975–76, 7–19.

489. SHARMA, Arvind. Hinduism: a missionary religion? *JBRS* 62, 1976 (1981), 232–237.

..every phase of Indian hist. furnishes evidence of Hindu missionary activity (reconversion of Hindus converted to other religions and conversion to Hinduism of persons belonging to other religions)..

490. SHARMA, Baladeva Raj. Saṁskṛta tathā saṁskṛti. (Hindi). *NPP* 75, 84–99.

491. SHARMA, Chandrika. Hariyāṇā ke vīrapuṁgava yaudheyagaṇa. (Hindi). *VJ* 28 (12), 1980, 28–30.

..Y. ref. to by Pāṇini..

492. SHARMA, L. P. *Ancient History of India: Pre-Historic Age to 1200 A. D.* Vikas Publ. House, New Delhi, 1981; xi + 380.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

493. SHARMA, M. L. *The Upper Palaeolithic Culture of India*. Agam Kala Prakashan, Delhi, 1982; 106+pl.

494. SHARMA, Munshiram. Mānavatā kā vikāsa aura saṁskṛti. (Hindi). *VJ* 25 (3-4), 1976, 97-99.

..Vedic evidence..

495. SHARMA, Piarelal. *India Betrayed: A Panorama of Indian History, Politics, and Culture, from Vedic Age to Modern Times*. Red-Rose Publications, Delhi, 1980; Vol. I: xvi+424; Vol. II: xv+440.

496. SHARMA, R. S. Material culture down to the age of the Buddha. *Paper for Seminar on Social and Economic Hist. of India*, IAAS, Simla, 1966.

497. SHARMA, R. S. The decay of Gangetic towns. 33 *PIHC*, Muzaffarpur, 1972, 92-104.

498. SHARMA, R. S. Problem of transition from ancient to medieval in Indian history. *IHR* 1 (1), 1974, 1-9.

499. SHARMA, R. S. Iron and urbanization in the Ganga basin. *IHR* 1 (1), 1974, 98-103.

..(rev. art. on 73.36 above).. qualitative difference bet. first urbanization (MD and Har.) and the second (Gangetic basin); the complex of rice, iron, and silver coins suggests that urbanism arose in Bihar and Eastern U. P. ..

500. SHARMA, R. S. Reconstruction of ancient Indian history. *ABORI* 55, 1974, 1-8.

501. SHARMA, R. S. Class formation and its material basis in the Upper Gangetic basin (c. 1000-500 B.C.). *IHR* 2 (1), 1975, 1-13.

502. SHARMA, R. S. The Kali age. A period of social crisis. 39 *PIHC*, Hyderabad, 1978.

..oppressive taxation – an imp feature of *kaliyuga*..

503. SHARMA, R. S. *Pūrvakālīna bhāratīya samāja aura artha-vyavasthā para prakāśa*. (Hindi). Mot. Ban., 1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

504. SHARMA, T. R. Degeneration of Aryan culture in ancient Panjab. *Proc. 10 Panjab Hist. Conf.*, 1976, 24–33.

505. SHELAT, J. M. Our cultural heritage. *Vidyā* 12 (2), 1969, 42–53.

506. SHERVANI, H. R. Cultural trends in India. *Bull. de la Assn. Esp. de Orient* 2, 1966, 178–83.

507. SIDDHANTASHASTREE, R. *History of the Pre-Kaliyuga India.* Inter-India Publications, Delhi, 1977; viii+268.

..based on ancient Sk. works.. Aryans have not migrated into India from outside; Sk. not an offspring of a foreign linguistic family; Aryans migrated to other countries at diff. times..

Rev.: Krishna Lal SACHDEVA, *VIJ* 17, 344–45.

508. SIDDHINATHANANDA, Swami. *Our Heritage.* Bh. Vid. Bh., Bombay, 1978; 295.

..(collection of writings and lectures)..

509. SIDDHINATHANANDA, Swami. *Wealth and Wisdom of India.* Bh. Vid. Bh., Bombay, 1980; 271.

Rev.: S. P. DUBEY, *Pr Bh* 86, 396–97.

510. SIDDIQUI, Ishaq. *Secret of the Sacred North.* Acad. of Atlentology, Lucknow, 1981; 16.

..Atlantis, mentioned by Plato, was, acc. to the author, a small volcanic island at the North Pole; it was the birth-place of civilization and the fountain-head of rel.; TILAK's *Arctic Home in the Vedas* mentioned; significance of north in world's religions..

511. SILAK RAM. A glimpse of the socio-economic conditions in ancient Haryana. *SP*, 27 AIOC, Kurukshetra, 1974, 367–368.

..Aryans lived on the banks of Sarasvatī and Dṛṣadvatī in Ṛgvedic times; development of Vedic Aryan culture..

512. SINGH, Madan Mohan. *Life in North-eastern India in pre-Mauryan Times.* Mot. Ban., Delhi, 1967; 308.

..among sources used: Vedāṅgas and *GS* and *DS*..

513. SINGH, Madan Mohan. *Purātattva kī rūparekhā.* (Hindi). Purajyoti Prakashan, Patna, *a-kha*+159.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Radhakrishna CHOUDHARY, *JBRS* 58, 322–23.

514. SINGH, Ram Bachan. Rural-urban migration in ancient India. *Geographical Rev. of India* 38 (2), 1976, 193–202.

515. SINGH, Yogendra. *Modernization of Indian Tradition.* Thomson Press, Delhi, 1973.

..change and continuity in Ind. trad...

516. SINGHAL, D. P. *India and World Civilization.*

..see *VBD* III. 82. 378.. see 517 below..

Rev.: Helmut HOFFMANN, *JAH* 5 (1), 57–58.

517. SINGHAL, D. P. *Bhāratīya saṁskṛti aura viśva-saṁparka.* (Hindi). Meenakshi Prakashan, New Delhi, 1980.

..two parts.. see 516 above..

518. SINHA, B. P. (ed.). *The Comprehensive History of Bihar*, Vol. I, Part 1. K. P. Jayaswal Res. Inst., Patna, 1974; 1044.

..from the earliest times to 319 A. D...

Rev.: O. P. BHARADWAJ, *PJ* 13, 318–19.

519. SINHA, K. K. The use of the terms "prehistory" and "protohistory" in Indian archaeology. *Ptv* 1, 1967–68, 39–41.

520. SINHA, N. K.; RAY, N. R. *A History of India.* Calcutta, 1973; 621 + maps and tables.

..from pre-hist. times to the birth of Bangladesh..

521. SINHA, Raj Govind. *Bhāratavarṣa para videśī ākramaṇa kā itihāsa* (*ādikāla se araba ākramaṇa taka*). (Hindi). DD, Magadh Univ., 1975.

522. SINHA, Ram Lal. *Prācīna bhāratīya saṁskṛti, kalā evaṁ darśana.* (Hindi). Mata Badal and Sons, Allahabad, 1979; 4+320.

..from I. V. civil. to the epic period..

523. SINOR, D. *Orientalism and History.* Indiana Univ. Press, Bloomington, 1970; xviii + 123.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(2nd rev. ed.).. J. E. VAN LOHUIZEN-DE LEEUW: "India and its cultural empire"..

Rev.: G. Larry PENROSE, *JAH* 6 (2), 133–34.

524. SIRCAR, D. C. Archaeological evidence for the reconstruction of early Indian history. *Ind. Mus. Bull.* 1 (1), 1966, 10–16.

525. SIRCAR, D. C. *Some Problems of Indian History and Culture.* B. J. Inst. of Learning and Res., Ahmedabad, 1974; 63.

..(1) Pressure on the historical approach; (2) The Dāsa-Dasyu of the *ṚV* (see 83. 128 below); (3) Pitfalls in the study of early Indian society.. Dāsa-Dasyu might have been the Austric-speaking pre-Dravidian proto-Australoid tribes whom the Aryans met in Panjab..

526. SIRCAR, D. C. The Pañcāla people and their country. *JBRS* 62, 1976 (1981), 138–143.

..*ŚPB* 13. 5. 4. 7: Pañcāla is the later name of the Krivi tribe of *ṚV* wh. places those people on the bank of Sindhu (VIII. 20. 24; 22. 12).. Kuru-Pañcāla (*Ait Br* 8. 14) or Kuru-Sṛñjaya.. later hist. considered..

527. SIRCAR, D. C. The Kurukṣetra War. *SVUOJ* 20 (1–2), 1977 (1980), Suppl. 1–23.

..Kurus in *Br.*-lit. ..

528. SIVANANDA, Swami. India's glorious ancient culture. *The Divine Life* 37 (11), 1975, 369–377.

529. SIVARAMAMURTI, C. *Indien. Kunst und Kultur.* Herder, Freiburg, 1975; 603 + 1 map + 141 coloured + 1163 illust.

..(transl. into German by O. VON HINÜBER).. Die indische Frühgeschichte.. Die Götter in Literatur und Kunst..

Rev.: W. RAU, *OLZ* 74, 488–89.

530. SKURZAK, L. *Étude sur l'épopée indienne.* Wroclaw, 1958.

531. SLATER, G. *The Dravidian Element in Indian Culture.* 1982; 192 + illust.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

532. SLUSZKIEWICZ, E. Historja Indyj. (Polish). (in) *Wielka Historja Powszechna*, Warszawa, 1935, 365–435.

533. SLUSZKIEWICZ, E. Jeszcze raz o nazwie Indii. (Polish). "Problemy" 1969: No. 2, 112–113.

534. SLUSZKIEWICZ, E. "Indie/India". *JP* 49 (2), 1969, p. 160.

535. SMART, Nimian. *Asian cultures and the impact of the West. India and China.* Univ. of Lancaster, 1978; 19.

..(typescript)..

536. SMITH, R. Morton. *Dates and Dynasties in Earliest India.* Mot. Ban., Delhi, 1973; x+517.

..transl. and justification of a crit. text of the *Purāṇa*-dynasties.. dates of Vedic seers and kings (e. g. Maitrāvaruṇi Vasiṣṭha 1345 B. C.; Viśvāmitra 1345–1255 B. C.)..

Rev.: P. L. BHARGAVA, *ABORI* 61, 255–59.

537. SMITH, Vincent. *The Oxford History of India.* 1982; 992+illust.

..(4th ed. by P. SPEAR)..

538. SNELLGROVE, D. L. Time and history – Jewish conceptions compared with those of Greece and India. *Bull. of the Secratariat for non-Christian Religions* 19, Rome, 1972, 30–37.

539. SOLIS, Benjamin Preciado. Primeras evidencias históricas sobre Kṛṣṇa. *Estudios de Asia y Africa* 15 (4), Mexico, 1980, 771–815.

..*ChUp*, *TS*, *TB*, *ŚPB*, *Pāṇini*, *Nirukta*, *BaudhDS*.. see 540 below..

540. SOLIS, Benjamin Preciado. *Early historical evidence on Kṛṣṇa.* Mexico, 40–82.

..(xeroxed typescript).. see 539 above..

541. SOUNDARA RAJAN, K. V. *Glimpses of Indian Culture: History and Archaeology.* Sundeep Prakashan, Delhi, 1980; xx+310+9 pl.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Stone Age; I. V. civil.; Iron Age..

542. SPATE, O. H. K. *India and Pakistan*. London, 1967.

..in the context of Har. civil., author speaks of western litoral, western borderland, and Indus plains..

543. SPIERS, John. What India means to me. *BJ* 28 (3), Sept. 1981, 57–64.

..pre-Aryan origin of *yoga*; the Aryans; understanding Indian rel. ..

544. SREENIVASA MURTHY, H. V. *History and Culture of South India, to 1336 A.D.* Vivek Prakashan, Mangalore, 1975; 263.

545. SREENIVASA MURTHY, H. V.; KAMATH, Suryanath Upendra. *Studies in Indian Culture*. Asia Publ. House, Bombay, 1973; 185.

546. SREENIVASA MURTHY, H. V.; RAMA KRISHNAN, R. (ed.). *History of Karnataka (from the earliest time to the present day)*. S. Chand, New Delhi, 1977; viii + 364 + illust.

547. SRIVASTAVA, K. M. The problem of the black-and-red ware in protohistoric India. *JOIB* 20 (4), 1971, 372–417.

548. SRIVASTAVA, K. M. *Community Movements in Protohistoric India*. 1980; xx + 248 + fig. and pl.

549. SRIVASTAVA, V. S. *Cultural Contours of India*. Mittal Publishers' Distributors, Delhi, 1981.

550. STACUL, Giorgio. Ochre-coloured and Grey-burnished ware in North-West Indo-Pakistan (c. 1800–1300 B.C.). *EW* 23 (1–2), 1973, 79–88 + 5 pl.

..in an age more or less contemporary with the end of I. V. civil. and the first expansion of IE lgg. into India, the Swat valley attests the presence of a culture-phase that reveals many elements in common with OCP complex in the Upper Gaṅgā-Yamunā Doab..

551. STARR, Chester G. *A History of the Ancient World*. OUP, New York, 1974; xvii + 742 + pl., maps, tables.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(2nd ed.)..

552. STEADMAN, John M. *The Myth of Asia.* Simon and Schuster, New York, 1969; 353.

Rev.: Frederick H. HOLCK, *As Stud* 17 (1), 92.

553. STEEL, Flora Annie. *India through the Ages: A Popular and Picturesque History of Hindustan.* Metropolitan Book Co., New Delhi, 1976; xvi+366.

..(repr. of 5th ed.)..

554. STEIN, Burton (ed.). *Essays on South India.* Asian Studies at Hawaii 15, Univ. Press of Hawaii, Honolulu, 1975; viii+212.

..C. MOLONEY: "Archaeology in S. I."; G. HART: "Ancient Tamil Lit." (S. I. Brahmins are transmitters of Dravidian customs; caste is indigenous to S. I. and did not result from the Aryan *varṇa*-system; pollution is associated with low-caste groups in indigenous Dravidian origin because they are controllers of dangerous forces.. Tamilization of Brahmins)..

Rev.: Susan LEWANDOWSKI, *JAS* 36 (4), 770–71.

555. STELLA, J. Bertolaso. *Historia do indianismo.* Sao Paulo, 1972.

..see section 86 below..

556. STUNKEL, Kenneth Reagan. *Relations of Indian, Greek, and Christian Thought in Antiquity.* Univ. Press of America, Washington, 1979; vii+168.

557. SUBRAHMANIAN, N. *History of Tamilnad (up to A.D. 1336).* Koodal Publishers, Madurai, 1972; 400.

..Tamils' homeland in Middle East.. the meeting of two cultures – Aryan and Dravidian; 'dravidianisation' more emphatic than 'aryanisation'; distinction bet. Aryan *varṇavyavasthā* and Dravidian caste-system..

Rev.: B. K. MAJUMDAR, *QRHS* 13 (2), 119–20.

558. SUBRAMANIAN, V. *Cultural Integration in India. A socio-historical analysis.* 1979; vi+228.

559. SUDARSHAN SIMHA "CAKRA". *Hamārī saṁskṛti.* (Hindi). Srikrishna Janmasthan Seva Sangha, Mathura, 1976; 260.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

560. SUKLA, Madan Mohan. The Holy Bible: a source-book of ancient Indian history. *SP*, 28 AIOC, Dharwar, 1976, p. 112.

..Hebrews belonged to a branch of Vedic Aryans.. see 81.317 above; also see 81.32 above..

561. SUNDER RAJAN, R. Some theoretical comments on D. D. Kosambi's *Culture and Civilization of Ancient India*. *IPQ* 3 (2), 1976, 209–223.

..ref. *VBD* III. 82. 185.. [K. also concerned with question of the formation of the Hindu psychological type and temperament; seeks to reveal the forces wh. have shaped the social char. of the Hindu.. K.'s model differs from that of MARX regarding the crucial role of the relations of production; acc. to K., they belong to the superstructure of society; acc. to MARX, they form part of the economic substructure of society]..

562. SUR, A. K. *Dynamics of the Synthesis in Hindu Culture*. Indian Publications, Calcutta, 1973; 112.

563. SURI, Vidya Sagar. *Panjab through the Ages*. Panjab Itihas Prakashan, 1971; 2+2+92.

..(hist. survey of political, territorial, and administrative changes in north-western India from the earliest times up to 1966)..

564. TADDEI, Maurizio. *India antica*. Mondadori, Milano, 1972; 191.

..see 565 below..

565. TADDEI, Maurizio. *India*. Cassell (Monuments of Civilization), London, 1977; 191. (Also, *India*, Hippocrene, New York, 1974; 262. *Ancient Civilization of India*, Barrie and Jenkins, London, 1970; 262).

..(English transl. of 564 above).. see *VBD* III. 42. 400..
Rev.: J. R. MARR, *BSOAS* 43 (2), 394.

566. TAGORE, R. Eastern and Western civilization. *JBomU* (Arts) 46, No. 82, 1977 (1980), 278–287.

..(English transl. by R. SRINIVASAN and Kunjbala P. MODI of TAGORE's Bengali essay).. Hindu civilization is based on society, the European is based on national principles.. foundation of Gk. and Roman civilizations: national self-interest (as against *dharma*)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

567. TANDON, O. P. Alamgirpur and the iron age in India. Ptv 1, 1975.

568. THAKUR, Harendra Dayal. *Ancient Culture of India.* Sundeep Prakashan, Delhi, 1982.

569. THAKUR, Upendra. *Some Aspects of Ancient Indian History and Culture.* Abhinav Publications, New Delhi, 1974; xviii + 322 + pl.

570. THAKUR, Upendra; SARAN, Mahesa Kumar. *Prācīna bhārata.* (Hindi). Jadan Kunwar Rashtrabhasha Series 17, Chowkhamba, 1979.

..Part I: from prehist. age to 320 A. D. ..

571. THAKUR, Vijay Kumar. Periodisation of Indian history: the transition from ancient to medieval times. *JBRS* 62, 1976 (1981), 109–137.

..(*ṚV* not compiled at one time; many interpolations in *ṚV*; it can't be used for regions other than Saptasindhu.. period from c. A. D. 600 onwards witnessed certain momentous social developments; med. period may be taken to have begun about that time).. see 572 below..

572. THAKUR, Vijay Kumar. On periodisation: transition from ancient to medieval period in Indian history. *Hindutva* 9 (1), 23–31.

..(in the light of D. D. KOSAMBI's definition of hist.).. see 571 above..

573. THAKUR, Vijay Kumar. A marxist view of ancient Indian history. *JBRS* 62, 1976 (1981), 238–261.

..(rev. article on 231 above).. rel. must have been the instrument of exploitation in Har. society; the fall of Har. civil. caused by the corrosion of its technology.. later *ṚV*-state shows recombination of Aryans with non-Aryans; e. g. Divodāsa is the name of a non-Aryan tribe; priestly function not specialised – not restricted to any caste.. early Aryans were nomads; hereditary exclusive social groups not possible among them; *ṚV*-Aryans overcame their indigenous rivals because of technological and material superiority; horse yoked to chariot and cultivation by plough – cause of Aryan success; *ṚV*-Aryans built no cities because of war and migratory

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

life.. at the close of early Vedic period, agriculture was being stabilised; surplus produce and exploitation; rise of social classes ..later Vedic period – scene of Aryan activity shifted from Panjab and Western U. P. to Eastern U. P. and North Bihar.. impact of iron on the contemporary society came to be increasingly felt from about the end of the Vedic age..

574. THAKUR, Vijay Kumar. Archaeology and the writing of ancient Indian history. *Journal of the Bihar Puravid Parisad* 1, 1977, 94–108.

575. THAKUR, Vijay Kumar. Differences between bronze age and iron age cities of ancient India : an analysis. 40 *PIHC*, 1980, 129–136.

..first urbanization : Harappa cities; 3rd mill. B.C.; Har. civil. collapsed after about 600 yrs. without leaving any surviving urban centres.. second urbanization : after the introduction of iron technology; never reached a breaking pt.; maintained continuity..

576. THAKUR, Vijay Kumar. *Urbanisation in Ancient India*. Abhinav Publications, New Delhi, 1981.

..the shift from pastoralism to settled agriculture during the later Vedic times paved the way for the establishment of a settled agrarian economy and urbanization..

577. THAPALYAL, K. K. *Studies in Ancient Indian Seals*.

Rev. : A. M. SHASTRI, *IHR* 1, 117.

578. THAPAR, B. K. Neolithic problem in India. (in) *Indian Prehistory*, DCPGRI, Poona, 1965, 87–112.

579. THAPAR, B. K. Recent excavations in India. *Indologen-Tagung* 1971, Mus. für Indische Kunst, Berlin, 1973, 25–46.

580. THAPAR, B. K. Indian archaeology in the last 25 years. *Yojana* 19 (13–14), 15. 8. 1975, 50–60.

581. THAPAR, Romila. The writing of a general history of ancient India : some problems. (in) *Problems of Historical Writing in India*, India International Centre, New Delhi, 1963.

582. THAPAR, Romila. Presidential address : ancient period. 31 *PIHC*, 1969, 15–39.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..society in ancient India (2500–500 B.C.); arch. and lit. evidence; arch. has brought forth many cultures – none of them can be identified as specifically Aryan; no massive invasion or migration of Aryans; process of acculturation of indigenous people thro' lg. and technology; significance of caste-system in acculteration; shift of focus from Indus valley to Ganges valley.. see *VBD* III. 73. 123; *VBD* III. 83. 90...

583. THAPAR, Romila. The image of the barbarians in early India. *Comparative Studies in Society and History* 13 (4), 1971, 408–436.

584. THAPAR, Romila. Myths and prejudices of Indian history. *Indian and Foreign Rev.* 9 (8), 1972, 13; 16–17.

585. THAPAR, Romila. Rewriting Indian history. *Indian and Foreign Rev.* 10 (18), 1973, 13; 16.

586. THAPAR, Romila. Historian and archaeological data. (in) *R. C. and I. A.*, TIFR, 1973, 378–390.

587. THAPAR, Romila. Interpretation of ancient Indian history. *J. Varendra Res. Soc. and Mus.* 2, Rajshahi, 1973, 1–25.

588. THAPAR, Romila. *Bhārata kā itihāsa.* (Hindi). Rajkamal Prakashan, Delhi, 1975; 312.

589. THAPAR, Romila. *The Past and Prejudice.* NBT, New Delhi, 1975; viii + 70.

..identifies and questions some of the oft-repeated assumptions of the early Indian historiography of the colonial period (idea of the Aryan race; unchanging Hindu society based on caste-system)..

Rev.: D. N. JHA, *IHR* 3 (1), 150–52.

590. THAPAR, Romila. Ethics, religion, and social protest in the first millennium B.C. in Northern India. *Daedalus* 104 (2), 1975.

591. THAPAR, Romila. *Ancient Indian Social History. Some Interpretations.* Orient Longman, New Delhi, 1978; xi + 396.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(a collection of 14 papers – most of them mentioned *s. v.* in different sections).. "Interpretation of ancient Indian hist."; "Society and law in the Hindu and Buddhist traditions"; "Social mobility in ancient India with special ref. to elite groups"; "Genealogy as a source of social history"..

592. THAPAR, Romila. Purāṇic lineages and archaeological cultures. *Ptv* 8, 1978, 96 ff.

593. THAPAR, Romila. Origin myths and the early Indian historical tradition. (in) *History and Society* (*N. R. Ray Vol.*), 1978, 271–294.

594. THAPAR, Romila. Dissent and protest in the early Indian tradition. *Studies in History* 1 (2), J. N. Univ., 1979.

595. THAPAR, Romila et al. (ed). *Communalism and Writing of Indian History*. New Delhi, 1969.

596. THAPAR, Romila; SPEAR, Percival. *Indien von den Anfängen bis zum Kolonialismus*.

..see *VBD* III. 82. 406..

Rev.: M. MAYRHOFER, *HZ* 207, 219.

597. THAPAR, Romila; SPEAR, Percival. *A History of India*. Harmondsworth, London, 1972–73; 673 + maps and fig.

..2 vols.. vol. I (see *VBD* III. 82. 407) revised..

598. THIAGARAJAN, K. The role of India in human civilization. *Triveni* 43 (1), 1973, 74–77.

599. THIAGARAJAN, K. Bharatiya samskriti – Indian culture. *The Divine Life* 41 (1), 1979, 17–19.

600. THIRUGNANASAMBANDAN, P. Indian culture: an amalgam of Dravidian and Aryan. *BITCM*, July–Dec. 1976, 1–20.

601. THOMSON, B. E. Contemporary perspectives in South Asian archaeology. *AA* 81 (1), 1979, 75–78.

..rev. article on 463, 468, and 323 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

602. TIKOO, P. N. *Immortal India: an enquiry into the perennial strength behind India's enduring culture and civilization*, Sagar Publications, New Delhi, 1975; 360.

603. TIRMIZI, S. A. I. *Indian Historical Vistas*. 1980; 91.

604. TIWARI, Ramananda. *Unique India: a critical exposition of the unique characters of India's land, culture, religion, philosophy, literature, etc.* Bharati Pustak Mandir, Bharatpur, 1980; 354.

605. TODOPER, M. *Ancient Civilization of India*. London, 1970; 262.

606. TOLA, F. El hombre en la cultura de la India. (in) *Yoga y mistica de la India*, Buenos Aires, 1978, 9–74.

607. TOYNBEE, A. J. The value of oriental history for historians. *Panjab Past and Present* 9 (2), Patiala, 1975, 249–254.

608. TRIPATHI, Haribar Nath. *Bhāratīya itihāsa kā darśana: sāmānya vivecana*. (Hindi). *Prajñā* 18 (2), 1973, 62–69.

..Aryan problem.. aboriginal tribes..

609. TRIPATHI, R. S. *History of Ancient India*. Mot. Ban., Delhi, 1981; xxix + 605.

..repr. of *VBD* III. 82. 415..

610. TRIPATHI, Sivasagar. Bhāṣā-vaijñānikī purātāttvikī. (Hindi). *SP*, 30 AIOC, Part II, Santiniketan, 1980, 133–134.

..reconstructing ancient hist. on the basis of linguistic palaeontology.. considers: *aghnyā, goghna, pṛthvī, medinī, carmaṇvatī*.. rejects *nakṣatratva* of *āditya*, *paśutva* of *mānava*, *bahusaṁtānakṣamatva* of *jāyā*, etc. ..

611. TRIPATHI, Vibha. *The Painted Grey Ware – an Iron Age Culture of Northern India*. Concept Publishing Co., Delhi, 1976; xi + 150 + fig. and pl.

Rev.: M. K. DHAVALIKAR, *IHR* 4 (1), 111–13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

612. TRIVEDA, D. S. *Roads to Indian History.* Chowkhamba Or. Res. Stud. 11, 1978.

613. TROTTER, Lionel James. *History of India, from the earliest times to the present day.* Indian Reprint Publ., Delhi, 1975; 497.

..(revised by W. H. HUTTON)..

614. TSUJI, N. *The dawn of Indian civilization.* 1957.

615. UMESH CHANDRA. *Prācīna bhāratīya bhāṣā aura dharma.* (Hindi). Varanasi, 1971.

616. UPADHYAYA, Ramji. Bhāratīya saṁskṛtimen sūrya. (Hindi). *Kalyāṇa* 53 (1), 1979, 275–278.

617. VANGALA RAM, J. An application of the theory of themes to Hindu culture. (in) *Themes in Culture* (ed. Mario D. ZAMORA et al), Quezon City, Phillipines, 1971, 307–325.

618. VARMA, Kailash Chandra. *Some Western Indologists and Indian Civilization.* Internat. Acad. of Indian Culture, New Delhi, 1971; 50.

..(political and theological bias; partiality for Gk. and Hebrew civilizations).. see 86. 109 below..

619. VARMA, Radhakanta. *Bhāratīya prāgitihāsa.* (Hindi). Param Jyoti Prakashan, Varanasi, 1970.

620. VATSAL, T. *New Illustrated History of India,* Book I, OUP, Calcutta, 1980; 85+pl.

621. VATSYAYAN, Kapila. Jottings on Indian culture. *Indian Heritage* 26 (3), 1977, 5–16.

..(rev. art. on 56 above)..

622. VEKERDI, J. Pseudo-historicity of the Mahābhārata. *Sluszkiewicz Fel. Vol.*, 1974, 259–262.

..allusions in Vedic lit.: Bharatas (*ṚV*); Kuru (*Br.*); Kuru-Pāñcāla (*Br.*) – no hostility suggested.. a chronological evolution of Sk. aetiologic legends: early epic composition (Ur-MBh. – the frame-story of the epic) invents hist. (i. e. pseudo-hist.) stories

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

in order to interpret toponymics; late epic poetry (episodes of the great epic) gives mythic (supernatural) explanations.. Dāśarājña as the basis of Bhārata war; geographic nucleus derived from *Br.* (Bharata is there said to have fought great battles near Yamunā and Gaṅgā).. *MBh* does not seem to reflect any hist. event; reminiscences of an actual battle (Dāśarājña?) degraded in oral epic trad. into mere poetic topics; mere name of half-forgotten Bharatas combined with mere name of Kurus of a later age; further names added either from phantasy or from quite diff. places and times.. political problems of a later time expressed..

623. VENKATA RAGHAVACHARYA, V. S. *Bhāratīyaṁ vṛttam.*

..see *VBD* III. 82. 423..

Rev.: V. VARADACHARI, *SVUOJ* 15, 71–72.

624. VENKATARAMANAYYA, N. Pre-historic remains in Andhra Pradesh. *JAHRS* 32, 1971–72, 20–52.

625. VENKATESWARA, S. V. *Indian Culture through the Ages. Education and the Propagation of Culture.* 1980; xii + 336.

..(repr. of 1927)..

626. VIDYALANKAR, Satyaketu. *Prācīna bhārata kā dhārmika, sāmājika, evaṁ ārthika jīvana.* (Hindi). Sarasvati Sadan, Missoorie, 1975; 392.

627. VIDYALANKAR, Satyaketu. *Prācīna bhārata.* (Hindi). Sarasvati Sadan, Missoorie, 1978; 581.

628. VIDYALANKAR, Satyaketu. *Bhāratīya saṁskṛti kā vikāsa.* (Hindi). Sarasvati Sadan, Missoorie, 1979; 544.

629. VIDYARTHI, L. P. *Patterns of Culture in South Asia.* 1979; vii + 115 + 9 pl.

630. VIVEKANANDA, Swami. Buddhistic India. *Vivekananda Centenary Mem. Vol.*, 1963, xxi–xliv.

..(introductory part deals with Veda and Vedic rel.)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

631. VIYOGI HARI. Bhāratīya parmparā. (Hindi). *Indira Gandhi Abhinandana Grantha*, Asia Publ. House, Bombay, 1975, 445-452.

632. VOHRA, Sahdev. Ancient Punjab. *BJ* 29 (5), Oct. 1-15, 1982, 52-56.

..man entered Panjab from Iran and Central Asia; the redware and plain grey pottery of Gandhāra show contacts with those regions.. remains of I. V. civil,; Aryan settlements in Panjab; there they evolved the Vedic way of life..

633. VYAS, Suryanarayan. Mālava-saṁskṛti kī vaidika aura paurāṇika purātana.paramparā. (Hindi). *The Vikram* 9 (2-4), 1965, 25-30.

634. WALEY, Adolf Simon. *A Pageant of India*. S. P. Publications, Delhi, 1975; 556.

..from the earliest times to 1900.. (repr. of 1927)..

635. WALLBANK, T. W. et al (ed.). *Civilisation. Past and Present*. Scott Foresman and Co., Illinois, 1978; 958.

..(5th ed.)..

636. WARD, W. *A View of History, Literature, and Mythology of the Hindoos*. Kennikat Press, Port Washington, 1970.

..3 vols.. (new ed. of original Serampore work).. see 637 below..

637. WARD, W. *Hindoos: History, Literature, and Religion*. Milan Publication Series, New Delhi, 1981; xv+429.

..(reprint; 5th ed.).. see 636 above..

638. WARDER, A. K. *An Introduction to Indian Historiography*. Popular Prakashan, Bombay, 1972.

Rev.: D. N. JHA, *IHR* 1, 119-21.

639. WARSHAW, Steven C.; BROMWELL, David; TUDISCO, A. J. *India Emerges: A Concise History of India from its Origin to the Present*. Diablo Press (Asia Emerges-3), Berkeley, 1974; 222.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..rev. and expanded ed. of 1964..

640. WATSON, Francis. *A Concise History of India.* Charles Scribner's Sons, New York, 1975; 192+illustr.

Rev.: Richard J. COHEN, *JAOS* 96 (3), 470; Leonard A. GORDON, *JAS* 36 (2), 364–65.

641. WELTY, Paul Thomas. *The Asians: Their Heritage and Their Destiny.* J. B. Lippincott Co., Philadelphia, 1976; 377.

..(fifth ed.)..

Rev.: Mario D. ZAMORA, *J Pak Hist Soc* 25 (3), 219–20.

642. WHEELER, R. E. M. Iran and India in pre-Islamic times. *Ancient India* 4, 1947–48, 85–103.

..appendix by Stuart PIGGOTT..

643. WHEELER, R. E. M. *Early India and Pakistan. To Ashoka.* Praeger (Ancient Peoples and Places – 12), New York, 1968; 241+photographs and line-drawings.

..rev. ed. of *VBD* III. 82. 429..

Rev.: A. K. NARAIN, *JAH* 4 (2), 182–84.

644. WHEELER, R. E. M. *My Archaeological Mission to India and Pakistan.* Thomas and Hudson, London, 1976; 96+56 pl.

Rev.: I. C. GLOVER, *Bull. Inst. Arch.* 14 (1977), 232.

645. WILKS, Mark; HAMMICK, Murray. *Historical Sketches of the South Indian History from the Earliest Times to the Last Muhammadan Dynasty.* Vol. I: IX+453; Vol. II: xli+454–850; Vol. III: xxiii+335; Vol. IV: xxiii+336–817.

646. WOLPERT, Stanley. *A New History of India.* OUP, New York, 1977; xiii+471+maps. (2nd ed., OUP, 1982).

..from I. V. civil. up to independence.. stresses flux as well as continuity.. Indian hist. as a series of interactions bet. "external" challenges from beyond the cultural frontier and "internal" accommodations by indigenous cultures within the frontier.. Hindu trad. was not fixed for all time in some remote age; it has been continually shaped and reshaped by intrusions from the Aryans to the British.. incisive analysis of *Up*. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: David KOPP, *JAS* 37 (3), 569–70; John R. MCCLANE, *American Hist. Rev.* 82 (5), Washington, 1313; Makarand J. MEHTA, *JMSUB* 27 (1)–28 (1), 139–40.

647. ZOGRAF, G. A.; ERMAN, V. G. *Literature and Culture of Ancient and Medieval India.* (Russ.). "Nauka", Moscow, 1979; 236.

648. ZVELEBIL, Kamil. The descent of the Dravidians. *IJDL* 1 (2), 1972, 57–63.

83. VEDIC HISTORY AND CULTURE.

1. AGRAWALA, Prithivi K. Vedic Aja in the Indus valley. *JNSI* 39 (1–2), 1977, 1–8.

2. AGRAWALA, V. S. *Pāṇinikālīna bhāratavarṣa.* (Hindi). Chowkhamba, Varanasi, 1969; 23 + 544 + maps.

..see *VBD* III. 82. 6..

3. ANANTACHARYA, E. *Vision of Aryan Glory.* The Ananta Book Trust, Vishakhapatnam; 72.

..Aryan culture and religion, idea of *yajña*..

Rev.: J. N. CHOWDHARI, *BJ* (6. 4. 1980), 78–79.

4. ARUNKUMAR. A suggested synchronism between an incident from the Ṛgveda and the early protohistoric cultures of India. 26 *PAIOC*, 1975, 283–291.

..synchronism bet. the conditions of the pre- and post-Dāśarājña on the one hand and those of the pre-Har. and Har. times on the other.. (pre-hist. homeland of the Aryans in the Iranian tableland of wh. Afghan-Baluch borderland is an extension)..

5. ARYA, Jnanabhanu. Vaidika kāla aura āryon kā gaurava. (Hindi). *Vedavāṇī* 26 (7), 1974, 6–8.

..serially..

6. AWASTHI, Vishvambhar Dayal. *Vaidika saṁskṛti aura darśana.* (Hindi). Sarasvati Prakashan Mandir, Allahabad, 1978; 3 + 288.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Part I: *saṁhitā*, *caraṇa*, *mantra*, *devatā*, chronology, lg., *Brāhmaṇas* and their contents; Part II: special features of Indian culture (*avatāra*, *varṇāśrama*, *punarjanma*, etc.); Part III: Vedic philosophy (*ṛta*, *jīva*, *jagat*, etc.); Appendix.. original home of the Aryans, Indus civil., non-Aryans, Soma, *purohita*, cow, etc.)..

Rev.: Rama Shankar MISHRA, *Kosala* 3 (1–2), 217–18.

7. BANERJEE, S. C. Dāsa and Gandharva in the Ṛgveda. *OH* 22 (1), 1974, 1–6.

..see 4.9 above..

8. BASU, Jogiraj. *India of the Age of the Brāhmaṇas.*

..see *VBD* III.18.3; 83.3.. Book I: Social and economic aspects (clan-life of the *Saṁ.*-period became caste-life in *Br.*-period; flexibility in social relations and status in spite of apparently rigid caste groupings); Book II: Political and military aspects (monarchy in Vedic period, tho' hereditary, had democratic moorings; *ratnins* as council of ministers); Book III: religio-philosophical aspects (Vedic ritualism; its moral and philosophical significance; rationale behind sacrifice); Book IV: Miscellaneous (flora, fauna, calendar, etc.).. *Br.*-period – the most formative period..

Rev.: H. BECHERT, *ZDMG* 123 (1), 189; P. GUPTA, *PJ* 8, 312–13; U. S. MADHYASTHA, *JIH* 52, 526–27.

9. BEY, Hamdi. Forgotten Delhi dynasty of Vedic times. *Statesman*, 1.7.1969, Calcutta.

10. BHADRASENA. Veda men vaiyaktika jīvana kā svarūpa. (Hindi). *VJ* 24 (8), 1975, 19–22; 24.

11. BHADRASENA. Veda men sāmājika jīvana kā eka citra. (Hindi). *VJ* 24 (9), 1975, 29–32. (Also reproduced in *Vedavāṇī* 28.3, 1976, 6–10).

12. BHARGAVA, Nirmala. *Vaidika sāhitya evaṁ saṁskṛti* (*Bhṛgu ṛṣiyon ke yogadāna ke paripreksya men*). (Hindi). Devnagar Prakashan, Jaipur, 1972; 16+277+34.

..see *VBD* III.32.11.. 'ancient home' of the Vedic *ṛṣis*; Bhṛgus belonged to Phrygia (beyond Asia Minor); Vedic *ṛṣis* contemporaneous with Bhṛgus..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: M. D. P., *JASBom* 47-48, 192-93; U. C. SHARMA, *ABORI* 55, 329-30.

13. BHARGAVA, P. L. *India in the Vedic Age.*

..see *VBD* III. 83. 7.. see 15 below..

Rev.: O. BOTTO, *EW* 24, 181-82; H. D. SANKALIA, *BDCRI* 31-32, 427-28.

14. BHARGAVA, P. L. Historical importance of the Dānastutis of the Ṛgveda. *JGJKSV* 29, 1973, 109-116.

..see *VBD* III. 83. 8.. studies *dānastutis* in correlation with *Pur.*..

15. BHARGAVA, P. L. R. C. Majumdar's review of 'India in the Vedic Age'. *JIH* 53 (2), 1975, 346-347.

..apropos of R. C. M.'s rev. in *JIH* 49, 346-49 (see *VBD* III. 83. 7).. see 13 above..

16. BHARGAVA, P. L. The original home of the Ikṣvākus. *JRAS* 1976 (1), 64-66.

..evidence from Veda and *Pur.*; historicity of I. in *ṚV*; original home of I, lay to the west of Indus and stretched from river Swat in the north to the rivers Gomal and Siritoi in the south.. see 84. 13 below..

17. BHARGAVA, P. L. King Bhagīratha and the river Gaṅgā. *Pur.* 23 (1), 1981, 3-8.

..evidence of Veda and *Itihāsa-Purāṇa* points to the rule of Ikṣvāku kings (before Bhagīratha) in NW India.. B. mentioned in *JUB* 4. 6. 1. 2; he came from afar to the bank of Gaṅgā; he was the first Ikṣvāku king to arrive there; he gave his name to the river; he was also founder of the kingdom of Kosala.. see 84. 13 below..

18. BHATTACHARYA, Hrishikesa. Vaidikayuge tantrāṇi tathā śaktisādhanā. *SP*, 29 AIOC, Poona, 1978, 57-58.

19. BHIDE, V. V. Brāhmaṇakālīna samājadarśana. (Marathi). *BISMQ* 53, 1974 (1977), 1-33.

20. BOSE, Abinash Chandra. Approach to the Vedic world. *V. Raghavan Ṣaṣṭyabdapūrti Vol.*, 1971, 1-13.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

21. BRUCKER, Egon. *Die spätvedische Kulturepoche nach den Quellen der Śrauta-, Gṛhya-, und Dharmasūtras: Der Siedlungsraum.* Steiner (Alt- und Neu-Indische Studien, Bd. 22, Univ. Hamburg), Wiesbaden, 1980, iv+160+maps.

..detailed study of the names of countries and places mentioned in *Sūtra*-lit.; the whole of northern India as far as but not including Dakṣiṇāpatha incorporated into Aryan territory; no ref. to any Dravidian region (Āndhra was originally the name of a dynasty originating in Western India – later transferred to Telugu region; several regions ref. to as those of *saṁkīrṇajāti*).. discussion re *Sūtra*-lit.: relative chronology; complex relationships bet. various *ŚS*, *GS*, and *DS* set out in diagrammatical form; *Sūtra*-lit. composed in 3rd – 2nd cent. B.C.; *BaudhŚS* (oldest *Sūtra*) about 600 B.C...

Rev.: T. BURROW, *BSOAS* 46 (1), 162–63; R. E. EMMERICK, *JRAS* 1982 (2), 193–94; H. F., *ZDMG* 133, 216–17.

22. CHAKRABORTI, Hari Pada. *Vedic India: Political and Legal Institutions in Vedic Literature.* Sanskrit Pustak Bhandar, Calcutta, 1981; xvi+348.

..Part I: how Aryans established relations with peoples of differing cultures in course of their settlement and expansion over India ..tribal life of Aryans gradually moulded under the influence of non-Aryans.. Vedic sacrifices bearing political significance analysed.. Part II: law as one of the political institutions; consolidation of the state..

23. CHAKRABORTY, Chhanda. *Common Life in the Ṛgveda and the Atharvaveda: an account of the folklore in the Vedic period.* Punthi Pustak, Calcutta, 1977; xxiv+278.

..see 4.11 and 7.15 above..

24. CHAKRABORTY, Chhanda. Popular beliefs and practices in the Vedic society. *SP*, 5 WSC, 1981, p. 190.

25. CHAKRAVARTHY, R. S. Ṛgvedic India: a centre of domestication of horse. *ABORĪ* 56, 1975, 129–139.

..mainly based on Purāṇic accounts.. Aryans came to Saptasindhu areas some time before 3000 B.C., i.e. some 1500 yrs. before I.V. civil. cities began to decline; the domestication of horse brought to its successful conclusion in Saptasindhu region by training the animal to pull chariots whose mode of construction

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

was also entirely evolved here; later these arts of horse-training, etc., spread westwards.. (Manu and his people brought with them to Saptasindhu large numbers of wild horses, but not horse-drawn chariots.. the Asuras had preceded the Vedic people by a few centuries in the settlement of the Indus valley)..

26. CHAKRAVORTI, Banka Behari. The message of Indus script. *Folklore* 17 (3-7), 1976.

..I. V. civil. and Vedic civil. coexisted; people in both civil. used the Aryan lg.; I. V. people were the town-living sect of Vedic Aryans; Vedic people were not hostile to I. V. people; I. V. seals show Aryan names; word *paṇi* occurs; Aryan migration in 2nd mill. B. C. and Aryo-Dravidian conflict are myths; unicorn on I. V. seals = "crested goat" of *AV* V. 31. 2..

27. CHANDRA, Asit Nath. *The Rig Vedic Culture and the Indus Civilisation.* Ratna Prakashan, Calcutta, 1980; IX+261.

..(1) theory of an Aryan race disowned by its propounder, MAX MÜLLER, himself; people of India, Sumeria, Egypt, etc., belonged to the eastern branch of the Medit. race; there are no traces of 'Nordic' or 'blonde' characteristics in early Indian lit.; (2) there was no possibility of a full scale invasion of India by any outside people in 1500 B. C. or any later date; Vedic people's habitation in India itself; their continuous hist. since then; (3) Bhārata war was fought in about 3137 B. C.; (4) Vedic people and I. V. people belonged to the same period and region; Indus people represented a Vedic tribe (*jana*)..

Rev.: L. GOPAL, *The Indian Archives* 30 (1), 84-86.

28. CHATTERJI, Asim Kumar. Groundwork of earliest Indian political history. *JAIH* 10, 1977; "Political history of the Ṛgvedic period" 190-211; "Political history of the later Vedic period" 212-236.

29. CHATTOPADHYAYA, B. K. Mohenjodaro and Vedic civilization. *IR* 57, 1956, 408-411.

..see *VBD* II. 90. 2..

30. CHAUBEY, B. B. A historical account of the Tṛtsus. *VIJ* 13 (1-2), 1975, 50-71.

..considers earlier views.. acc. to author, T. were very ancient people of India, occupying the territory bet. Paruṣṇī and Yamunā; in *ṚV*-period, they were closely related to Bharatas tho' they were

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

at war with them sometimes; among the kings of the T. dynasty were Divodāsa and Sudās; T. subsequently coalesced with Kurus..

31. CHAUBEY, B. B. Yāskakālīna bhārata. (Hindi). *NPP* 75, 1976, 426–442.

..see *VBD* III.26.13..

32. CHAUDHURI, Niraja Kanta. Harappan culture vis-à-vis Vedic civilization. *The Mother*, 1973.

33. CHAUDHURI, Niraja Kanta. Harappan seal script deciphered as Vedic Sanskrit. *Hindutva* 9 (1), 1978, 17–22.

..(views of S. R. RAO accepted).. Harappans spoke an IE lg. similar to Vedic Sk.; Haf. Vedic Aryans followed Vedic faith; Śiva-religion; Aryan invasion of India is a baseless myth..

34. CHAUHAN, D. V. Glimpses of Ṛgvedic history in Waziristan. *JIH* 56 (3), 1978, 387–398.

..rivers of Afghanistan (including Waziristan) wh. find a mention in *ṚV*: Kubhā, Suvastu, Krumu, Gomatī; there are other similar rivers as well, e.g., Yavyāvatī, Hariyūpīyā.. another feature is the affinity bet. *ṚV*-lg. and the dialects of this region.. hist. notice re Waziristan occurs in *ṚV* V.61..

35. CHAUHAN, D. V. [Criticism of the writings of Sarad Patil published in *Navabhārata*]. *Navabhārata* 33 (11), 1980, 55–56.

..(P. misunderstands several Vedic words and concepts, e.g. *rāṣṭrī*, *dvipada*)..

36. CHITALE, S. B. Vaidika saṁskṛti. (Marathi). *Pathak Guruji Smaranika*, Poona, 1979, 19–20.

37. COOMARASWAMY, Ananda K. *Ṛg Veda as Land-Nama-Bok*. Bharatiya Publishing House, Delhi, 1980; viii + 39 + ill.

..(reprint of 1935).. see 4.14 above.. Aryan migrations and settlement in Saptasindhu are but an euhemeristic interpretation of a trad. lit. wh. is, strictly speaking, devoid of any hist. content whatever..

38. CREVATIN, F. Due problemi di storia linguistica e culturale aria. *InL* 4, 1978, 7–30.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(1) *pañca janāḥ*; (2) Dei e demoni..

39. CREVATIN, F. Studi sulla cultura vedica: i problemi storici dell'estasi. *InL* 5, 1979, 17–26.

40. DAHIYA, B. S. Sanskritization and historical clans. *VIJ* 18 (1–2), 1980, 465–472.

..process of Sanskritization started in the earliest period.. 'mystic modification' of certain words: cf. *ŚPB* – *agri*, (*agni*), *indha* (*indra*), *utkha* (*ukha*), *prakhya* (*plakṣa*), *makhavat* (*maghavat*) ..this process was adopted for names wh. did not give any good sense in Sk., e.g., *mācella* (*matsya*), *vyaṁsa* (*vaṁśa*), *videgha mōthava* (*videha mādhava*)..

41. DANGE, Sadashiv A. *Cultural Sources from the Veda.* Bh. Vid. Bh. Series 35, 1977; 116. (originally, *Bh. Vid.* 34, 1974, 22–134).

..(1) environs and settlement; (2) Vedic tribes; (3) crafts and occupations; (4) household; social organization; (5) legal, political, economic institutions; (6) rel. scene; Appendix: original home of the Aryans..

Rev.: G. V. DAVANE, *JBomU*, No. 82, 336–38; S. B. DEO, *BDCRI* 38, 173–76; G. V. DEVASTHALI, *ABORI* 61, 285; M. K. DHAVALIKAR, *IHR* 4 (1), 114–16.

42. DANGE, Sadashiv A. Veda and Śramaṇa culture. *SP*, Winter Inst. (Vedic interpret.), CASS, 1980, p. 36.

..discusses the views (1) that there are proofs of the existence of *śramaṇa* culture in Vedic texts; (2) that there are ref. to *tīrthaṁkaras* – Ṛṣabhadeva and Ariṣṭenemi – in Vedic texts; and (3) that the Vedic words *pariṣad*, *yati*, *muni*, and *śiśnadeva* clearly point to Jaina monks.. D. does not agree with this.. I. V. seals can't be interpreted as proofs for the pre-Vedic existence of Jainism..

43. DANGE, Sadashiv A. Indus civilization and the Vedic culture (re-examination of the problem). *QJMS* 74 (1), 1983, 49–82.

..I. V. civil. neither Vedic nor proto-Vedic; Vedic Aryans came into contact with the authors of I. V. civil. in the later Ṛgvedic phase; there emerged rival priesthoods.. Indus civil. was a separate unit in itself; I. V. society was a highly sophisticated society; fertility rites, idol-worship, own fire-cult; it is probable that the

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

lg. of I. V, seals is IE in structure, slightly akin to the lg. of the Vedic Aryans; I. V. people did not follow Vedic sacrificial rel. .. in the late Har. period, Vedic Aryans settled in this region.. fusion of altar-rel. of Vedic Aryans and temple-idol rel. of I. V. people in course of time (in *Sūtra*-period, 600–200 B. C.)..

44. DAS, A. C. *Ṛgvedic Culture*. Bharatiya Publ. House, Varanasi, 1979; X+565+illust and maps.

..(reprint of 1925)..

45. DAS, A. C. *Ṛgvedic India*. Mot. Ban., Delhi, 1972 and 1980; 22+576.

..2 vols.. 3rd rev. ed. ..

46. DATTARAY, Rajatbaran. *Vedicism in Ancient Bengal*. Sanskrit Pustak Bhandar, Calcutta, 1974; 57.

..see 86.31 below..

47. DESHMUKH, P. R. The Indus civilization in the Rigveda. 16 *PIHC*, 1954, 115-122.

48. DESHMUKH, P. R. *Indus Civilization, Rigveda, and Hindu Culture*. Saroj Prakashan, Nagpur, 1982.

..Mohenjodaro burnt and destroyed by Kutsa; Har. by Abhyāvartin Cāyamana.. I. V. civil. was Indian civil. of 6000 yrs. ago.. *ṚV* is the saga of the Aryan immigrants from Persia who plundered and slaughtered the Indus people.. MD ref. to in *ṚV* as Duryona and Har. as Hariyūpīyā; in *ṚV* VI. 27, Har. belonging to Varaśikha dynasty is mentioned as having been burnt out by Cāyamāna.. *ṚV* composed several centuries after the downfall of I. V. civil. ..

49. DEVADATTA SASTRI. Sūktiyon ke ādhāra para āryasaṁskṛti. (Hindi). *VJ* 25 (3-4), 1976, 93-96.

50. DEVASTHALI, G. V. Life reflected in the Atharvaveda society. *IA* 5 (3-4), 1971 (1974), 116-127.

..identity of *saṁskāras*; prayer to land; ur-principle; *atithi*; *vrātyas*; *savas*..

51. DHARMADEVA, Acharya. Vaidika ārya-saṁskṛti ke kucha mukhya tattva. (Hindi). *VJ* 25 (1-2), 1976, 17-19.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

52. DIKSHIT, Lakshmi Datta. Vedon men aitihāsika evaṁ bhaugolika saṁketa. (Hindi). (in) *Comp. Anal. Stud. Vedas*, Nag Publ., Delhi.

53. FILLIOZAT, J. La vie historique et actuelle du Veda. *CRAI*, 1980, 516–527.

54. GAIROLA, Vachaspati. *Vaidika sāhitya aura saṁskṛti*. (Hindi). Samvartika Prakashan, Allahabad, 1970; 488.

..see *VBD* III. 83.24..

55. GANGULI, Kalyan Kumar. Pañca-Janāḥ. *JAIH* 10, 1977, 180–186.

..identification with Pūru, Anu, etc., not convincing; the no. 'five' not indicative of specifically identifiable five groups of people; the implication of the term had already become obscure by Yāska's time.. identification suggested by Śākaṭāyana, *Bṛhaddevatā*, *Ait. Br.* .. acc. to author, *pañcajanāḥ* = five distinct cultural groups among Aryans..

56. GAUR, R. C. Vedic chronology. 37 *PIHC*, 1978, 46–49.

..Jaina trad. needs to be taken into account in addition to Pur. and epic trad. .. correlation of traditions: (1) appearance of the Aryans in India 1780–1750 B. C.; (2) period of the Bharata dominance in Sarasvatī-Dṛṣadvatī region 1500–1470 B. C.; (3) date of Rāma 1060–1030 B. C.; (4) date of Kṛṣṇa 980–950 B.C.; (5) date of *MBh*. war c. 950 B. C. ..

57. GHURYE, G. S. *Vedic India*. Popular Prakashan, Bombay, 1979; vii + 471.

..(1) early IEs and their cultural environment; (2) IE bull-complex and horse-complex; (3) horse-complex among Indo-Aryans: rel. aspect; (4) Do: social aspect; (5) Vedic rel. and worship: rise of Viṣṇu; (6) Do: rise of Śiva; (7) Epic and historic Siva, an IA god; (8) Vedic society: ethnic units; (9) Do: economic aspect; (10) Do: socio-cultural aspect; (11) who were these Vedic people? (12) non-literate Vedic India, northern and western; (13) Do, central and eastern; (14) Do, southern; (15) Do, the extremities..

Rev.: J. GONDA, *JRAS* 1980 (1), 97–98; H. D. SANKALIA, *BDCRI* 39, 183–85; Meena V. TALIM, *Indica* 16 (2), 237–38.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. GONDA, J. The double name of the Kuru-Pāñcālas. *VIJ* 12 (1-2), 1974, 120-127.

..double ethnic names quite common in ancient Ind. lit. .. Vedic antiquity : Kuru and Pañcāla – neighbours; no dialectal differences; common customs and rituals; their origin in one region ruled by one king.. *ĀpŚS* shows that the name Bharata is the oldest; Bharatas merged with Kurus; then the names K. and P. subjoined.. combined ethnic names are indicative of the preference of Vedic man for bipartitions, complementary oppositions, and other forms of duality conceived as unity, e.g. *sat-asat*, *atharvans-angirases*, *dyāvā-pṛthivī*, etc. ..

59. GORAKH NATH. Prācīna bhārata men dāsatva-unmūlana kyon nahīn huā? (Hindi). *Prajñāloka* 1 (3-4), Nagarjuna Buddhist Foundation, Gorakhpur, 1979, 149-157.

..ref. to Dāsas in *ṚV*, *Nir*, *AitBr*, *ChUp*, *Kaṭha-Up*..

60. HEESTERMAN, J. C. Veda and society.

..see 65.63 above..

61. HIERSCHE, Rolf. Die Sage von der Weiterwanderung der Arier. Zu Śatapatha-Brāhmaṇa I. 4, 1, 14-16. *KZ* 90 (1-2), 1976, 47-49.

..see 17.16 above..

62. INDRADEVA, Shrirama. Genesis of Indian civilization. The evidence of Gṛhya Sūtras. *Diogenes* 84, 25-40.

63. IYENGAR, P. T. Srinivas. *Life in Ancient India in the Age of the Mantras*. Asian Educational Services, New Delhi, 1982; x+138.

..(reprint)..

64. JAGGI, O. P. Harappa civilization and Vedic period: science and scientific attitude in the history of India. *National Herald*, 18.5.1969.

65. JETLI, Krishna Sharma. Sindhudeśasya sabhyatā vedaśca. (in) *Comp. Anal. Stud. Vedas*, Nag Publ., Delhi.

66. JNANI, Sivadatta. *Vedakālīna samāja*. (Hindi). Chowkhamba, Varanasi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

67. JOVEAU-DUBREUIL, Gabriel. *Vedic Antiquities*. Akshara, Hyderabad, 1976; 55.

..(2nd ed. of 1922; introd. by P. R. RAMACHANDRA RAO)..

68. KALANATH SASTRI. Vedakālīna samāja. (Hindi). *Proc. Veda Parishad*, Inaugural session, New Delhi, 17.7.1981.

69. KASHIKAR, C. G. *Vaidika saṁskṛtīce pailū*. (Marathi). TMV (GJ Series – 7), Poona, 1972; xx+176.

..collection of 54 popular essays on Vedic culture..

Rev.: G. V. DEVASTHALI, *Navabhārata* (April '81), 43ff.; P. D. NAVATHE, *ABORI* 56, 293–94.

70. KASHINATH SASTRI, *Vaidikakālīna bhārata*. (Hindi). Vidya Prakashan, Gondia.

Rev.: YUDHISTHIRA, *Vedavāṇī* 26 (7), 23.

71. KATTI, Madhav N. Antiquity of the Vedas. *P. B. Desai Fel. Vol.*, Dharwar, 1971, 421–424.

..the earliest of the Vedic people lived in the area around the Indus in the 4th mill. B. C. and migrated to the Ganges subsequently; *ṚV* composed in the 4th mill. B. C.; the whole Vedic epoch ended cir. 1100 B. C. ..

72. KESHAVANANDA, Swami. Āryasaṁskṛti aura Upaniṣad. (Hindi). *VJ* 25 (1–2), 1976, 57–59.

73. KHATRI, Vina Rani. Dāśarājña-yuddha. (Hindi). *Vedavāṇī* 33 (10), 1981, 19–24.

..not a hist. fact.. denotes conflict bet. *sat* and *asat*, bet. *artha* and *anartha*..

74. KOTHIYA, Darbarilal. Śramaṇa saṁskṛti kī vaidika saṁskṛti ko dena. (Hindi). *Mahāvīrajayantīsmārikā* 2, Jaipur, 1971, 41–44.

..cf. 82.261 above..

75. KRIKSHTOPAITIS, I. B. Ancient Indian Vedas as a scientific and cultural source. (Russ.). (in) *Problems of the History of Science and Technology*, Moscow, 1980.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

76. KRISHNA RAO, M. V. N. *Indus Script Deciphered.* Agam Kala Prakashan, Delhi, 1982; xv+203+plates and map of Vedic India.

..the lg. of Indus people was nearer to Vedic lg. or one of its early forms.. the figures on the so-called Paśupati seal form the word *makhanāśana* (= Indra).. Aryans and Asuras formed a mixed race with the background of common rel. and culture; they were not new comers; they had inhabited the Indus valley from time immemorial till they got separated at the end of the Indus civil...

77. KULKARNI, Chidambara. *Vedic Foundations of Indian Culture.*

..see 82.270 above..

78. LOHANI, Bhaskarananda. *Vaidika sāhitya aura saṁskṛti.* (Hindi). Chowkhamba, Varanasi.

79. LAZZERONI, R. Cultura vedica e cultura indoeuropea: la formula "bipedi e quadrupedi". *SSL* 15, 1975, 1–19.

80. LAZZERONI, R. Cultura vedica e cultura indoeuropea: la formula "visto e non visto". *SSL* 15, 1975, 20–35.

81. LAZZERONI, R. Cultura vedica e cultura indoeuropea. (in) *Atti del Seminario di Studi dell'AISS*, Torino, 17.10. 1980.

82. MAJUMDAR, R. C. (ed.). *The History and Culture of the Indian People: The Vedic Age.* 1965; 565+illust.

..reprint of *VBD* II.83.57..

83. MALAMOUD, C. Inde védique. (in) *Dictionnaire des Mythologies*, Flammarion, Paris, 1981, pp. 12.

84. MANGAL DEVA SASTRI. *Vaidika saṁskṛti ke tattva.* (Hindi). Chowkhamba, Varanasi.

85. MANKAD, D. R. Divodāsa. *V. R. Fel. Vol.*, Mot. Ban., Delhi, 1975; 211–219.

..(1) Vedic and Pur. Divodāsas are identical; (2) This Divodāsa was a contemporary of Daśaratha, father of Rāma..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

86. MANSIMHA. Vedon men samāja kā svarūpa. (Hindi). *VJ* 29 (8), 1980, 12–16.

87. MILTNER, V. O pravlasti Indu vedskych. *NO* 26 (3), 1971, 90–91.

88. MISHRA, D. P. *Studies in the Proto-History of India.*

..see 82.338 above.. Devaloka = Pamir plateau in Central Asia; Devas = forefathers of Indo-Aryans.. Pitṛloka = home of the Indo-Iranians.. Harappa culture has Aryan ancestry.. Asuras came first; then came Early Aryans (c. 2150 B. C.); finally the Ṛgvedic Aryans (c. 1750 B. C.)..

Rev.: S. B. DEO, *ABORI* 56, 273–78.

89. MISRA, Rajachatra. Vrātya aura unakā aitihāsika adhyayana. (Hindi). *Hindustānī* 31 (1–2), 1970, 124–127.

90. MITRA, Priti. *Life and Society in the Vedic Age.* Sk. Pustaka Bhandar, Calcutta, 1966; 109.

..see *VBD* III. 83.54.. progress of the Aryans; political reasons determining social changes; economic life; cultural aspect; society; stable forms..

91. MYLIUS, Klaus. Die gesellschaftliche Entwicklung Indiens in jungvedischer Zeit nach den Sanskritquellen. *EAZ* 12–16, 1971–1975.

..(cf. *VBD* III. 83.56).. on the basis of *Br.*-references and terminology.. I. "Der Entwicklungsstand der Produktionskräfte", *EAZ* 12, 1971, 171–197 (various aspects of agriculture, animal husbandry, hunting, fishing etc.); II. "Die Produktionsverhältnisse", *EAZ* 13, 1972, 321–365 (ownership, slavery, 4 social classes; transition from disintegrating ancient society to class society; chief object of exploitation was subjugated pre-Aryan population; cultivated arable land belonged to patrilineal joint family, not to village community; four *varṇas* completely lacking the attributes of later caste system; social contradictions were crass and classes were involved in conflict with one another); III. "Der ideologische Überbau (mit einem Anhang: Das vedische Opferritual)", *EAZ* 14, 1973, 425–99 (various forms of sorcery beliefs; mythology and its development in contrast with the early Vedic period; dialectic-materialistic assessment of philosophical trends and basic conceptions, such as transmigration, recurring death, ritualism, *brahman-ātman* identity, *karman*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

doctrine; moral precepts; social position of women; complicated diversity of Vedic ritual; IV. "Die Institutionen des gesellschaftlichen Überbaus", *EAZ* 15, 1974, 385–432 (institutions of social superstructure; territorial states took place of gentile association; no democratic parliamentary institutions; despotism had not reached its full intensity; monarchical principle was progressing; better organization of production; widening and sharper exploitation; king – supreme in adm. of law and military organization; Ratnins; great part of population without legal rights; joint families; "Sanskritischer Index der jungvedischen Namen und Sachen", *EAZ* 16, 1975 (42,000 references)..

92. MYLIUS, Klaus. Were there towns in the later Vedic period? *JIH*, GJ Vol., 1973, 57–64. (Also, in *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 31–36).

..see *VBD* III. 73. 67 and 83. 55; also see 73. 64 above.. (mainly based on evidence from *Brāhmaṇas*).. [W. RAU denies the existence of towns in the *Br.*-period – *Staat und Gesselschaft in alten Indien* (*VBD* III. 71. 57, p. 52)].. author considers terms like *āyatana* (= home, dwelling place, fortification), *chardis* (= protection wall), *pur*, *mahāpur*, (= fortified settlement), *nagar* (= town); *Br.*-lit. describes concrete towns with names, e.g., Kāmpīla, Āsandīvat, Kauśāmbī (cf. Kausurubindi Kauśāmbeya).. in later Vedic times there were settlements with super-regional functions – they provided protection and shelter to persons and cattle; they were more or less strongly fortified, sometimes built on higher level; they had considerable expanse; *sattras* unthinkable without towns.. arch. evidence (PGW of Kauśāmbī dated about 885 B. C.).. town in Vedic times remained a subordinate, sporadic type of settlement; besides towns, nomadism remained intact in wide parts of northern India..

93. NARAYANACHARYA, K. S. *Veda Samskritiya Parichaya*. (Kannada). Veda Vidya Prakashan, Dharwar, 1977; 124.

..(first vol. of a ten-vol. project).. essence and spirit of Vedic culture; *pañcāgnividyā*; *nāsadīya-sūkta*; *ṛta*-Varuṇa; Yājñavalkya's teaching of universal love..

94. PANDEYA, Nandakisore. Gṛhyasūtrakālikī āvāsādivyavasthā. *Sūr.* 50, 1974.

94A. PANDEYA, Nandkisore. Gṛhyasūtrakālikī samājavyavasthā. *Sūr.* 50 (10), 1974, 222–224; 233–236.

..serially..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

95. PARANJPE, V. G. Vaidika saṁskṛtīne harāppā saṁskṛtīcā niḥpāta kelā nāhī. (Marathi). in *VBD III.93.23*, 1972, 186-190.

..cf. *VBD* III. 83.62.. Vedic Aryans left their home in Anatolia-Iran about 3000 B. C.; settled down in Baluchistan, SE Afghanistan, and Saptasindhu; the Chaldeans (= Asuras) attacked them; Agni left Aryans and went over to Asuras (*ṚV* X. 51-53: 124).. Har. civil. people belonged to Chaldea; *AV* mainly reflects the Asura-civil. ..

96. PARANJPE, V. G. Historicity of the Asuras mentioned in the Ṛgveda. *ABORI* 56, 1975, 195-200.

..*asura* = mighty; from root *as* 'to throw' or from *asu* (= life, vitality).. Asuras = ancient Babylonians or Chaldeans; Devas= Aryans.. the Harappans = the Asuras of the *ṚV*; some portions of the Har. culture must be the result of the joint efforts of Aryans and Asuras..

97. PARPOLA, Asko. *Från Indusreligion till Veda: Studier i de äldsta indiska religionerna.* Akademisk Forlag, Copenhagen, 1980; 94+illust.

..(1) Indus rel. in the light of Indus inscriptions (astral gods); (2) The rel. of the Dāsas (Vrātya; *Śrauta* ritual; Hinduism; Harappan-Dravidian background of Dāsa-rel.); 3. Symbolical ideas relating to Vedic ritual..

98. PATEL, Gautam Vadilal. *Vaidika sāhitya ane saṁskṛti.* (Guj.). Univ. Grantha-nirmāṇa Board, Ahmedabad, 1978.

99. PATHAK, Suniti Kumar. Sanskrit and Central Asia. *VIJ* 12 (1-2), 1974, 246-260.

..India's internationalism: *ṚV* I. 113. 16; *Ait Br* 7. 15.. Central Asia = Uttarakuru (ref. to in *Ait Br* 8. 14. 23)..

100. PATIL, Sarad. Asura rājarṣisattece sindhuyuga. (Marathi). *Navabhārata*, 1976, 29 (9), 65-75; 29 (10), 16-47.

101. PRADHAN, S. N. *Chronology of Ancient India: from the times of the Ṛgvedic king Divodāsa.*

..see 82. 403 above..

102. PUSKAŚ, I. Quelques problèmes concernant la société védique. (Russ.). *VdI* 2, 1978, 147-153.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..analyses arch. and linguistic evidence re certain aspects of the relationship bet. Aryans and Non-Aryans in Vedic society..

103. RAHURKAR, V. G. Who were the Paṇis? *CASS Stud* 2, 1974, 43-50.

..crit. survey of earlier interpretations.. concludes that Paṇis were a class of traders who had become notorious on account of their harassment of the people thro' usury; overthrow of Vala, the leader of Paṇis, and the defeat of Paṇis seem to be hist. incidents..

104. RAU, W. Ist vedische Archäologie möglich? *ZDMG*, Suppl. III. 1, 1977, lxxxiii-c.

..see 105 below..

105. RAU, W. Berichtigurg. *ZDMG* 128 (1), 1978, 223-224.

..ref. to 104 above..

106. Ṛgvede itihāsaḥ. *Vedavāṇī* 27 (1), 1974, 9-24.

..serially.. (report of *śāstrārtha*)..

107. ROSANSKI, L. Vaidika yuga ke bāre men nayā soviyata adhyayana. (Hindi). *Soviyata Bhūmi*, June 1981, 22-23.

..introduces the work of V. ERMAN: *Essays on Vedic Lit. and Hist.*; three chh.: *ṚV*; Later Vedas and *Br.*; *Ār.* and *Up.*..

108. ROY, S. B. Chronological infrastructure of Indian proto-history (3100 B.C. - 600 B.C.). *JBRS* 58, 1972, 44-78.

..see 82.437 above.. (1) Dāśarājña identified with the battle of Harappa; (2) king Sudās II of North Pāñcāla as the victorious hero; (3) Dāśarājña fought in 1930 B.C.; (4) defeat of the confederation ended mature Har. civil. in the metropolis..

109. ROY, S. B. Inter-relation between the Harappans and the Vedic people (2030-1930 B.C.). 30 *PIHC*, Vol. I, 1973, p. 31.

..(summary).. Har. political power came to an end as a result of a 100 yrs war lasting for five generations - the finals of the epic drama being Dāśarājña; greatest Har. king was Śambara, the son of Kulitara; Harappans identified as Vedic Dānus - the progeny of the great matriarch Dānu; Vedic people were their collaterals being the progeny of her sister Aditi; their common ancestor was Kaśyapa.. future hist. of post-Harappans traced in the third branch - the Nāgas..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

110. ROY, S. B. Vedic chronology. *JAHRS* 33 (2-4), 1973-74, 75-81.

..astronomical events and their observers are mentioned in Vedic lit. .. date of birth of Divodāsa : 2051 B. C.; of Sudās : 1061 B. C.; Tṛtsu-Bharatas and Harappans (political power ended in 1930 B. C.) .. foreign kings mentioned in *ṚV*..

111. SANKARANARAYANAN, S. A scene of the Soma's redemption in an Indus seal. *SP*, Winter Inst. (Vedic Interp.), CASS, 1980, p. 23.

..the seal wh. was believed to represent the scene of the worship of the spirit of the Pipal tree, interpreted as representing the scene of Soma's redemption ref. to in the Veda..

112. SEN, Umapad. *The Rigvedic Era*. Firma KLM, Calcutta, 1974; iv+218.

..tries to show, on the basis of textual analysis and astronomical evidence, that *ṚV* was composed about 3500 B. C. .. Indus civil. – only a later offshoot of *ṚV*-civil.; Indus was absent in Vedic age; original settlement of Vedic Aryans in Kashmir region..

Rev.: N. N. BHATTACHARYA, *QRHS* 15 (3), 189.

113. SETHNA, K. D. *Karpāsa in Prehistoric India. A chronological and cultural clue*. Biblia Implex, New Delhi, 1981; xi+203.

–S. argues that Vedic civil. was prior to Indus civil.; cotton was known to Indus civil. but is not mentioned in Vedic lit. until the *Sūtras*; author dates the Vedic culture prior to c. 2500 B. C. and the beginnings of *Sūtra*-lit. in 2nd mill. B. C.; no need to postulate an Aryan invasion; Aryan homeland cd. well have extended as far as east Afghanistan and Indus valley.. arch. profile of Vedic civil.: knowledge of horse and of copper, and ignorance of city life – these are compatible with the dating of Vedic culture in 4th-3rd mill. B. C. (but domestication of horse not prior to 2nd mill. .. no knowledge of iron in later Vedic lit.; *kṛṣṇa ayas* = bronze.. movement from Vedic to Indus civil. follows the normal lines of cultural evolution – from simple rural preliterate culture to more sophisticated urban civil. .. Har. civil. identified with that of the Mlecchas and Asuras mentioned in *ŚPB*.. S. accepts *mleccha* = Meluhha, but disputes Dilmun = Indus valley.. Aryan pākṛtisation underlies Har. script-lg. ..

Rev.: G. C. PANDE, *Sunday Rev.* (1. 8. '82), p. 8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

114. SHAH, K. K. The Vedic tradition. *IR* 72 (3), 1976, 33–37.

115. SHARMA, Munshiram. Saṁskṛti kī avadhāraṇā. (Hindi). *VJ* 25 (1–2), 1976, 20–23.

..on the basis of Veda, discusses concept and nature of culture..

116. SHARMA, Rajendra Nath. *Culture and Civilization as revealed in the Śrautasūtras.* Nag Publishers, Delhi, 1977; xx+279.

Rev.: Klaus MYLIUS, *AALA* 7 (3), 533–34.

117. SHARMA, R. S. The later Vedic phase and the Painted Grey Ware culture. *Ptv.* 8, 1975–76, 63–67. (Also, *N. R. Ray Fel. Vol.*, 1978, 133–141).

..the stage of the material equipment of PGW phase is comparable on many counts to the material culture of the later Vedic texts (*YV*, *AV*, *Br.*, early *Up.*); beginnings of territorial state formation, advent of social stratification, emergence of administrative machinery – seen in later Vedic texts – presuppose a full-fledged agrarian society (not typical of *ṚV*-phase).. later Vedic texts originated in Kuru-Pāñcāla country (Western U. P., Haryana, and neighbouring parts of Panjab); PGW sherds found all over this area, from 800 B.C. to 300 B.C.; use of iron common; a good no. of pots and dishes belonging to PGW levels may be compared to *ambarīṣa*, *ukha*, *sthālī*, etc., mentioned in later Vedic lit. ..

118. SHARMA, R. S. Conflict, distribution, and differentiation in Ṛgvedic society. 38 *PIHC*, 1978, 177–191.

..no one type of social formation represented by *ṚV*; Vedic and non-Vedic trad. mixed up.. *ṚV* presents the story of perpetual tribal conflicts (but not necessarily and always bet. Aryans and aborigines) bet. two main branches of the Indo-Ir. people; Dasyus constitute one of the earliest waves of Indo-Aryan migration.. war in the predominantly tribal society of *ṚV* was a logical and natural economic function.. war fought for cattle (also women).. *ṚV*-community mainly pastoral; practices of potlash and redistribution – evidence available in *ṚV*; redistributive functions of *vidatha* (cf. terms like *aṁśa*, *bhaga*, root *bhaj*).. *varṇa* / caste system in the sense of social mechanism created by a mode of production in wh. the upper classes in the form of priests and noble-warriors act as managers of production and collectors of

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the surplus produce, and lower classes such as peasants, artisans, and agricultural labourers, free and unfree, carry on the primary work of production – this system not deducible from *ṚV*.. Dānastutis show that *ṚV*-society was not egalitarian..

119. SHARMA, S. C. The Aryan tribes of Sapta-Sindhu in the Ṛgveda.

..see 4. 59 above..

120. SHARMA, S. N. *Vaidika yuga*. AACR, Gauhati, 723.

..Assamese transl. of 82 above..

121. SHARMA, S. N. Some glimpses of the Indian life of the time of Ṛgveda. *SP*, 27 AIOC, Kurukshetra, 1974, p. 378.

..on the basis mainly of X. 75..

122. SHARMA, U. C. *The Dāśarājña War: Struggle for Supremacy in the Vedic Period*. Vivek Publ., Aligarh, 1983.

..see *VBD* III. 83. 82..

123. SHARMA, Urmila Devi. *Śatapatha Brāhmaṇa: eka sāṁskṛtika adhyayana*. (Hindi).

..see 17. 26 above..

124. SHENDGE, Malati. *Civilized Demons: The Harappans in Ṛgveda*. Abhinav Publ., New Delhi, 1977; xv + 441 + illust., fig., map.

..based on lit. (*ṚV* to *Br.*) and arch. evidence; establishes rationality of *ṚV*-narratives.. Asuras of *ṚV* = Assyrians, the founders of Indus civil.; Asura, Rakṣas, (proto-Australoids = Dāsas), Yakṣa, Piśāca, Gandharva – these constituted *pañca janāḥ*; about 1610 B.C., they were conquered by Indra-Viṣṇu-led Aryans; after this event, Varuṇa, the head of Asuras, shared sovereignty with Indra, the leader of Aryans; Mitra, the Tresurer, fled to Iran; all Asura ministers went over to the Aryans..

Rev.: W. RAU, *IIJ* 21, 281.

125. SHENDGE, Malati. Harappan and Ṛgvedic interrelations. *Ptv* 8, 1975–76, 103–110.

..Indra vanquished *pañca janāḥ* (see 124 above) to whom Indus civil. belonged; Indra was *purabhid* – destroyer of fortresses thro' inundation by breaking of dams wh. Vṛtra guarded.. *rakṣas* = armed guards of the kingdom; *yātudhāna* = who exhibited (*dhāna*)

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

the fights of animals (*yātu*); *piśāca* = people of yellow colour; paṇis = Banias.. *asura-pātras* were made on wheels; Indus pottery is wheel-made; *māyāvin* = builder – Indus people were great builders.. (the so-called mythology of *ṚV* is a later superimposition of the times when the Aryans sought to create rel. out of the events wh. actually took place..

126. SHENDGE, Malati. Ṛgveda āṇi sindhū saṁskṛti: āṇakhī thoḍe. (Marathi). *Ravivāra Sakāḷa*, 26. 9. 1982, p. 6.

..[ref. P. PADHYE, "Vidvānāṁcā eka bhākaḍa khaṭāṭopa: sindhū saṁskṛti viruddha vaidika saṁskṛti", (Marathi), *Ravivāra Sakāḷa*, 25. 7. 1982; M. K. DHAVALIKAR, "Sindhū saṁskṛti viruddha vaidika saṁskṛti: nave saṁśodhana", (Marathi), *Ravivāra Sakāḷa*, (22. 8. 1982: late Har. connected with Vedic).. see 124 and 125 above: same views repeated..

127. SHUKLA, Tara. Vedakālīna bhāratīya samāja. *NPP* 75, 521-536.

128. SIRCAR, D. C. Dāsa-dasyu of the Ṛgveda. *SR*, 28 ICO, II, p. 68.

..see 82. 525 above..

129. SIVAPUJANASIMHA. Dasyu kona hai? (Hindi). *GKP* 21 (5), 255-60.

130. SLUSZKIEWICZ, E. *Pradzieje i Legendy Indii*. Iskry, Warszawa, 1980; 446.

..Vedic civil.; Hinduism..

131. SMITH, R. Morton. The Indian sennachy. *JIES* 6, 1978, 77-91.

..links Purāṇa kinglists with Veda and *Br.*; acc. to author, the scheme fits in well also with arch. evidence.. the main creative period of *ṚV* – 13th-12th cent. B. C.; *MBh* war – 980 B. C.. (acc. to author, DUMÉZIL's division of the first two functions, *brahman* and *kṣatriya*, is far too sharp for IE and even Vedic times).. relevant genealogies appended..

132. SURAJ BHAN. Vaidika saṁskṛti ke mūlatattva. (Hindi). *VJ* 24 (6), 1975, 33-35.

133. THAKUR, Adyadatta. *Vedon men bhāratīya saṁskṛti*. (Hindi). Chowkhamba, Varanasi.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

134. THAKUR, Vijay Kumar. Role of iron in the origin of second urbanisation in India: a resurvey of evidence. 42 *PIHC*, 1981, 61–69.

..the beginnings of second urbanization shd. not be linked up with the use of iron in agrarian production system; these earliest towns were the products of the economic changes that were taking place in the later Vedic period; iron came to play imp. role in production technology only after the establishment of these urban centres..

135. TILAK, B. G. *Origine polaire de la traditions védique*. Archè, Bibl. de l'universe, sér. française 13, Milano, 1979; 380.

..French transl. by Jean et Claire REMY of *The Arctic Home in the Vedas*..

136. TRIPATHI, Harihar Nath. Vaidika saṁskṛti aura mūlya. (Hindi). *Prajñā* 23 (2) – 24 (1), 1978, 173–184.

137. UPADHYAYA, Baladeva. *Vaidika sāhitya aura saṁskṛti*. (Hindi). Chowkhamba, Varanasi.

138. UPADHYAYA, Snehalata. Ārya-saṁskṛti kī samanvaya-śakti. (Hindi). *VJ* 25 (3–4), 1976, 160–162.

139. VAIDYA, R. V. *Astronomical Light on Vedic Culture*.

..see *VBD* III. 75. 43..

Rev.: S. C. SEN GUPTA, *JGJKSV* 28, 223–24.

140. VAIDYANATH SASTRI. *Vaidika itihāsa vimarśa*. (Hindi). Chowkhamba, Varanasi.

141. VAJAPEYI, K. D. Sindhughāṭī sabhyatā aura vaidika saṁskṛti. (Hindi). *BAIHA* 11, Sagar Univ., 1968, 119–123.

142. VASISTHA GANAPATI MUNI. *Bhāratacaritraparīkṣā: The Vedic Nucleus of the Mahābhārata*. Vizianagaram; 130.

..the original story of Kaurava-Pāṇḍavas already known to *ṚV*; epic characters have their "originals" in Vedic hymns: Kṛṣṇa = Indra (*saratha* of Kutsa: V. 29. 9; 31. 9); Arjuna = Kutsa (X. 85. 13; 16. 10); Karṇa = Suṣṇa (I. 121. 10); Draupadī = Pajrā (I. 67. 5–6); Duryodhana = Kuyava (I. 103. 4).. *MBh* heroes lived in the middle period of the age of *mantras*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

143. VEDA VYASA. Destruction of Harappa. *SP*, 3 WSC, 1977, p. 24. (Also, separate xerox copy, pp. 12).

..struggle for dominance over Har. (= Hariyūpīyā) spread over at least 6 generations – from Divodāsa to Trasadasyu; victory of Cāyamāna over Har. = first conquest of Har. by Bharatas; attempt to recapture Har. by "ten kings" (under Viśvāmitra) foiled by Sudās (beginning of 2nd mill. B.C.); Har. suffered repeated onslaughts, and therefore decadence wh. was hastened by natural calamities.. see 144 below..

144. VEDA VYASA. Harappan wars of seven generations. *VIJ* 18 (1-2), 1980, 451-454.

..see 143 above.. Sambara, the mighty Dānava ruler of Har., overpowered by Divodāsa Atithigva of North Pañcāla dynasty.. defeat by Sudās of the young Pūru kings Trasadasyu..

145. VIDYALANKAR, Satyaketu. *Prācīna bhāratīya itihāsa kā vaidika yuga.* (Hindi). Sarasvati Sadan, Mussoorie, 1979; 303.

..(2nd ed.)..

146. WADDELL, L. A. *Indo-Sumerian Seals Deciphered. Phoenicians, Barates, Goths, Famous Vedic Aryans.* Bharatiya Publ. House, Varanasi, 1972; xxvi + 146 + 38 pl. + 2 maps.

147. WALLETTS, W. Was Indus culture Vedic? *Enlite*, 12.4.1969, p. 11.

148. WHEELER, J. T. *India of the Vedic Age, with reference to Mahābhārata.* 1973; 576.

149. ZIMMER, H. *Altindisches Leben. Die Cultur der vedischen Arier nach den Saṁhitā dargestillt.* G. Olms, Hildeschein, 1973; xvi + 460.

..see *VBD* III. 83.101..

84. GEOGRAPHY.

1. AQUIQUE, Md. Mithilā – the cultural seat of India. *JBRS* 59, 1973, 191-197.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..from c. 3000 B. C. to 600 B. C., M. (or Videha or Tīrabhukti) was ruled by the dynasty of Janakas with monarchical form of govt.; the most famous of them was Kṛti Janaka; convened assembly of philosophers.. M. was the birthplace of most of the *Up*...

2. AWASTHI, Avadhbehari Lal. *Prācīna bhāratīya bhūgola (vaidika yuga se isa kī satāvī śatābdītaka)*. (Hindi). Kailash Prakashan, Lucknow, 1972; 319.

3. BAILEY, H. W. Ancient Kamboja. (in) *Minorsky Comm. Vol.*, Edinburgh, 1971, 65–71.

..K. in OInd texts; the Iranian origin of the name..

4. BAJPAI, K. D. *The Geographical Encyclopaedia of Ancient and Medieval India.*

..see *VBD* III. 84. 3..

Rev.: K. MYLIUS, *WZKMUL* 22, 103–04.

5. BHARADWAJ, O. P. The romance of ancient Rohtak. *VIJ* 13 (1–2), 1975, 17–28.

..R., traced in *JB* and *PañcaviṁśaB*.. R., beloved city of Kārttikeya..

6. BHARADWAJ, O. P. Plakṣa Prāsravaṇa. *ABORI*, DJ Vol., 1978, 479–487.

..P. was the name originally, at the time of the composition of *Br.*, applied to the region where river Sarasvatī took rise; later it came to denote the spot where Sarasvatī flowed forth from *plakṣa* or the holy fig tree and even an anthill.. see 11 below..

7. BHARADWAJ, O. P. Vinaśana. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 22–23.

..V. identified with the pre-hist. site of Kalibangan, where many structures appearing to be sacrificial altars have been brought to light.. (K. – on the eastern bank of Ghaggar-Sarasvatī).. this identification leads to the following conclusions: (1) composition of *Br.-Sūtra* lit. goes back to the antiquity of the pre-Har./Har. phase of Kalibangan; (2) the *pralaya* or seismic-tactonic upheaval wh. resulted in the great flood and subsequent drying up of Sarasvatī took place some time before Har.-Kalibangan phase of civil.; (3) Har. civil. is considerably later than the Vedas wh. are antedeluvian..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

8. BHARADWAJ, O. P. Purūravā's Pratiṣṭhāna. *VIJ* 18 (1-2), 1980, 455-460. (Also, 40 *PIHC*, 1981, 74-79).

..historicity of Purūravas accepted; Pratiṣṭhāna identified with Patran (town on the river Sarasvatī).. (Ludhiana = Ailadhāna)..

9. BHARADWAJ, O. P. Identification of the Vedic site Kārotī. *VIJ* 19 (1-2), 1981, 170-175.

..ref. in *Br.*: K. – a seat of fire-cult par excellence.. K. identified with the present K. situated in the lower part of Kurukshetra– about 1½ KM to SE of Diplana Railway Station.. [other Vedic sites in Haryana: Mānuṣa = Manas; Kapiṣṭhala = Kaithal; Āsandīvat = Asandh]..

10. BHARADWAJ, O. P. Location of the Naimiśa forest. *Pur.* 24 (1), 1982, 208-217.

..confirms the view of KANE that N. was located in Kurukshetra; MIRASHI rejects K.'s view (*Pur.* 10.1, 27-34).. N. in Vedic texts..

11. BHARADWAJ, O. P. More on Plakṣa Prāsravaṇa. *ABORI* 63, 1982, 249-251.

..see 6 above.. Prāsrvaṇa survives as Pachhāḍa in Modern Pahari as well as in Pushtu; Pachhāḍa is the name of a region and tehsil in the northern portion of district Nahon in Himachal Pradesh (= likely region of the source of Sarasvatī).. Plakṣa Prāsravaṇa to be identified with Lawasa Pachhad.. originally, Sarasvatī was a huge perennial river rising in the higher Himalayas, and its source shifted to P. P. only around the *Br.*-period as a result of a fierce seismic-tectonic upheaval in the region wh. probably took place some time after the completion of *ṚV*..

12. BHARADWAJ, S. M. *Hindu Places of Pilgrimage in India. A Study in Cultural Geography.* E. J. Brill, 1973; 300.

13. BHARGAVA, P. L. The original home of the Ikṣvākus. *JRAS* 1976 (1), 64-66.

..[no real conflict bet. the Vedic and Pur. trad. (particularly that of the layer of the record of Sūtras)].. I. ruled somewhere in the country west of Yamunā; Bhagīratha was the first king of that dynasty to settle in Gangetic region.. Vedic evidence points to I.'s

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

original home being to the west of the Indus – stretching from the river Swat in the north to the rivers Gomal and Siritoi in the south.. see 83. 16 and 17 above..

14. BHARGAVA, P. L. Ayodhyā in early Vedic literature. *ABORI* 60, 1979, 240–241.

..A, mentioned in *AV* X. 2. 31.. heavenly city as a mere replica of a real earthly city..

15. CHAUHAN, D. V. Hāmuna va javala. (Marathi). *VSMV* 1973, 1974, 111–121.

..*hāmūn* (in Persian) = level ground.. rivers mentioned in *ṚV* found in Afghanistan:. Sarayū = Hari Rūd; Kubhā = Kabul; Varṇu = Bannu; Suvāstu = Swat; Krumu = Kurram; Gomatī = Gomal; Hariyūpīyā = Iryāb or Haliab (a tributary of Kurram); Yavyāvatī = Jzob (main tributary of Gomal).. author suggests: Sarasvatī = Halmand (river disappearing in Hāmūn in Afghanistan); Plakṣa = Jirah (mentioned in Tarikh texts); Jabul, Javul, Jābul = Jvala.. see 16 below..

16. CHAUHAN, D. V. Identification of some Ṛgvedic rivers in Afghanistan. *BISMQ* 58, 1979, 150–162. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, p. 376).

..see 15 above.. based on linguistic and cartographic considerations.. Dṛṣadvatī = Hārūd (Hārūt); Āpayā = Arghandāb; Ārjikiyā = Alingar (tributary of Kabul); Ūrṇā = Kunār; Turṇasa = Tarnak (tributary of Arghandāb)..

17. CHAUHAN, D. V. Ṛgvedic Paruṣṇī is Prasuna river. *SP*, 30 AIOC, Part I, Santiniketan, 1980, p. 20.

..many of the rivers mentioned in *ṚV* lie in eastern Afghanistan; so too Mūjavat and Śaryaṇāvat.. Paruṣṇī is sought to be identified with Prasuna or Pech river..

18. CHAUHAN, D. V. Tājikistānī bhaunāmikātīla ṛgvedāṁśa. (Marathi). *Navabhārata* 35 (6), 1982, 17–23.

..considers *dvīpa*, *himabudhna*, *gharma*, *pruṣṇuvat*..

19. CHAUHAN, D. V. Jahnāvī and its environs. *SP*, 31 AIOC, Jaipur, 1982, 315–316.

..J. mentioned twice in *ṚV* (I. 116. 9; III. 58. 6) in Aśvin-hymns; author suggests J. = Jaihun or Saihun (of the Arab geographers) and Jaxor-tes (of the Gk.).. lies in the vicinity of Kilik Pass in

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Afghanistan.. *niṣka* (occurring 6 times in *ṚV*) is explained as a *tadbhava* form of *niṣkṛta* (= cultured, decorated, refined); *niṣka* thus means a cultured stone; it is suggested that the Iranian form of *niṣka* is *tāj*, *tāz*.. this precious stone was found in the Pamirs and in the Munjan (Mūjavat) territory of Afghanistan..

20. CUNNINGHAM, Alexander. *Ancient Geography of India*. Indological Book House, Varanasi, 1979; 54+26+9+481.

..reprint of 1963; with additional notes by Jamna Das AKHTAR..

21. DANI, A. H. Hariyūpiya in the Rigveda. *Varendra Res. Soc. Monograph* 8, 1950, 17–24.

..H. (*ṚV* VI. 27) = Harappa..

22. DARIAN, Steven G. Gaṅgā and Artemis: cultural differentiations of a theme. *JGJKSV* 29, 1973, 229–240.

..*trisrotas* Gaṅgā and her Medit. counterpart the triune Artemis.. cults of both – similar..

23. DE SOUZA, J. P. The Indus script. *Times of India*, New Delhi, 4. 2. 1979.

..Harappa is not Hariyūpīyā, but the river Iryab or Hariob (cf. HILLEBRANDT, *VM*)..

24. DUBE, B. Geographical concepts in ancient India. *National Geographical Journal of India* 16, Varanasi, 1970, p. 314.

25. EDELMAN, D. I. K geografičeskomu raspredeleniju differencial'nych èlementov fonem (Na materiale indo-iranskich jazykov). *Očenki fon. vost. jaz.*, Moscow, 1975, 86–104.

26. GAUD, Ramachandra. Kāmpila kā prācīna kṣetra. (Hindi). *Prācya-Prajñā* 5–6, 1972–73, 32–46.

..K. ref. to in *YV* 23. 18; 7. 4. 19.. author identifies it with K. in Farukhabad dist., 45 KM from Fatehgarh..

27. GODBOLE, N. N. *Rig-Vedic (Prachin) Sarasvati: its origin, its flow, and its disappearance in the sands of Rajasthan*. Cabinet Secretariat, Jaipur, 1963; 37.

..cf. *VRD* III. 84. 11..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

28. HANDA, Devendra. Kārotī kī khoja. (Hindi). *Maruśrī* 1 (1), 1971, 10–16; 1 (3), 1972, 25–30.

29. KHAN, Md. Israil. Ṛgvedika Sarasvatī nadī. (Hindi). *NPP* 76 (1–2), 1972, 84–91.

..S. was a river flowing from Western India, especially from East Panjab and Southern Rajasthan..

30. LAW, B. C. *Prācīna bhārata kā aitihāsika bhūgola.* (Hindi). U. P. Hindi Granth Akademi, Lucknow, 1972; 651+3 maps.

..Hindi transl. of *VBD* III. 84. 18 by Rama Krishna DWIVEDI.. see 31 below..

31. LAW, B. C. *Historical Geography of Ancient India.* Ess Ess Publications, Delhi, 1979; viii+354+map.

..reprint of *VBD* III. 84. 18 ..see 30 above..

32. LAW, B. C. *Geographical Essays (relating to ancient geography of India).* Bharatiya Publ. House, Delhi, 1976; 225.

..(reprint of 1939)..

33. MYLIUS, Klaus. Das geographische Milieu der mittelvedischen Literatur. *MIO* 17 (3), 1972, 369–382.

..a study of topographic, climatic, hydrographic, and floral data contained in *Br.*-texts.. the greater part of the middle Vedic lit. must have originated in the Sirhind region (Kurukṣetra) at the lower Yamunā and north of central Gaṅgā, and its younger parts even further east..

34. New light on Harappa and Saraswati. *Indian Express*, Bombay, 26. 10. 1982, p. 5.

..re investigations of V. N. MISHRA.. Harappans reached the zenith of their prosperity essentially on the strength of the once mighty Sarasvatī river.. (M. rejects the hypothesis that fluctuations in rainfall played an imp. role in the emergence, diffusion, prosperity, and dectine of the agriculture-based Har. civil.).. Sarasvatī (= Ghaggar-Hakra) was not a tributary of Gaṅgā; it was an enormous functioning northwest Indian river; it dried up cir. 1000 B.C.; it must have been largely dependent for its perennial waters on the two Himalayan tributaries – Sutlej and Yamunā; change of the courses of these two rivers rendered Sarasvatī high and dry..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

35. PANDE, B. M. Archaeological remains on the ancient Saraswati. (in) *Ecology and Archaeology of Western India* (ed. PANDE and AGARWAL), 1977, 55–59.

36. PANDEY, M. S. Foreign trade routes and ports in ancient India. *JBRS* 59, 1973, 21–40.

..Agni as *pathakṛt* (*ṚV*); fire used for clearing dense forests where stone implements failed.. precautions taken for safety on the multiplicity of routes (*AV* XII. 1. 47); routes must have improved to the extent that chariots cd. easily move on them.. constant intercourse bet. India and countries of Western Asia during the period of Har. civil.; ample evidence of sea-faring by I. V. people; Lothal as port of sail.. *ṚV* represents the culture of an agrarian community; therefore, little scope for foreign trade and maritime activities..

37. PANDEY, Rajendra. *Kasi through the Ages*. Sundeep Prakashan, Delhi, 1979; xv + 165 + 9 pl.

38. PANDEYA, Ramji. Prācīna bhāratīya bhūgolavidyā. (Hindi). *Prajñā* 17 (1), 1971 (1973), 155–169.

..(1) Vedic period; (2) *Rāmāyāṇa-MBh.* period; (3) Paurāṇic period..

39. PANDYA, Amrit V. Some ancient cities of Iraq in early Indian literature. *Vallabh Vidyanagar Res. Bull.* 1 (1), 1957, 51 ff.

40. PANDYA, Amrit V. *Lost Sarasvatī*. Vallabh Vidyanagar, 1967.

41. PANIKKAR, K. M. *Geographical Factors in Indian History*. Bh. Vid. Bh., Bombay, 1970; 128.

42. PHADKE, H. A. Śaryaṇāvat. 27 *PAIOC*, 1976, 367–371. (Also, *SP*, 27 AIOC, Kurukshetra, 1974, 190–191).

..S. mentioned several times in *ṚV*.. views of scholars: Ś. = lake covered with reeds (ROTH); a Soma vessel (ROTH, ZIMMER); Kurukṣetra (Sāyaṇa, PISCHEL, MAX MÜLLER); located in Kashmir (HILLEBRANDT); later Eastern Sarasvatī (LUDWIG).. acc. to the author, Ś. = the famous lake Brahmasara near Kurukṣetra.. Kurukṣetra – (1) trad. battlefield: Indra

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

killed Vṛtra with the bones of Dadhyañc; (2) locality associated with Soma; (3) place where Vedic sages formulated their philosophical thought: *Madhuvidyā*..

43. POLLET, G. A topographical survey of ancient India. *Proc. 30 ICHSANA*, South Asia, Mexico, 1981.

44. PRABHAKAR, C. L. Sarasvatī in the Yajurveda. *Suma* 4 (2), 1971, 10–16; 4 (4), 1971, 15–23.

..see 12. 6 above..

45. RAMACHANDRAN, T. N. Aśvamedha site near Kalsi. *JORM* 21, 1951–52, 1–31.

46. ROY, Brajdeo Prasad. Mithilā as described in the Upaniṣads. *JBRS* 48, 1962.

47. SAKHYANANDA, Swami. Vedic river Sarasvati. *Hindutva* 10 (9–10), 1979–80, 20–24.

..courses discovered in Rajasthan desert..

48. SAKHYANANDA, Swami. Holy river Sarasvati. *Tap. Pr.* 18 (8), 1980, 53–56.

..S. flowed thro' Vrajabhūmi (= western Rajasthan and the vast plain round about Mathurā and Kurukṣetra) before 3100 B. C. ..

49. SASTRI, Nemichandra. Jaina sāhitya men pratipādita magadha janapada. (Hindi). *Jaina Siddhānta-Bhāskara* 26 (1), 1973, 1–20.

..considers M. in Vedic lit. ..

50. SAXENA, D. P. *Regional Geography of Vedic India*. Grantham, Kanpur, 1977; xv+173.

..regional pattern of relief and drainage; climatic pattern; regional pattern of natural vegetation; ethnic and social structure; economic basis of regionalism; regional basis of Vedic rel. ..

51. SCERRATO, Umberto. A proposito dello 'Airyana Vaējah'. *Tucci Fel. Vol.*, 1974, 101–112+17 fig.

52. SHAH, Giriraj. *The Kingdom of Gods, Uttarakhand*. Abhinava Publications, New Delhi, 1975; 104, ..79

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

53. SHERRING, M. A. *Benares: The Sacred City of the Hindus in Ancient and Modern Times.* B. R. Publ. Corp., Delhi, 1975; xiv+388+10 illust.

..(reprint)..

54. SIRCAR, D. C. *Studies in the Geography of Ancient and Medieval India.* Mot. Ban., Delhi, 1971; ix+400+maps.

55. THAKAR, Jayantilal J. Kuśasthalīmān ṛgvedanun pageu. (Guj.).

56. TRIPATHI, Bhagirath Prasad. Saṁskṛta vāṅmaya men gaṅgāsambandhī upalabdhiyon kī samīkṣā. (Hindi). *Kalyāṇa* 56 (5), 1982, 585–589.

..(ref. *ṚV* X. 75. 5; VI. 45. 3)..

57. UDAYAVIRA SASTRI. Ṛgvedīya 'sapta sindhavaḥ'. *Viśvambharā* 8 (4), 1975, 5–16.

..*saptasindhu*, nowhere in Vedic lit., occurs as the name of a region or a country.. discusses earlier views.. acc. to author, the word denotes the region to the west of Kailāsa and Mānasarovara; also called Devaloka..

58. UPADHYAYA, Basudeva. Geographical data in Pāṇini. *IHQ* 12, 1936, 511–517.

59. VEDAKUMARI. Upaniṣadon men bhaugolika sāmagrī. *VJ* 22 (3–4), 1973, 243–245.

XIX. MISCELLANEOUS

85. BIBLIOGRAPHIES, CATALOGUES, COLLECTED WRITINGS, ETC.

1. ALICH, Salih H. (ed.). *International Bibliography of the History of Religions.* Brill.

..1973 (for 1969) onwards..

2. ALSDORF, L. *Kleine Schriften.* Glasenapp-Stiftung – 10, 1974; xxii+762.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(ed. A. WEZLER)..

Rev.: H. C. BHAYANI, *Sambodhi* 9, 75–76; J. W. DE JONG, *IIJ* 18, 297; K. R. NORMAN, *JRAS* 1977 (1), 125–26; E. STEINKELLNER, *WZKSA* 22, 183.

3. *An Annotated Bibliography of the Catalogues of Indian Manuscripts.* Wiesbaden, 1965 onwards.

4. *Annual Bibliography of Indian Archaeology.* Brill, 1972 onwards.

5. *Asiatic Researches. Comprising history and antiquities, the arts, sciences and literature of Asia.* Brill, Leiden, 1979.

..Vol. 1–13.. repr. of 1788–1818 ed. ..

6. BAHURA, G. N. (ed.). *Catalogue of Manuscripts.* Maharaja Jaipur Museum, Jaipur, 1971; 128.

..includes those on Veda, Vedāṅgas, etc. ..

7. BEAMES, J. *Outline of Indian Philosophy and other Philological Papers.* Calcutta, 1971.

..repr. of 1867; with introductory essays by S. K. CHATTERJEE and G. A. GRIERSON..

8. BENFEY, Theodor. *Kleinere Schriften.* Olms, New York, 1975; 972.

..(ausgewählt von A. BOZZENBERGER).. reprint..

9. L'oeuvre d'Émile Benveniste. (by) A. HAUDRICOURT, *Pensée* 156, 1971, 105–108.

10. BESTERMAN, Theodore (ed.). *A World Bibliography of Oriental Bibliographies.* Rowman and Littlefield, Totowa, N. J., 1975; 727 columns.

..revised and brought up to date (1973) by J. D. PEARSON..

11. *Bibliographies on Asian Studies.* ed. E. BRYANT, Assn. for Asian Studies, Univ. of Michigan, from 1972 onwards.

12. *Bibliography of South Asian Linguistics.* LSI, Poona; (for 1973), Suppl. to *IL* 35, 1976; 64; (for 1974), Sppl. to *IL* 36, 1978; 39.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

13. *Bibliography of India.* (Russ.). Ed. D. A. BIRMAN et al, "Nauka", Moscow, 1976; 682.

..contains 11.277 entries..

14. *Bio-Bibliographies de 134 savants.* Brill, *Acta Iranica* 20, 1979; vii + 571.

..biodata and bibliographies of 134 Iranists..

15. BIRNBAUM, Eleazar. *Books on Asia from the Near East to the Far East.* Univ. of Toronto Press, 1971; XV + 341.

..selected and annotated..

Rev.: S. BEHRSING, *OLZ* 72 (3), 253–54.

16. VON BOHTLINGK, O. *Kleine Schriften.* Brill; 2120 + 1 pl. + 1 table.

..5 vols.; repr. of 1840–1903..

17. Books and Articles on Oriental Subjects published in Japan. *Toho Gakkai*, Tokyo, from 1971 onwards.

18. BOPP, F. *Kleine Schriften zur vergleichenden Sprachwissenschaft.* Zentralantiquariat der DDR, Leipzig, 1972; 668.

..(ed. by W. PEEK)..

19. BRANDENSTEIN, W.; MAYRHOFER, M. Bibliographie der indogermanischen Sprachwissenschaft. *IJ* 29–30, 1951–55.

20. BROWN, W. Norman. *India and Indology.* Mot. Ban., Delhi, 1978; xxxvii + 303 + 54 pl.

..selected articles ed. Rosane ROCHER.. introductory articles by R. N. DANDEKAR, V. RAGHAVAN, S. K. CHATTERJI, MOTICHANDRA..

Rev.: Kalyan Kumar DASGUPTA, *BRMIC* 33, 69; J. W. DE JONG, *IIJ* 22, 153–54; Kalpana S. DESAI, *Indica* 17 (2), 157; M. B. EMENEAU, *JAOS* 101, 236–38; T. G. MAINKAR, *ABORI* 61, 311; K. K. RAJA, *ALB* 43, 67–68; K. V. SARMA, *VIJ* 17, 291–92; J. P. SINHA, *Ṛtam* 8 (1–2), 125–27; S. V., *Arch Or* 49, 282.

21. BRUNSWIG JR., Robert H. A comprehensive bibliography of the Indus civilization and related subjects and areas. *Asian Perspectives* 16 (1), Honolulu, 1973, 75–111.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. BURGESS, Jas (ed.). *Indian Antiquary*. Bharatiya Publ. House, Delhi, 1971 onwards.

..reprint of vols I to VI..

23. CAPELLER, Carl. *Kleine Schriften und Sanskrit-Gedichte*. Glasenapp-Stiftung 14, 1977; xii+432.

..ed. Siegfried LIENHARD..

Rev.: H. KRICK, *WZKSA* 23, 233; K. MYLIUS, *OLZ* 76 (3), 285–86; J. C. WRIGHT, *BSOAS* 43 (1), 150–51.

24. *A Catalogue of Manuscripts. Vol. I: Veda and Vedāṅga*. Akhila Bharatiya Sk. Parishad, Lucknow.

25. CHARUDEVA SHASTRI. *Prastāvataraṅgiṇī*. Chowkhamba, Varanasi, 1963.

..a collection of essays in Sk. ..

26. CHATTERJI, S. K. *Select Papers*. Vol. I, People's Publ. House, New Delhi, 1972; ix + 324; Vol. II, People's Publ. House, New Delhi, 1979; xv+327; Vol. III, Prajna, Calcutta, 1981; 320.

..(*Āṅgla-nibandha-cayana*).. Vol. I contains "Dravidian origins and the beginnings of Indian civilization", "The tertiary stage of Indo-Aryan", "India and the Armenians", "Itihāsa, Purāṇa, and Jātaka"; Vol. III contains "IE etymologies", "The pronunciation of Sk.", "Some tribal names"..

Rev.: (Vol. I) J. C. WRIGHT, *BSOAS* 36, 745; (Vol. II) Michael C. SHAPIRO, *JAS* 41, 617–19.

27. CHATTOPADHYAYA, Kshetresh Chandra. *Studies in Vedic and Indo-Iranian Religion and Literature*. Bharatiya Vidya Prakashan, Varanasi; Vol. I, 1976; xix+214; Vol. II, 1978; 195.

..(ed. Vidya Niwas MISRA)..

28. CHAUDHURI, S. (ed.). *Bibliography of Indological Studies: Survey of Periodical Publications*. Catcutta.

..vols. published from time to time..

29. COLEBROOKE, H. T. *Essays on History, Literature, and Religions of Ancient India*. Cosmo Publications, New Delhi, 1977; Vol. I, 443; Vol. II, 562.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(repr. of *Miscellaneous Essays*, 1837)..

30. *Coomaraswamy*. Ed. Roger LIPSEY, Bollingen Series 89, Princeton, 1977. Vol. I : Selected Papers – Traditional Art and Symbolism ; xxviii + 580 ; Vol. II : Selected Papers – Metaphysics ; xxvi + 470 ; Vol. III : His Life and Work ; xvii + 312.

..see 87.41 below.. Vol. II (26 essays) contains " On the Indian and trad. psychology, or rather pneumatology ", " Bhakta aspects of the ātman doctrine ", " Mahā puruṣa : Supreme Identity ", " Flood in Hindu tradition "..

Rev. : Michael W. MEISTER, *JAOS* 100 (2), 153–55; J. C. WRIGHT, *BSOAS* 42 (2), 391–92.

31. CREEL, Austin. *A Bibliography of Hindu Ethics*. Rel. Stud. Rev., Waterloo-Ontario, Canada, 1977.

32. DANDEKAR, R. N. (ed.). *Proceedings of the 26th International Congress of Orientalists*. New Delhi, 1964–1970.

Rev. : R. V. DE SMET, *IA* 5 (4), 229–33; E. ESIN, *Cultura Turcica* 5–7, 170–72; G. HAZAI, *OLZ* 68, 238–46; O. VON HINÜBER, *ZDMG* 123, 361–62; Ewald WAGNER, *ZDMG* 123, 362.

33. DANDEKAR, R. N. (ed.). *CASS Studies, No. 1 and No. 2*. Univ. of Poona, 1972–73.

Rev. : N. TSUJI, *IIJ* 18, 278–82.

34. DANDEKAR, R. N. *Vedic Bibliography, Vol. III*. BORI, Poona, 1973 ; XXIV + 1082.

Rev. : Klaus MYLIUS, *AALA* 4 (6), 986–87.

35. DANDEKAR, R. N. (ed.). *ABORI : Diamond Jubilee Volume*. BORI, Poona, 1978 ; 1055.

Rev. : Klaus MYLIUS, *AALA* 7 (2), 344–46; C. B. PANDEY, *The Indian Archives* 28 (1–2), 210–14.

36. DANDEKAR, R. N. *Vedic Bibliography, Vol. II*. BORI, Poona, 1978 ; XXIII + 760.

..repr. of 1961..

37. DANDEKAR, R. N. *Exercises in Indology*. Ajanta Publ., Delhi, 1981 ; viii + 385.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Select Writings, Vol. 3..

38. DANDEKAR, R. N. *The Age of the Guptas and Other Essays*. Ajanta Publ., Delhi, 1982; viii+391.

..Select Writings, Vol. 4..

39. DANGE, Sadashiv A. *Aśvatthācī pāne*. (Marathi). Hindu Dharma Sanskriti Mandir, Nāgpur, 1974; 24+262.

..see 31.6 above..

Rev.: G. K. BHAT, *ABORI* 59, 246–50.

40. DAVIS, A. R.; SYROKOMLA-STEFANOWSKA, A. D. (ed.). *Proceedings of the 28th International Congress of Orientalists* (Cānberra, 1971). OH, Wiesbaden, 1976; 327.

Rev.: Donald HOLZMAN, *JA* 270, 205.

41. DHARMADHIKARI, T. N. *Descriptive Catalogue of Sanskrit Manuscripts. Vol. I: Veda and Vedic*. VSM, Poona, 1974; xi+388.

..one line cat. of 1693 mss. ..

42. DHARMADHIKARI, T. N. *Descriptive Catalogue of Sanskrit Manuscripts. Vol. II: Śrautaprayogas*. VSM, Poona, 1978; viii+350.

..one line cat. of 1660 mss. ..

Rev.: K. V. SARMA, *VIJ* 17, 370.

43. DIETRICH, M.; LORETZ, O.; MAYER, W. (ed.). *Nuzi Bibliographie*. Butzon und Bercker, Kevelaer, 1972; 271.

..contains all relevant titles re Indo-Aryan element in Nuzi..

44. *Select Writings of Dr. H. R. Diwekar*. Ed. R. N. DANDEKAR et al, Poona, 1976; VII+30+215+VI.

45. DUMONT, Louis. *Religion, Politics, and History in India: Collected Papers in Indian Sociology*. Mouton, The Hague, 1970; vii+166.

..see *VBD* III, 65. 29.. "World renunciation in Indian religions": posits an opposition bet. the 'renouncer' (individual) and the 'man-in-the-world' (society); the individualistic rel.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of the renouncer has gradually transformed the rel. of the man-in-the-world, e.g. rel. sectarianism, *bhakti*, Tantrism.. "The conception of kingship in ancient India": contractual and magico-religious; the Brāhmaṇa's usurpation of the king's magico-rel. functions brought about a secularization of the king's role, wh. laid the foundation for the Buddhist contractual theory; society kept together by values expressed in the concept of *dharma* and by structural features expressed in caste.. "A fundamental problem in the sociology of caste": author dismisses the false dichotomy bet. 'ritual status' and 'secular status' in caste-system; hierarchy is not simply distribution of power; in India, distribution of power is 'encompassed' by the ideology of caste..

Rev.: Stephen A. TYLOR, *AA* 75, 381-85.

46. Bibliography of publications of Louis Dumont. (by) Mark FRANCILLON, *JAS* 35 (4), 1976, 647-650.

47. EMENEAU, Murray B. *Language and Linguistic Area.* Stanford Univ. Press, 1980; xiv+371.

..essays by E., selected and introduced by Anwar S. DIL.. ch: II: "India and linguistics"; ch. V: "Linguistic prehistory of India"; ch. VIII: Dravidian and Indo-Aryan: the Indian linguistic area"; ch. IX: "The Indian linguistic area revisited" ('spontaneous' retroflexes in Sk.)..

Rev.: T. BURROW, *BSOAS* 44, 178-79.

48. *Études mithraiques. Actes du 2e Congrès international Teheran. Acta Iranica* 18, Brill, 1978.

..M. MAYRHOFER, "Proposed etymologies of Mithra" (317-25); H.-P. SCHMIDT, "Historical survey of Mithra-studies, with bibliography" (345-93); G. BONFANTE, "Gott 'Vertrag' in idg. period" (47-57)..

49. FILLIOZAT, J. *Laghu-prabandhāḥ. Choix d'articles d'Indologie.* Brill, 1974; xxv+508.

..32 articles in French and 2 in English; bibliography of F.'s writings..

Rev.: J. W. DE JONG, *IIJ* 18, 304-05; Peter KHAROCHE, *BSOAS* 38 (1), 218-19; G. POLLET, *JRAS* 1976 (1), 79-80; W. RAU, *OLZ* 72 (3), 309-10; L. ROCHER, *JAOS* 95, 144; L. STERNBACH, *JAOS* 95, 326.

50. FRANKE, Rudolf Otto. *Kleine Schriften.* Glasenapp-Stiftung 17, 1978; xvi+iv+1547.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..two vols., ed. O. v. HINÜBER..

Rev.: S. KRATZSCH, *OLZ* 76 (5), 491–94: E. STEINKELLNER, *WZKSA* 23, 233: J. C. WRIGHT, *BSOAS* 43 (1), 150–51.

51. FRAUWALLNER, Erich. *Kleine Schriften.* Glasenapp-Stiftung 22, 1982; 972.

..ed. G. OBERHAMMER; E. STEINKELLNER..

52. GATZLAFF, M. Ausgewählte indologische Bibliographie, 1960–1974. *WZKMUL*, Gesell.-und Spw. Reihe 24 (2), 1975, 213–217.

53. GEIGER, Wilhelm. *Kleine Schriften zur Indologie und Buddhismuskunde.* Glasenapp-Stiftung 6, 1973; xxxiii + 707.

..ed. H. BECHERT.. contains: "India and Indians in the *ṚV*-epoch"..

Rev.: K. MYLIUS, *OLZ* 72 (5), 518–19: K. R. NORMAN, *JRAS* 1976 (1), 80: A. PARPOLA, *AO* 37, 276–81.

54. *German Scholars on India. Contributions to Indian Studies.* (ed.) Cultural Department of the Embassy of FRG, New Delhi, Vol. I, Chowkhamba Sk. Series, Varanasi, 1973; 424; Vol. II, Nachiketa Publ. Ltd., Bombay, 1976; 388.

55. GHATAGE, A. M.; DANDEKAR, R. N.; MEHENDALE, M. A. (ed.). *Studies in Historical Sanskrit Lexicography.* CASL, Univ. of Poona, Series Major No. 3, 1973; viii + 131.

Rev.: L. A. SCHWARZSCHILD, *IIJ* 18, 116–17.

56. VON GLASENAPP, H. *Ausgewählte Kleine Schriften.* Glasenapp-Stiftung 18, 1980; xiv + 557.

..ed. H. BECHERT; V. MOELLER; Nachtrag zur *Glasenapp Bibliographie* (see 57 below) by Z. KÁROLYI..

Rev.: J. W. DE JONG, *IIJ* 24, 66–67; L. STERNBACH, *JAOS* 101, 379; J. C. WRIGHT, *BSOAS* 44 (3), 601.

57. KÁROLYI, Z. *H. von Glasenapp: Bibliographie.*

..see *VBD* III. 91. 28; also see 56 above..

Rev.: J. W. DE JONG, *IIJ* 14, 255–56; Ivo FIŠER, *OLZ* 69 (1974), 182–83; Werner THOMAS, *Orlens* 23–24, 458–59.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. GOLDSTÜCKER, T. *Inspired Writings on Indology.* Cosmo Publications, New Delhi, 1977; Vol. I: xvi+330+8; Vol. II: 244.

..(publ. in 1879 as *Literary Remains of T. G.*)..

59. GONDA, J. *Selected Studies.* Brill, 1975; Vol. I: Indo-European Linguistics, X+545; Vol. II: Sanskrit Word Studies, X+522; Vol. III: Sanskrit Grammatical and Philological Studies, X+511; Vol. IV: History of Ancient Indian Religion, X+540; Vol. V: Indonesian Linguistics, X+532.

..presented to the author by the staff of the Oriental Inst., Utrecht Univ., on the occasion of his 70th birthday..

Rev.: H. W. BODEWITZ, *OLZ* 75, 68–70; J. W. DE JONG, *IIJ* 17, 118; J. M. ECHOLS (Vol. V), *JAOS* 97, 242–43; P. LABROUSSE, *Archipel*; A. PARPOLA, *AO* 38, 407–08; V. PISANI, *BiOr* 36, 269a–270a; L. ROCHER (Vol. I–IV), *JAOS* 97, 141–32; J. C. WRIGHT, *BSOAS* 40, 177–78.

60. HACKER, Paul. *Kleine Schriften.* Glasenapp-Stiftung 15, 1978; xxi+916.

..ed. Lambert SCHMITHAUSEN..

Rev.: R. N. D., *ABORI* 61, 270–72: J. W. DE JONG, *IIJ* 22, 78–79: Ivo FIŠER, *AO* 42, 144–47: K. MYLIUS, *OLZ* 76, 494–96: L. STERNBACH, *JAOS* 100, 314: J. C. WRIGHT, *BSOAS* 43 (1), 150–51.

61. HANDOO, Jawaharlal. *A Bibliography of Indian Folk Literature.* Central Inst. of Indian Lgg., Mysore, 1977; 421.

Rev.: S. V., *Arch Or* 50, 82.

62. HARRISON, John A. *South and Southeast Asia: Enduring Scholarship selected from the Far Eastern Quarterly – Journal of Asian Studies, 1941–1971.* Univ. of Arizona, Tuscon, 1975; X+246.

..reprint of select articles, e. g.: W. N. BROWN, "The content of cultural continuity in India": M. N. SRINIVAS, "A note on Sanskritization and Westernization"; J. F. STAAL, "Sanskrit and Sanskritization": K. H. POTTER, "A fresh classification of India's philosophical systems"..

63. HENNING, W. B. *Selected Papers, Vol. I.* Brill (Acta Iranica 14), 1977; viii+652+4 plates.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..mainly on Iranian matters..

64. Bibliography of the scholarly works and papers of J. Harmatta. (by) Cs. TÖTTÖSSY, *A Ant H* 25, 1977–80, 13–24.

65. HINNELS, John R. *Mithraic Studies. Proceedings of the First International Congress of Mithraic Studies.* Manchester Univ. Press, 1975; Vol. I: xx + 248; Vol. II: xii + 249–560 + 40 plates.

Rev.: M. G. DRESDEN, *JAOS* 97, 556-58: Bruce LINCOLN, *Hist Rel* 17 (2), 200–208.

66. HOFFMANN, Karl. *Aufsätze zur Indoiranistik.* Ludwig Reichert Verlag, Wiesbaden, 1975–76; Vol. I: VIII + 338; Vol. II: VI + 339–708.

..Select Articles ed. Johanna NARTEN.. contains, among others: "Bemerkungen zur ved. Kosmologie": Wortstudien – *upasīdathāḥ* (*ChUp* VI. 13; 1–2), *takman* (*AV*), *kaṇva*: "*JBr.* – text-kritische Stud."; "Die Komposition eines *Br.*-Abschnittes (*MS* I. 10. 14–16)": (this passage has an inner unitary literary conception): "Remarks on the New Edition of AVP"; "Zur Aussprache von altindoar. *a*"..

Rev.: H. HUMBACH, *OLZ* 75 (6), 575–76: H. K., *ZDMG* 128, 417–18: Gilbert LAZART, *BSL* 73 (2), 137–39: K. MYLIUS, *ZPSK* 34 (1), 120–21: Renate SÖHNEN, *Mundus* 13 (3), 190–91; N. TSUJI, *AORS* 14, 109.

67. HOLLAND, Barron. *Popular Hinduism and Hindu Mythology. An annotated Bibliography.* Greenwood, London, 1979; xxiv + 394.

68. HOWARD, Wayne. Catalogue of recordings made in India. 1970–1971. 1972.

..xerox copy..

69. 13th International Congress for the History of Religions, Lancaster Univ., August 1975.

..(R. N. DANDEKAR, "Ṛgvedic Varuṇa: a reappraisal and a reaffirmation")..

70. First International Symposium on Sanskrit, Mexico city, 1982.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(R. N. DANDEKAR, "Dual-Divinities in the *Ṛgveda*")..

71. JACOBI, Hermann. *Kleine Schriften.*

..see *VBD* III, 91.21..

Rev.: J. W. DE JONG, *IIJ* 14 (1-2), 84-85; O. VON HINÜBER, *Erasmus* 24, 15-16; Paul HORSCH, *As Stud* 17 (2), 155-56; A. PARPOLA, *AO* 37, 278; L. ROCHER, *JAOS* 93, 372-73.

72. JANERT, K. L.; POTI, N. Narasimhan. *Verzeichnis der orientalischen Handschriften in Deutschland.* Steiner, Wiesbaden; Band II. 4: Indische und Nepalische Handschriften, Teil 4, 1975; 298; Teil 5, 1979; 360+4 colour plates.

..[II. 1, 1962; II. 2, 1970; II. 3, 1967]..

73. KHARBAS, Datta S.; SHARMA, Rama Nath. *Sanskrit Grammar: a bibliography of selected western language materials.* Center for Asian Studies, Rochester Univ., 1974.

74. KIELHORN, Franz. *Kleine Schriften.*

..see *VBD* III, 91.30..

Rev.: J. W. DE JONG, *IIJ* 14, 254-55; A. PARPOLA, *AO* 37, 276-77.

75. KIRFEL, W. *Kleine Schriften.* Glasenapp-Stiftung 11, 1976; xxiv+453.

..ed. Robert BIRWÉ..

Rev.: G. BUDDRUSS, *ZDMG* 129, 191-92; K. MYLIUS, *OLZ* 75 (2), 176-77; L. ROCHER, *JAOS* 99, 526; E. STRANDBERG, *AO* 40, 355-57; J. C. WRIGHT, *BSOAS* 41, 427-28.

76. KUNJUNNI RAJA, K. (ed.) *New Catalogus Catalogorum.* Univ. of Madras. Vol. VII, 1973, X+389; Vol. VIII, 1974, 371; Vol. IX, 1977, XII+419; Vol. X, 1978, 317.

77. Bibliografia prac Prof. Dr. J. Kurylowicza za lata 1965-1975. (by) W. SMOCZYNSKI, *BPTJ* 33, 1975, 7-14.

78. KURYLOWICZ, J. *Esquisses linguistiques II.* W. Fink, München, 1975; 483.

..2nd vol. of *Kleine Schriften*: Indogermanistik..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. LACOMBE, O. *Indianité. Études historiques et comparatives sur la pensée indienne.* Ed. 'Les Belles Lettres', Coll. 'Le Monde Indien', Paris, 1979; 212.

..collection of 12 articles.. relationship of man with the absolute; philosophical aspects of *bhakti; yoga*..
Rev.: L. STERNBACH, *JAOS* 101, 480.

80. LEISTNER, Otto. *Internationale Bibliographie der Festschriften von den Anfängen bis 1979 mit Sachregister.* Biblio Verlag, Osnabrück, 1981.

..1850–1979.. 2nd enlarged ed.: 2 vols.. to be published annually as from 1980..

81. LOMAN, J. R. A. *Forty Years of "Annual Bibliography of Indian Archaeology".* Kern Inst., Leiden; 19.

82. LOMMEL, H. *Kleine Schriften.* Glasenapp-Stiftung 16, 1978; xx + 626.

..ed. K. L. JANERT.. contains many Indo-Ir. studies, e.g.: 'Mithra und das Stieropfer'', "Bhṛgu im Jenseits'', "König Soma", "Die Śunaḥśepa-Legende", "Wiedergeburt aus embryonalen Zustand in der Symbolik des indischen Rituals"..
Rev.: R. N. D., *ABORI* 61, 270–72; J. W. DE JONG, *IIJ* 22, 237–38; H. EIMAR, *JOIB* 31, 325–26; M. ELIADE, *Hist Rel* 19, 273–74; H. H., *ZDMG* 130 (3), 650; K. MYLIUS, *OLZ* 77 (3), 285–87; K. K. RAJA, *ALB* 43, 17; R. SCHMITT, *WZKSA* 23, 233–34; L. STERNBACH, *JAOS* 101, 379; J. C. WRIGHT, *BSOAS* 43 (2), 422; S. ZIMMER, *J Mithr. Stud* 3 (1–2), 228–34.

83. LÜDERS, H. *Kleine Schriften.* Glasenapp-Stiftung 7, 1973; xiv + 561.

..ed. O. VON HINÜBER.. (kind of suppl. to *Philologica Indica* by L., Göttingen, 1940; 800)..
Rev.: Pentti AALTO, *FUF* 41, 289–91; M. J. DRESDEN, *JAOS* 96, 140–41; K. MYLIUS, *AALA* 2 (4), 649–50: G. OBERHAMMER, *WZKSA* 23, 234–35: A. PARPOLA, *AO* 37, 280–81: Gustav ROTH, *ZDMG* 131 (1), 197–98: L. A. SCHWARZSCHILD, *IIJ* 19, 153; J. V., *Arch Or* 49, 282; F. WELLER, *OLZ* 75 (5), 476; J. C. WRIGHT, *BSOAS* 38 (1), 216–17.

84. LURKER, Manfred (ed.). *Bibliographie zur Symbolik, Ikonographie, und Mythologie: Internationales Referateorgan.* Verlag Heitz, Baden-Baden, 1968–1971.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..4 vols. .. also *Bibliographie zur Symbolkunde*, Baden-Baden, 3 vols, 1964–68 (Rev.: M. VERENO *Kairos* 13, 313–14)..

Rev.: M. VERENO, *Hist Rel* 12, 188–190.

85. LYALL, Alfred C. *Asiatic Studies: Religious and Social*. Cosmo Publications, New Delhi, 1976; Vol. I, xviii + 306; Vol. II, xiv + 395.

86. MAC DERMOTT, Robert A. *Indian spirituality in the West. A bibliographical mapping*. *PEW* 25 (2), 213–240.

87. MALAVIYA, Maya (ed.). *Annual Bibliography of Indology*. GJKSV, Allahabad; Vol. I (for 1969), 1974, xxii + 268; Vol. II (for 1970–71), 1977, 872.

Rev.: (Vol. II) O. P. BHARADWAJ, *PrJy* 13, 315–16.

87A. *I point to India. Select Writings of Max Müller*. Ed. Nanda MOOKERJEE, Bombay, 1970.

88. MAYRHOFER, M.; DRESSLER, W. Zur 'Indogermanischen Chronik'. Eine Stellungnahme. *MSS* 23, 1968, 81–84.

89. MAYRHOFER, M. Aus einer neuen Bibliographie zu den Indo-Ariern von Mitanni. *A Ant H* 22, 1974, 275–279.

..see 81.233 above..

90. *Bibliographie Manfred Mayrhofer*. Ed. R. SCHMITT, Inst. for Spw., Wien, 1976; 28.

..als Festgabe zum 50. Geburtstag am 26. 9. 1976.. (from 1947 to June 1976)..

91. MAYRHOFER, M. *Ausgewählte Kleine Schriften*. Dr. L. Reichert Verlag, Wiesbaden, 1979; 235.

..ed. Sigrid DEGER-JALKOTZY and Rüdiger SCHMITT.. Bibliographie MM (seit 1947) – by R. S. .. 19 papers (since 1960) included: 14 on Indoiranistik (A. Zu den indoarischen Sprachresten in Vorderasien und zur Indogermanisierung Indiens; B. Indoarische Sprachgeschichte; C. Iranische Sprachen und ihre Nebenüberlieferung; D. Altiranische Geschichte)..

Rev.: G. BUDDRUSS, *Kratylos* 24, 198–99: R. N. D., *ABORI* 61, 278: ED, *IIJ* 22 (4), 319–20: J. T., *ZDMG* 130 (1), 187–88; S. ZIMMER, *OLZ* 77 (2), 179–180.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

92. MESEROLE, Harrison T. et al. *International Bibliography of Books and Articles on the Modern Languages and Literatures*. Vol. III: Linguistics. General Linguistics 10 (4), Univ. Park, Pa, 1970; 170.

..IE linguistics (nearly 5,400 items)..

Rev.: E. F. K. KOERNER, *Lg* 47 (4), 915–18.

93. MORGENROTH, Wolfgang. Indische Handschriften – wertvolles kulturelles Eigentum wissenschaftlicher Einrichtungen der Deutschen Demokratischen Republik. *AALA* 3, 1975, 523–530.

..mentions, among others, some Vedic mss. ..

94. MYLIUS, K.; GOESEKE, G. Altiranische Bibliographie (in Auswahl). *WZKMUL* 14, 1965, 763–770.

95. NAQVI, G. A.; USHA, M. C. (ed.). *Religions and Philosophies of India*. ICCR (Aspects of Indian Culture: Select Bibliographies 5), New Delhi, 1979; 152.

96. NEISSER, Walter. *Kleine Schriften*. Glasenapp-Stiftung 21, 1980; ix+341.

..ed. Rahul Peter DAS..

Rev.: G. B., *ZDMG* 132, 447: F. B. J. KUIPER, *IIJ* 24 (4), 308: B. SCHLERATH, *Mundus* 18 (2), 102–104: J. C. WRIGHT, *BSOAS* 44 (3), 601.

97. NIKAM, N. A. *Philosophy, History, and the Image of Man*. Somaiya Publ., Bombay, 1973; xviii+157.

..collection of 18 essays..

Rev.: S. N. L. SHRIVASTAVA, *PrBh* (Sept. 1975), 397–98.

98. OLDENBERG, H. *Kleine Schriften*.

..see *VBD* III. 91. 43..

Rev.: K. MYLIUS, *MIO* 14 (2), 358–59: Werner THOMAS, *Oriens* 23–24, 459–60.

99. PANDE, B. M.; RAMACHANDRAN, K. S. *Bibliography of the Harappa Culture*. Field Res. Projects, Study 56, Miami, 1971.

..lists 1117 titles..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

100. PATTERSON, M. L. P. *South Asian Civilizations. A Bibliographic Synthesis.* Univ. of Chicago Press, 1982; 893+ illust.

..(in collaboration with W. J. ALSPAUGH).. over 28,000 periodical and monographic references..

101. PEARSON, J. D (ed.). *South Asian Bibliography*: A Handbuch and Guide compiled by the South Asia Library Group, Atlantic Highlands, 1979; xiii+381.

Rev.: Frank F. CONLON, *JAS* 39 (2), 375–76.

102. PESTMAN, P. W. *Acta Orientalia Neerlandica.*

..see *VBD* III. 91. 45..

Rev.: L. ROCHER, *JAOS* 93, 374.

103. PISANI, V. *Lingue e culture.* Paideia, Brescia, 1969; 446.

..a collection of 22 papers on IE.. Indo-medit. cultural unity: contemporary and prehist. India: Achilles and Kṛṣṇa: der Gott. als 'Verteiler' und armenisch *astuac*: mytho-etymologica..

104. POSSEHL, G. L. An extensive bibliography of the Indus civilization. (in) *Ancient Cities of the Indus*, Delhi, 1979.

105. POTTER, Karl H. *Bibliography of Indian Philosophies.*

..see *VBD* III. 91. 46A..

Rev.: J. W. DE JONG, *JIJ* 16 (2), 145–47: B. MERCHANT, *Arch Or* 42, 181–83: L. ROCHER, *JAS* 31, 960–61: E. STEINKELLNER, *JAOS* 95 (2), 335: G. TUCCI, *EW* 24, 220.

106. POTTER, Karl H. Bibliography of Indian Philosophies – first supplement. *JIP* 2 (2), 1973.

107. BHATTACHARYA, Gopikamohan. (ed.). *Prācī-Jyoti.* Digest of Indological Studies. Kurukshetra Univ.

..Vol. 7 (1971) – Vol. 16–17 (1984: for 1980–81)..

108. *L'oeuvre de Jean Przyluski* (1885–1944). Ed. A. A. MACDONALD; M. LALOU, Adrien-Maisonneuve, Paris, 1970; xii+139.

..Coll. J. P., Vol. I..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: J. W. DE JONG, *IIJ* 15, 63.

109. RAGHAVAN, V. (ed.). *New Catalogus Catalogorum.*

..see *VBD* III. 91. 48; also see 76 above..

Rev.: L. STERNBACH, *JAOS* 72, 178–79.

110. RAGHAVAN, V. (ed.). *Proceedings of the First International Sanskrit Conference.* Ministry of Ed., Govt. of India, 1975–76; Vol. I. 1, viii + 578; Vol. II. 1, viii + 480; Vol. II. 2, viii + 458.

Rev.: L. STERNBACH, *JAOS* 101, 478.

111. RAGHUNATHA SARMA. *Citranibandhāvaliḥ.* Mot. Ban., Delhi, 1964.

..a collection of learned papers..

112. RAGHU VIRA. *Vedic Studies. A Collection of Research Papers.* Śata-Piṭaka Series 272, New Delhi, 1981; 700.

..the fragments of the *KāṭhakaŚS*; the author of *Śiva-sūtras*: discovery of the lost phonetic *sūtras* of Pāṇini: *Chandonukramaṇī* of *Maitrāyaṇī-Saṁ.*: implements and vessels used in Vedic sacrifice: *DrāhyāyaṇaŚS – paṭalas* 11-15; *BhāradvājaŚS*; diagrams of Vedic fire-altars; *śākhās* of *YV*; *Āpiśali-śikṣā*; *Caturhotṛka*..

113. RENOU, L. *L'Inde fondamentale.* Coll. Savoir, Hermann, Paris, 1978; 210.

..ed. Charles MALAMOUD.. I. religious poetry and thought; II. fundamental concepts; III. rites and society..

114. ROY, Asim Kumar; GIDWANI, N. N. *Indus Valley Civilization. A Bibliographical Essay.* Oxford and IBH Publ. Co., New Delhi, 1982; 264.

115. ROY, K. K. *Bibliographia Asiatica.* Calcutta, 1970; 494.

116. SALUS, Peter. *Pāṇini to Postal: a bibliography in the history of linguistics.* Linguistic Researches, Inc., Edmonton – Champaign, 1971.

117. SCHRADER, F. O. *Kleine Schriften. Mit Ergänzungen aus seinem Nachlass.* Glasenapp-Stiftung 19, 1982; 538 + 4 illust.

...80

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

118. SCHREINER, P. *Yoga. Grundlagen, Methoden, Ziele. Ein bibliographischer Überblick.* Brill, 1979; 139.

..see 63.16 above..

119. SCHUBRING, Walther. *Kleine Schriften.* Glasenapp-Stiftung 13, 1977; xx+497.

..ed. Klaus BRUHN..

Rev.: G. BUDDRUSS, *ZDMG* 129, 192–93; C. CAILLAT, *WZKSA* 23, 235–36; R. N. D., *ABORI* 61, 270–72; K. MYLIUS, *OLZ* 75 (5), 476–78; Hajime NAKAMURA, *JIS* 6, 112; K. R. NORMAN, *AO* 40, 342–44; L. STERNBACH, *JAOS* 99, 529; J. C. WRIGHT, *BSOAS* 41, 427–28.

120. SHARMA, H. D. et al (ed.). *Indian Reference Sources.* Jullundur, 1972; 313.

..annotated guide to Indian ref. books..

121. SIMON, Richard. *Kleine Schriften.* Glasenapp-Stiftung 20, 1979; x+956.

..ed. Rüdiger SCHMITT.. mainly, studies on *SV* and *SV*-llt. .. contains, among others: Die Notationen der vedischen Liederbücher; ed. and transl. of *Puṣpasūtra*; Beiträge zur Kenntnis der vedischen Schulen; Über einige Commentatoren zu Sūtren des weissen *YV*; ed. and transl. of *Pañcavidhasūtra*; transl. of *Lāṭyāyana ŚS* VI. 10– VII. 13..

Rev.: J. W. DE JONG, *IIJ* 24, 64–65; O. VON HINÜBER, *WZKSA* 26, 205–06; K. MYLIUS, *AALA* 8 (4), 752; J. C. WRIGHT, *BSOAS* 44, 222–23.

122. SINOR, Denis (ed.). 27 *PICO.* OH, Wiesbaden, 1971; 705.

123. SIRCAR, D. C. (ed). *Prācyavidyā-Taraṅgiṇī.* Calcutta, 1969.

..(G. J. Vol. of the Dept. of AIHC, Calcutta Univ.)..

124. SOMMER, F. *Schriften aus dem Nachlass.* Ed. Bernhard FORSSMAN, *MSS* Beiheft 1, Neue Folge, Kitzinger, München, 1977; 392.

125. *Writings of Sri Krishna Prem: An Introduction.* Ed. Narendra Nath KAUL, Bh. Vid. Bh., Bombay, 1980; xi+111.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(contains "The yoga of the Kaṭhopaniṣad")..

126. STERNBACH, Ludwik. *Bibliography on Dharma and Artha in ancient and medieval India.* OH, Wiesbaden, 1973; iv+152.

..bibliography divided into 11 main sections.. over 2200 items..

Rev.: V. M. BEDEKAR, *ABORI* 55, 285–86; J. W. DE JONG, *IIJ* 22, 84–85; J. Duncan M. DERRETT, *JRAS* 1976 (2), 161–62; A. ROSU, *JA* 264 (1–2), 215–16; F. WILHELM, *OLZ* 74, 170–71.

127. SUBBARAO, K. V.; BHATIA, T. K. A bibliography of research done on South Asian linguistics and languages in the Department of Linguistics, Univ. of Illinois at Urbana-Campaign. *SLS* 3, 1973, 149–154.

128. SUBRAMANIA IYER, K. A. et al (ed.). *A Catalogue of Manuscripts in the Akhila Bharatiya Sanskrit Parishad.* Lucknow, 1970.

..Vol. I: Veda-Vedāṅgas..

129. THIEME, Paul. *Kleine Schriften.*

..see *VBD* III: 91. 57..

Rev.: Pentti AALTO, *FUF* 39, 373–75; J. W. DE JONG, *JAOS* 93, 109–10; Helmut HUMBACH, *Erasmus* 24, 784–85; H. KRICK, *WZKSA* 18, 211; K. MYLIUS, *MIO* 17 (4), 710–12; A PARPOLA, *AO* 37, 279; W. RAU, *As Stud* 28 (2), 154–57; B. SCHLERATH, *OLZ* 73 (4), 386–90; L. A. SCHWARZSCHILD, *IIJ* 15, 290–91; J. C. W., *BSOAS* 36, 745–46.

130. TUCCI, Giuseppe. *Opera Minora.* Univ. di Roma, Studi Or., Dott. Giovanni Bardi Editore, Rome, 1971; Vol. VI, part I: xxvi+304; part II: 305–615.

131. TURNER, R. L. *Collected Papers 1912–1973.* OUP, London, 1975; xvi+435.

..(deal mainly with the phonological, morphological, and lexical hist. of Indo-Aryan from Sanskrit down to the modern vernaculars)..

Rev.: William BRIGHT, *Lg* 54, 247; G. BUDDRUSS, *OLZ* 74, 488; T. BURROW, *BSOAS* 40 (1), 175–77; C. CAILLAT, *BSL* 71 (2), 74–75; Gordon H. FAIRBANKS, *JAS* 36 (3), 578–79; Satya

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Swarup MISRA, *IL* 38, 113–18; K. R. NORMAN, *JRAS* 1977 (1), 126; R. ROCHER, *JAOS* 97, 373; L. A. SCHWARZSCHILD, *IIJ* 19, 286–87.

132. *Union Catalogue of Periodicals in the countries of Asia and Africa, available in the libraries in Leningrad.* (Russ.). Bibl. Akad. Nauk SSSR.

133. *Bibliography of the Writings of Siddheshwar Varma.* Ed. K. V. SARMA, Panjab Univ. Indological Series 14, 1978; 64.

134. VARNI, Arjun Dev. Maharṣi Dayānanda Lekhamālā. (Hindi). *Dayānanda-Sandeśa* 8 (5), 1980, 4–20.

..serially..

135. VENKITASUBRAMONIA IYER, S. *Kerala Sanskrit Literature: A Bibliography.* Kerala Univ. Sk. Dept. Publ. 9, Trivandrum, 1976; 512.

Rev.: V. G. RAHURKAR, *ABORI* 62, 323–24.

136. VENKITASUBRAMONIA IYER, S. *Religion, Art, and Culture.* College Book House, Trivandrum, 1977; viii + 94.

..a collection of 12 papers.. The wealth of the Vedas; Sanskrit and culture..

Rev.: K. V. SARMA, *VIJ* 17, 335–36.

137. WACKERNAGEL, Jacob. *Kleine Schriften: Band III.* Vandenhoeck und Ruprecht, Göttingen, 1979; XXVI + 1426–1905.

..ed. Bernhard FORSSMAN (im Auftrage der AWG).. [Band I and Band II (unaltered repr. of 1955 ed.), 1969; VII + 1425..

Rev.: J. W. DE JONG, *IIJ* 24 (4), 308–309.

138. WEBER, A. (ed.). *Indische Strifen.* 1565.

..3 vols.; repr. of 1868–79..

139. WEBER, A. (ed.). *Indische Studien.* 1973; lxxxiv + 8 + 592.

..18 vols.; repr. of 1850–98.. see *VBD* III. 91. 61..

140. *Whitney on language: selected writings of William Dwight Whitney.* Ed. Michael SILVERSTEIN, MIT Press, Cambridge, Mass., 1971; xvi + 360.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Introductory essay by Roman JAKOBSON.. contains: "On the nature and designation of accent in Sanskrit" (261–86); "The study of Hindu grammar and the study of Sk." (287–305); "A botanico-philological problem" (306–335) (erroneous theories of MAX MÜLLER)..

Rev.: Harry HOIJER, *Lg* 49, 517; E. F. K. KOERNER, *JAOS* 93, 617–19.

141. WHITNEY, W. D. *Oriental and Linguistic Studies. Vol. I: The Veda, the Avesta, and the Science of Language.* 1972; x+416.

..repr. of 1872..

142. YOUNG, Katherine K.; SHARMA, Arvind. *Images of the Feminine – Myihic, Philosophic, and Human – in the Buddhist, Hindu, and Islamic Traditions. A Bibliography of Women in India.* New Horizons Press, Chico, Calif., 1974; 36.

Rev.: Susan J. LEWANDOWSKI, *JAOS* 96 (3), 454.

143. YUDHISTHIRA, Mimamsaka. *Vaidika-Siddhānta-Mīmāṁsā.* Ramlal Kapur Trust, Bahalgarh, 1977; 9+433.

..Collected Writings of Y. – Vol. I: Vedic studies.. Hindi and Sanskrit..

144. ZACHARIAE, Theodor. *Opera minora zur indischen Wortforschung, zur Geschichte der indischen Literatur und Kultnr, zur Geschichte der Sanskrit-philologie.* Glasenapp-Stiftung 12, 1977; Part I, xvi+502; Part II, iv+503–974.

..ed. Claus VOGEL..

Rev.: Paul Kent ANDERSON, *Kratylos* 23, 177–79; Ivo FISER, *AO* 39, 283–84; H. KRICK, *WZKSA* 23, 236; K. MYLIUS, *AALA* 6 (2), 167–68; Rüdiger SCHMITT, *Mundus* 15 (1), 48–50; P. SCHREINER, *ZDMG* 129, 192; J. C. WRIGHT, *BSOAS* 41, 427–28.

145. ZIMMER, Heinrich. *Die indische Weltmutter.* Insel-Verlag, Frankfurt/am Main, 1980; 253.

..collection of papers ed. Friedrich WILHELM..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

86. Oriental and Indological Studies.

1. Aalto, Pentti. *Oriental Studies in Finland 1828–1918.* Societas Scientiarum Fennica, Helsinki, 1971; 174+1 map.

2. Adt, Harro. A historical survey of Indo-German cultural relations. *BRMIC* 26 (11), 1975, 250–255.

..German Indology..

3. Alayev, L. B.; Bychikhina, L. V. The expanding range of Soviet Indology. *Soviet Land*, No. 22, 1982; p. 43.

4. Bailey, H. W. Trends in Iranian studies. *Mem. of Res. Dept. of Toyo Bunka* 29, Tokyo, 1971, 1–16.

5. Bailey, H. W. Culture of the Iranian kingdom of ancient Khotan in Chinese Turkestan; expansion of early Indian influence into northern Asia. *Mem. of Res. Dept. of Toyo Bunka* 29, Tokyo, 1971, 17–29.

6. Bailey, H. W. A half-century of Irano-Indian studies. *JRAS* 1972 (2), 99–110.

..see 45.14 and 81.15 above..

7. Balabushevich, V. (ed.). *Soviet Studies of India: Achievements and stages of Progress.* Soviet Land Booklets, 1974; iii+124.

8. Bechert, H.; von Simon, G. (ed.). *Einführung in die Indologie. Stand, Methoden, Aufgaben.* Wissensch. Buchgessel., Darmstadt, 1979; xiv+272.

Rev.: G. B., *ZDMG* 130 (3), 649–50; J. W. de Jong, *IIJ* 23 (3), 219–220.

9. Bethlenfalvy, Géza. *India in Hungarian Learning and Literature.* Mun. Man., New Delhi, 1980; XII+88+28 illust.

..with a bibliography of translations, by G. Wojtilla..

10. Bongard-Levin, G. M. Sovieta saṁgharājyāta saṁskṛta va prācīna bhāratīya saṁskṛti yāṁcā abhyāsa. (Marathi). *Sovieta Deśa* 24 (2), 1979, p. 19.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

11. CAILLAT, Colette. Les études indiennes classiques en France depuis 1965.

..[Japanese transl. by Yutaka OJIHARA, *Annual of Oriental and Religious Studies* 15, 1978, 48–60]..

12. CHATTERJI, Asim Kumar. A brief history of Indological studies. *JAIH* 9 (1–2), 1975–76, 23–56.

..western contribution, 23–39; Indian contribution, 40–56..

13. CHATTOPADHYAYA, Debiprasad. *Marxism and Indology*. K. P. Bagchi and Co., Calcutta, 1981; 271.

14. CHAUDHURI, Sibdas. Beginnings of foreign interest in Indian studies in modern times. *QRHS* 16 (3), 1976–77, 152–159.

15. CHINMULGUND, P. J.; MIRASHI, V. V. (ed.). *Review of Indological Research in the last 75 Years*. Chitrav Shastri Fel. Vol. Committee, Poona, 1970; XL+849.

Rev.: K. MYLIUS, *WZKMUL* 24 (2), 222–24.

16. Cinquante ans d'orientalisme en France 1922–1972. *JA* 261 (1–4), 1973.

..P. GIGNOUX, "L'Iran ancien", 117 ff.; J. FILLIOZAT, "L'indianisme", 175 ff. .. see 33 below..

17. CORREIA-AFONSO, John (ed.). *Historical Research in India*. Heras Inst., St Xaviers College, Bombay, 1979; 95.

18. *The Cultural Heritage of India, Vol. V: Literatures*. RMIC, Calcutta, 1978.

..R. N. DANDEKAR, "The religious literature of Brahmanism in Saṇskrit", pp. 13–48..

19. CYRZYK, Leszek. Certain theoretical aspects of the notion "Orientalistik". (Polish). *Pr. Or.* 1973 (2), 126–129.

20. DANDEKAR, R. N. (ed.). *Sanskrit and Maharashra: A Symposium*. Univ. of Poona, 1972; 139.

Rev.: K. V. SARMA, *VIJ* 10, 181–82.

21. DANDEKAR, R. N. Soviyata saṁgharājyātīla saṁskṛtavidyā. (Marathi). *Sovieta Deśa*, 8. 2. 1974, 30–31.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

22. DANDEKAR, R. N. A decade of Vedic studies in India and abroad. *ABORI* 56, 1975, 1–25. (Also, *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 9–30).

23. DANDEKAR, R. N. Some recent German contributions to Vedic philology. *V. G. Paranjpe Comm. Vol.*, 1977, 12–23.

24. DANDEKAR, R. N. Some trends in Indological studies. *ABORI*, DJ Vol., 1978, 525–541.

25. DANDEKAR, R. N. *Recent Trends in Indology*. BORI, Poona, 1978; 131.

Rev.: K. K. RAJA, *ALB* 43, 17.

26. DANDEKAR, R. N. Some trends in Indian historiography. *JAS Bom* 49–51, 1979, 45–60.

27. DANDEKAR, R. N. Inaugural address. *Proc. 2nd APOC*, Hyderabad, 1981, 5–14.

..'Oriental' studies – understood in narrow sense; new trends in Indology; res. in grammar and linguistics; Vedic philology; Hinduism; Indian philosophy..

28. DANDEKAR, R. N. (ed.). *Sanskrit Studies in India*. 5 WSC, RSkS, Delhi, 1981; viii + 91.

29. DANDEKAR, R. N. (ed.). *Sanskrit Studies Outside India*. 5 WSC, R Sk S, Delhi, 1981; ix + 104.

30. DANDEKAR, R. N.; KASHIKAR, C. G. (ed.). *Prācīna bhāratīya vidyece punardarśana*. (Marathi). Vedaśāstrottejaka Sabhā, Poona, 1978; 8 + 504.

..VSS Centenary Vol. .. [R. N. DANDEKAR, "Vaidika daivata-śāstra", 1–23; "Vaiṣṇavadharma āṇi śaivadharma", 143–180] ..

31. DATTARAY, Rajatbaran. *Vedicism in Ancient Bengal*.

..see 83.46 above..

32. DURANTE, Luigi. The Italian contribution to studies on the Indian subcontinent. *BRMIC* 25 (1–2), 1974, 13–17; 47 ff.

33. FILLIOZAT, J. L'indianisme. *JA* 261 (1–4), 1973, 175–190.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 16 above.. work done at Soc. As., Paris..

34. FILLIOZAT, J. Sur la situation présente des études sanskrites. *Ind. Taur.* 5, 1977, 9–13.

..English version, 15–16..

35. GANKOVSKY, Y. V. (ed.). Soviet scholars view South Asia. 1975; 106.

36. GOETZ, H. Orientalistik im heutigen Zeitalter. *Ino Asia* 1, Tübingen, 1974, 18–25.

37. GONDA, J. Indology in the Netherlands.

..Japanese transl. by Jun OHRUI, *AORS* 1, Tokyo.. see *VBD* III. 92. 27..

38. GUSEVA, Natyala. Sovieta vaṁśaśāstrajñānī bhāratāviṣayī kelelā abhyāsa. (Marathi). *Sovieta Samīkṣā* 8 (2), 1974, 18–20.

..I. V. civil. people; IE-speaking people..

39. HILTEBEITEL, Alf. Dumézil and Indian studies. *JAS* 34 (1), 1974, 129–137.

..much of D.'s work suggests that early *ārya* India knew para-Vedic traditions; it is in *Sam.* and *Br.* and in certain facets of *MBh* that the most archaic traditions have been found.. from early observations concerning IE parallels to the tripartite structure of the three upper *varṇas* of the Indian caste-system, D. has enlarged his focus to include tripartite and other structures in the Vedic pantheon, the transposition of these and other (IE as well as later Hindu) structures and relationships into those involving heroes and heroines (in particular, the Pāṇḍavas and Draupadī) in *MBh*, and most recently secondary legends within *MBh*. .. D.'s interest is not just typological but 'genetic', not just synchronic but historical.. D.'s work on India has brought into relief, among other things, a plausible 'hist.' of caste, of aspects of the Hindu pantheon, and of customs and legends concerning Kṣatriyas, virgins, and kings.. possible reopening of the question of the relative chronology of texts – innovative quality of much of *ṚV* and the conservative quality of features of *Br.* and *MBh*.. D.'s work is not necessarily Durkheiman (i. e. social structures precede and provide the base for 'ideological' constructions).. acc. to D., other mythological types exist besides those connected with the three functions.. cosmological referants

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

of myths are as significant and 'basic' as sociological.. [criticism of D.: Durkheiman; 'ethnological' school (ZAEHNER); 'sociology prevails over mythology' (KUIPER); trifunctionalism in the Bible (BROUGH); hasty philological reconstructions (THIEME); 'triads' as representing 'stylistic tendency' (GONDA)]..

40. HOENIGSWALD, Henry M. (ed.). *The European Background of American Linguistics.* Foris Publications, Dordrecht, 1979; viii+180.

Rev.: Hans Helmut CHRISTMANN, *Kratylos* 24, 1-9; Boyd H. DAVIS, *Lg* 57, 454-56; P. FLOBERT, *BSL* 75 (2), 69-71.

41. IRMSCHER, Johannes. Dimitrios Gelanos. Ein Beitrag zur Geschichte der Indologie in Griechenland und Deutschland, *SP*, ISC, Berlin, 1975.

..D. G.: 1760-1833; lived in Banaras; studied with Brāhmaṇas Indian lit. and philos. ..

42. JING, Gong. Indian studies in China during the past 60 years. *Nanya Yanjiu 1: South Asian Studies*, Beijing, 1981, 116-127.

43. JOSEPHSON, Folke. Comparative Indo-European linguistics. *Uppsala Univ. 500 Years, 6*, 1976, 21-24.

44. KATRE, S. M. Linguistic studies in post-independence India. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 257-261.

45. KELLENS, J. L'avestique de 1962 à 1972. *Kratylos* 16 (1), 1971 (1973), 1-30.

..sequel to J. DUCHESNE-GUILLEMIN, *Kratylos* 7, 1-44.. see 46 below..

46. KELLENS, J. L'avestique de 1962 à 1972: addenda et corrigenda. *Kratylos* 18 (1), 1973-74, 1-5.

..see 45 above..

47. KOSAMBI, D. D. Methods in Indology. (in) *Science and Human Progress* (*D. D. Kosambi Comm. Vol.*), Bombay, 1974, 1-27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

48. KRAHL, K. Arbeiten zu Indiens Frühgeschichte und Ethnographie in der EAZ: Bibliographische Zusammenstellung bis EAZ 18 (1), 1977. *EAZ* 18 (2), 1977, 323–325.

49. KRISHNALAL. Atharvavedasambandhī adhyayana kā itihāsa (pāścātya vidvānon ke sandarbha men). (Hindi). (in) *Hist. Crit. Stud. in AV*, Nag Publishers, Delhi, 1981, 21–34.

..crit. and exegetical lit. on *AV* by western scholars..

50. KUDRYAVTSEV, M. K. Studies of India at USSR Institute of ethnography. (in) *The Spirit of India*, Vol. II, Asia Publ. House, New York, 1976, 262–270.

51. LAL, B. B.; GUPTA, S. P. *Fifty Years of Harappan Studies. Sir Mortimer Wheeler Fel. Vol.*, New Delhi.

52. LEFFER, Walter. Growth and recent development of Indology in the Federal Republic of Germany. *JKRCOI*, No. 44, 1973, 132–151.

53. LEHMANN, W. P. Contemporary linguistics and Indo-European studies. *Publ. of the Modern Language Assn.* 87, 1972, 976–993.

54. LENTZ, Wolfgang. Die Iranforschung und das gegenwärtige Deutschland. *Acta Iranica* 1 (1), 1974, 324–327.

55. VAN LOHUIZEN-DE-LEEUW, J. E. (ed.). *South Asian Archaeology 1975*. Brill, 1979; 187 + 94 plates.

..(vol. dedicated to the memory of Jean-Marie CASAL)..

Rev.: L. S. LESHNIK, *JAOS* 101, 247–48.

56. MAINKAR, T. G. German contributions to the Upaniṣadic studies. *Bh. Vid.* 41 (1–2), 1981, 1–15.

57. MATIŠIC, Z. Über die Sanskritstudien an der Universität Zagreb. *WZHUB* 25 (3), 1976, 297–299.

58. MAYEDA, Sengaku. *Indian Philosophy and Literature*, Centre for East Asian Cultural Studies, 1974; 24.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..Oriental Studies in Japan : Retrospect and Prospect 1963–1972, Part II–21..

59. MEHLIG, Johannes. Die Pflege und Tradition der Indologie in Halle. *WZHUB* 7, 1958, 891–899.

60. MIRASHI, V. V. Vidarbhātīla prācīnakālaviṣayaka saṁśodhana, 1870–1970. (Marathi). *VSMV* 1976, 1977, 196–226.

. includes survey of work re Veda..

61. MORGENROTH, W. 150 Jahre Sanskritstudien in Berlin – humanistische Traditionen und Aufgaben der Indologie an der Humboldt-Universität. *WZHUB* 25 (3), 1976, 281–291.

..address at ISC, Berlin, March 1975.. survey of work of BOPP, WEBER, PISCHEL, LÜDERS, BRELOER, RUBEN, and their colleagues and pupils..

62. MUKHERJEE, Ramakrishna. Where Indology and history meet social research on India. (in) *Neue Indienkunde*, 1971, 307–322.

63. MYLIUS, K. et al. Südasienwissenschaften der Karl-Marx-Universität – Tradition und Aufgaben. *WZKMUL*, Ges.-u. Spw. R. – H. 2, 1975, 111–127.

..also "Namenindex" by K. M. (pp. 149–151) lists nearly 380 scholars who have been directly or indirectly connected with Oriental Studies in Leipzig Univ. ..

64. MYLIUS, K. Über Sinn und Nutzen der Sanskritistik. *Das Altertum* 22 (2), Berlin, 1976, 107–111.

65. MYLIUS, K. Bedeutende Traditionen der Indologie an der Universität Leipzig. *WZKMUL*, Ges.-u Spw. R., 28 (1), 1979, 47–66.

66. MYLIUS, K. IV. Welt-Sanskrit-Konferenz, Weimar 1979, *EAZ* 21, 1980, 343–346.

..report..

67. MYLIUS, K. Zur Aufgabenstellung von Rezensionen. Dargestellt an indologischen Werken. *EAZ* 21, 1980, 739–746.

..the work of the reviewer is not second-rate; reviewer's

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

responsibility towards author and readers..

68. NARESH KUMAR. Dr. Vāsudevaśaraṇa Agravāla dvārā vivecita vaidika sāhitya. (Hindi). *VJ* 30 (9), 1981, 16–17.

69. NOELLE, W. Germany – Veda's second home. Bonn, 1965.

70. O'FLAHERTY, W. D. Disregarded scholars: a survey of Russian Indology. *South Asian Rev.* 4, 1972, 289–304.

71. OLDENBERG, H. *Vedic Research.* Aryasamskriti Prakashan, Poona, 1973; iv + 88.

..English transl. of OLDENBERG's *Vedaforschung*, 1905, by V. G. PARANJPE..' work of ROTH, LUDWIG, BERGAIGNE, PISCHEL and GELDNER, ZIMMER, HILLEBRANDT, CALAND examined..

Rev.: S. D. LADDU, *ABORI* 57, 263–64.

72. PAREL, A. Friedrich Schlegel and the beginning of Sanskrit studies in Germany. *JIH* 54 (3), 1976, 547–565.

73. PARPOLA, A. Indological studies in Finland. *JAIH* 4 (1–2), 1970–71, 218–225.

..covers Scandinavian studies in general..

74. PARPOLA, A. Recent work on the Vedic ritual texts in the German Democratic Republic. *AO* 36, 1974, 151–160.

..a brief survey of the work of K. MYLIUS..

75. RAGHAVAN, V. Survey of Sanskrit: 1971. *Ind. Lit.* 15 (4), 1972, 99–109.

76. RAGHAVAN, V. *Sanskrit and Allied Indian Studies in the United States of America.* Gauhati Univ., 1975, xii + 168.

Rev.: T. G. MAINKAR, *ABORI* 60, 311.

77. RAGHAVAN, V. Recent Sanskrit publications. *Ind. Lit.* 18 (2), 1975, 9–23.

78. RAGHAVAN, V. Some aspects of recent research in Sanskrit and Indology. *ALB* 40, 1976, 115–141.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

79. RAY, Aswini K. European scholarship on India. *Economic and Political Weekly* 7 (37), 1972, 1869–1873.

80. RAYAPATI, Jacob Purnachandra Rao. *Early American Interest in Vedic Literature and Vedāntic Philosophy*. DD, Penn. Univ., Philadelphia, 1970; 214+275.

..period: 1800–1842..

81. REIRÉRE, Juan Roger. La indologia y lao culturas entreno orientales en las universidas occidentales. *Bull. de la Assn. Espenola de Orientalistes*, 69–76.

82. ROCHER, Rosane. The beginning of Indological studies. *JAIH* 3 (1–2), 1969–70, 1–16.

..credit shd. go to Warren HASTINGS.. Hindu law for Hindus.. HALHED was entrusted with transl. of *Dharmaśāstra* texts..

83. RUBEN, W. Über die Aufgaben der Indien-wissenschaft. *WZHUB* 25 (3), 1976, 303–307.

84. RUTKOWSKA, Tatiana. Scientific activities of Polish Indologists in People's Poland. *Dialectics and Humanism* 3/4, 1976, 261–268.

..(English transl. by Ramanathan SUNDARAM)..

85. SACHAROV, V. I. *India*. (Russ.). Moscow, 1974; 143.

..annotated survey of scientific and popular publications re India (1960–1973)..

Rev.: S. V., *Arch Or* 44, 93.

86. SAID, Edward W. *Orientalism*. Pantheon Books, New York, 1978; xii+368.

87. *Saṁskṛta-pragati-viśeṣāṅkaḥ* 1. SSVV, Varanasi, 1981; 148.

..special number of *Gāṇḍīvam* containing reports on Sanskrit Studies in different States..

88. Sanskrit Studies. *Newsletter SIAS* 6, 1973, 13–14.

..*Agnihotra* portion of *JBr* (1.1–65): transcripts made by A. PARPOLA, to be used for grammatical studies at the computer

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

centre of Helsinki Univ.; 50 hours of tape recordings containing the entire text of hitherto unknown *Ūha-* and *Ūhya-gānas* of *SV* (J); a Grantha transcript of *Dhāraṇalakṣaṇa* by Sabhāpati (containing a complete recording of the musical notations of the *Jaiminīya Grāmageya-* and *Āraṇyaka-gānas*)..

89. SARMA, K. V. Āryasamāja ke paripreksya men Viśveśvarānanda-saṁsthāna kā vedādhyayana men yogadāna. (Hindi). *VJ* 24 (12), 1976, 30–34.

90. SCHLINGLOFF, Dieter. *Indienforschung im deutschen Sprachraum.* München, 1977; 20.

91. SCHÖNE, Maria. Die Tradition der Indologie an der Alma mater Jenensis. *WZHUB* 25 (3), 1976, 309–310.

..paper presented at ISC, Berlin, March 1975..

92. SEBEOK, Thomas A. (ed.). *Current Trends in Linguistics, Vol. 5.*

..see *VBD* III. 46. 32..

Rev.: F. B. J. KUIPER, *IIJ* 14, 285–94.

93. SHARMA, S. N. *New Approach to Some Important Aspects of Indology.* Chowkhamba Or. Res. Stud. 25, Varanasi, 1983; viii + 136.

94. SHENDGE, Malati J. The interdisciplinary approach in Indian studies. *ABORI* 63, 1982, 63–98.

95. SIMONSSON, Nils. Sanskrit. *Uppsala Univ. 500 Years,* 6, 1976, 24–34.

..hist. and trends..

96. VON SIMSON, G. Der Beginn der Sanskrit-Studien in Göttingen vor 150 Jahren. *Informationen Sonderausgabe,* Univ. Göttingen, 1977, 1–5.

97. SLUSZKIEWICZ, E. Indic studies in Poland. (in) *Indian Studies Abroad,* London, 1964, 65–72.

98. SMET, Redy; WATANABE, K. Indology and Buddhist Studies in Gent University, Belgium. (Jap.). *Annual of the Inst.*

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

for Comprehensive Studies of Buddhism 4, Taiso Univ., Tokyo, 1982, 258–249.

99. SONTHEIMER, G. D. et al (ed.). *German Indology – Past and Present.* Shakuntala Publ. House, 1969; 32 + 2 pl.

100. *Sovieta saṁgharājyātīla bhāratavidyābhyāsa (yaśaḥ-siddhi va pragatīce ṭappe).* (Marathi). 'Sovieta Deśa' Pustikā, 1976; 133.

..(first publ. 1969).. Hindi version, 1976; 120.. preface by B. G. GAFUROV..

101. STAAL, Frits. What is happening in Classical Indology? – a review article. *JAS* 41 (2), 1982, 269–291.

102. STELLA, J. Bertolaso. *História do indianismo.*

..see 82, 555 above..

103. VON STIETENCRON, H. (ed.). *Indology in India and Germany. Problems of Information, Coordination, and Cooperation.* Seminar für Indologie, Tübingen Univ., 1981; 155.

..Proceedings of a Conference..

104. SWAMINATHAN, S. Some British Indologists. *Indo-British Rev.* 2, Madras, 1968, 74–78.

105. THAPAR, Romila. New perspectives in Indology. *Sunday Standard*, 10. 6. 1979, p. 8.

..rev. article on W. N. BROWN's *India and Indology* (= 20 above).. transition from Indology to Indian Studies; "Great trad. of Sk." and "Little trad. of lesser, parochial vernaculars" (interest in this latter, mostly ethnographical); Indian studies – a reflection of methodological challenge ('combined' methods) ..seeing a culture from its own standpt. .. social and economic change.. shift from the intellectual concerns of European trad, dominating Indology to the reality of India demanding a different kind of intellectual relevance.. [W. N. BROWN interested in the concept of duality or bipolarity wh. runs thro' *ṚV*, particularly in the creation-hymns.. structural layers: IE (Dyauḥ, Aśvinau, Uṣas); I-I (duality of light and darkness, order and chaos); Mesop. myth. (Aditi reminiscent of Ninhursag).. prohibition of beef-eating: increasing influence of the ethic of *ahiṁsā* and the identification of cow with Mother-Goddess]..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

106. THITE, G. U. Contribution of L. Renou to the history of Vedic interpretation. *SP*, 30 AIOC, Part I, Santiniketan, 1980, 6–7.

..see 30.179 and 179A above..

107. TISCHLER, J. Statistische Methoden in der Indologie. *ZDMG* 123 (2), 1973, 316–327.

..refers, among others, to WÜST's work on *ṚV*.. age of the *ṚV*..

108. VACEK, J. Recent developments in Soviet linguistic studies of Indo-Aryan. *Arch Or* 46 (4), 1978 (1979), 362–364.

..rev. article on T. Y. ELIZARENKOVA, *Researches in the diachronical phonology of Indo-Aryan languages*, Nauka, Moscow, 1974, pp. 293..

109. VARMA, Kailash Chandra. *Some Western Indologists and Indian Civilization.*

..see 82.618 above.. (abstract in *Vivekananda Mem. Vol.*, 165–180)..

110. VRACIU, A. Les études orientales en Roumanie. Domaine linguistique indo-européen : le hittite et les langues indo-aryennes. *V. Georgiev Fel. Vol.*, Sofia, 1980, 138–145.

111. WINDISCH, E. *Philologie und Altertumskunde in Indien.* Drei nachgelassene Kapitel des III. Teils der Geschichte der Sanskrit-Philologie und indischen Altertumskunde. Abh. für die Kunde des Morgenlandes, 15, III, Leipzig, 1966; 38.

..reprint..

112. WITZEL, Michael. On the history and the present state of Vedic tradition in Nepal. *Vasudha* 15 (12), 1976, 17–24; 35–39.

..[Videha, Janaka's kingdom, may have included some parts of Nepalese Terai; *Manusmṛti* X.22, 44 mention the unorthodox nature of Khaśa tribe, also of Malla and Licchavi; *AVPar* 56.1, 10 mention Nepal with Kāmarūpa].. evidence for study of Vedic texts during Licchavi period found in inscriptions.. 850 A.D.: mention of *Taittirīya-goṣṭhī* in Narayanachowk (this is strange, because usually *ŚYV* is named by medieval sources); 1060 A.D.: *Upākarmavidhi* ms... Malla period: description of Vedic rites performed.. at present: learning by heart of the 4 Vedas is fast

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dying out; only *VS* learnt to some extent; Vedic trad.: coronation ceremony greatly influenced by Rājasūya and several Tantric and Purāṇic elements..

113. XIEN-LIN, Ji. *A retrospective and prospective survey of South Asian studies in China.* Inst. of S. A. Stud., Beijing Univ.

..(typescript).. ref. to Sk. studies..

87. FELICITATION VOLUMES, COMMEMORATION VOLUMES, OBITURIES, ETC.

1. *Studia Orientalia Pentti Aalto.* Ed. Harry HALÉN, *Stud. Or.* 47, Soc. Or. Fennica, Helsinki, 1977; viii+311.

2. Professor Kashinath Vasudev Abhyankar. *ABORI* 57, 1976, 309–10.

..obituary by G. V. DEVASHALI..

3. *Professor Jagannath Agrawal Fel. Vol.: Recent Studies n Sanskrit and Indology.* Ed. D. K. GUPTA, Ajanta Publ., Delhi, 1982; xxvi+280.

4. Dr. Sergiu Al-George (1922–1981). *ABORI* 63, 1982, 382–383.

..obituary by Arion ROSU..

5. Ludwig Alsdorf (1904–1978). *ZDMG* 129 (1), 1979, 1–7.

..obituary by Klaus BRUHN..

6. Professor Dr. L. Alsdorf. *JOIB* 27, 1978, 131–133.

..obituary by A. N. JANI..

7. Prof. Ludwig Alsdorf (1904–1978). *VIJ* 17, 287–289.

..obituary by M. MALLIK..

8. Ludwig Alsdorf (8. 8. 1904 – 25. 3. 1978). *IIJ* 20 (3–4), 1978, 339–342.

..obituary by Gustav ROTH..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

9. *Beiträge zur Alten Geschichte und deren Nachleben. Festschrift Franz Altheim.*

..see *VBD* III. 93.4A..

Rev.: B. BRENTJES, *OLZ* 67, 333–35.

10. *Principal V. S. Apte Comm. Vol.* Ed. M. G. DHADPHALE, D. E. Society, Poona, 1978; 68.

11. GUPTA, Sudhir K. *Āryasamāja ke vedasevaka vidvān.* (Hindi). *BSSS* 2 (3–4), 28–29.

..rev. of the book..

12. DOCKHORN, Kurt. *Tradition und Evolution. Untersuchungen zu Sri Aurobindos Auslegung autoritativer Sanskritschriften mit einer Einführung in sein Leben und sein Werk.* Missionswissenschaftliche Forschungen, Deutsche Gesellschaft für Missionswissenschaft 5, Mohn/Gütersloh, 1969.

Rev.: K. MYLIUS, *ZMR* 54 (1), 67.

13. RAGHAVAN, V. Aurobindo and Sanskrit. *Saṁ. Vim.* 2 (1), 1974, 88–97.

14. *India: History and Thought. Essays in honour of A. L. Basham.* Ed. S. N. MUKHERJEE, Subarnarekha, Calcutta, 1982; xii + 331 + illustr., maps, tables.

15. *Langue, discours, société. Pour Émile Benveniste.* Ed. Julia KRISTEVA et al, Paris, 1975.

Rev.: R. HAMAYON, *Homme* 17, 178–80.

16. *Mélanges linguistiques offerte à Émile Benveniste.* Ed. M. Dj. MOINFAR, Soc. de Ling, Coll. ling. 70, Éd. Peeters, Paris, 1975; liii + 537 + 2 plates.

..62 articles; extensive and classified bibliography of B.. [G. BONFANTE, "*o* in IE"; M. BOYCE, "Identification of Indian Varuṇa and Iranian Apām Napāt"; G. DEVOTO, "Unity and variety in the hist. of IE"; V. IVANOV, "Aryan *aika-vartanna* of Mitanni and Vedic **ekavṛt*"]..

Rev.: Jean-Christian COPPIETERS, *JA* 266 (3–4), 405–6; R. E. EMMERICK, *BSOAS* 39 (2), 508–9; Richard N. FRYE, *JAOS* 99, 482–83; J. A. C. GRAPPIN, *RE Arm* 11, 439–42; F. B,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

J. KUIPER, *IIJ* 18, 96–100; J. RACZEK, *BPTJ* 35, 159–61; K. H. S., *ZCPh* 36, 427–30; C. SANDOZ, *BSL* 72 (2), 90–95; G. SERBAT, *RPh* 52, 191–92; N. TSUJI, *AORS* 14, 109–10.

17. Émile Benveniste. Obituary. (by) V. I. ABAEV, *VJa* 1977 (3), 140–41; T. BOLELLI, *SSL* 18, 1–24; Ph. GIGNOUX, *StIr* 6, 129–31; A.-G. HAUDRICOURT, *FM* 45, 191–92; G. LAZARD, *JA* 265, 1–7; M. MAYRHOFER, *Alm ÖAW* 127, 532–39; A. L. PROSDOCINI, *SE* 46, 44–48; J. RACZEK, *BPTJ* 36, 149–60; *Znak* 30, 431–43; J. Safarewicz, *BPTJ* 36, 11–12.

18. DANDEKAR, R. N. (ed.). *Ramakrishna Gopal Bhandarkar as an Indologist. A Symposium.* BORI, Res. Unit Publ. 2, Poona, 1976; ii + 200.

..[R. N. D., "Vaiṣṇavism and Śaivism", 21–111 (condensed version, Atom Bapu Res. Centre, Imphal, 1977, 6 + 67); "Literature and Darśanas: a postscript" 176–181; "A brief biographical sketch", 193–195]..

Rev.: S. D. LADDU, *VIJ* 16 (1), 140–47; E. M., *Arch Or* 47, 344.

19. *R. G. Bhandarkar Comm. Vol.* Bharatiya Publ. House, Delhi, 1977; viii + 450.

..(reprint of 1917)..

20. MAHADEVAN, T. M. P. Professor Krishna Chandra Bhattacharya: his adventures in Advaita. *BRMIC* 27 (2), 1976, 147–155.

..serially..

21. *Scritti in onore di Giuliano Bonfante.* Paideia, Brescia, 1976; 1135.

..(two vols)..

22. *Bonner Gelehrte. Beiträge zur Geschichte der Wissenschaften in Bonn. Sprachwissenschaften.* H. Bouvier and Co., Bonn, 1970; 358.

..Indologen: LASSEN, GILDEMEISTER, JACOBI, AUFRECHT, August Wilhelm VON SCHLEGEL..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

23. SEIDEL, Eugen et al (ed.). Zum 150 Geburtstag von Franz Bopp, Begründer der Sprachwissenschaft. *WZHUB* Gesselsch. – und Spw. Reihe 18 (2), 1969, 295–331.

..[Reinhard STERNEMANN, "Das IE Verbum in der Darstellung hist.-vergleichender Grammatiken seit F. B."; Bernd BARSCHEL, "Das Sprachbundproblem und die Divergenzen in der IE o-Deklination"]..

Rev.: George S. LANE, *Lg* 47, 700–702; Günter NEUMANN, *IF* 76, 238–41.

24. DANDEKAR, R. N. Laudatio auf Franz Bopp und Albrecht Weber. *WZHUB* 3, 1976, 279–280.

..(in Sk. and English)..see 190 below..

25. *W. Brandenstein Comm. Vol.*

..see *VBD* III. 93. 19..

Rev.: M. LEJEUNE, *BSL* 65, 22–24; L. MICHELENA, *Em* 38, 455–59; W. THOMAS, *IF* 75, 266–71.

26. *Man and his Salvation. Professor S. G. F. Brandon Comm. Vol.* Ed. E. J. SHARPE; J R. HINNELS, Brill, 1973; 336.

27. ROCHER, Rosane. W. Norman Brown, 1892–1975. *JAOS* 96 (1), 1976, 3–6.

..obituary..

28. *Charudeva Shastri Felicitation Volume.* Fel. Comm., Delhi, 1974; lix + 656.

..75 papers in English and Sanskrit..

Rev.: A. GHOSH, *IHR* 3 (2), 437–42.

29. BHATTACHARJI, Sukumari; BANERJI, Pranab Kumar; KANJILAL, Anil Kumar (ed.). *Suniti Kumar Chatterji: The Scholar and the Man.* Jijnasa, Calcutta, 1970.

..full bibliography and biographical essays..

30. In honorem Suniti Kumar Chatterji (aus Anlass seines achtzigsten Geburtstages am 26.11.1971). *ZPhon* 25, 1972, 453–455.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

31. Suniti Kumar Chatterji : Obituary. (by) Dipak BHATTACHARYA, *VIJ* 15, 285–87 ; R. N. D., *ABORI* 60, 346–47 ; ED., *IL* 38, 121–24 ; ED., *JIPA* 7, 2–3 ; V. I. SUBRAMONIAM, *IJDL* 6, 420.

32. MALLIK, Bh. P. *Suniti Kumar Chatterji Comm. Vol.*, The Univ. of Burdwan, 1981 ; ii + 328.

33. *Kshetresa Chandra Chattopadhyaya Memorial Volume.* Dept. of Ancient Hist., Culture, and Archaeology, Univ. of Allahabad, 1975 ; xii + 175 + vi + illustr.

..articles on Indic civilization.. bibliography of C.'s writings..

Rev. : A. GHOSH, *IHR* 2 (2), 441–43.

34. *N. N. Choudhuri Comm. Vol.* Ed. Raghuvira VEDALANKAR, Nag Publ., N. P. Series 47, Delhi, 1981 ; Vol. I : xi + 256.

35. HUGHES, S. F. D. John Cleland's role in the history of Sanskrit studies in Europe. *Arch. Ling.* n. s. 7 (1), 1976, 3–12.

36. COHEN, David (ed.). *Mélanges Marcel Cohen.* Mouton, The Hague, 1970 ; xxxix + 461.

..M. C. Fel. Vol. on 80th birthday..

37. BAGCHEE, Moni. *Ananda Coomaraswamy : A Study.* Bharata Manisha Res. Series 9, Varanasi, 1977 ; xvii + 205.

38. DASGUPTA, Chidananda. Rediscovery of Ananda Coomaraswamy. *Triveni* 45 (3), 1976, 10–18.

39. DASGUPTA, Kalyan Kumar. *Ananda Coomaraswamy – A Centenary Volume.* Dept. of Ancient Indian History and Culture, Calcutta Univ., 1982 ; 128 + 2 illust.

..[N. N. BHATTACHARYA, "C. and Indian religious history"]..

Rev. : R. P. SRIVASTAVA, *ABORI* 62, 325–27.

40. ELIADE, Mircea. Some notes on *Theosophia perennis* : Ananda K. Coomaraswamy and Henry Corbin. *Hist Rel* 19 (2), 1979, 167–176.

....[rev. article on COOMARASWAMY, ed. Roger LIPSEY, 3 vols 1977 (= 85.30 above)].. three imp. phases in C.'s intellectual

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

biography: (1) Indian art and handicrafts – interpretation of their functions and meanings; (2) problems of the hist. of religions, especially the symbolism of chtonian fertility represented by the Magna Mater, and the aquatic cosmogonies, rituals, and mythologies; (3) illustrating diff. expressions of the *philosophia perennis*, the primordial and universal trad. present in every authentic nonacculturated civilization..

41. LIPSEY, Roger. *Coomaraswamy: His Life and Work.*

..see 85.30 above..

Rev.: Michael W. MEISTER, *JAOS* 100 (2), 151–53.

42. RAPHAEL, R. *Ananda Coomaraswamy: Spiritual Frontiers of Art, Literature, and Culture.* Rayappa Publishers, Madras, 1977; 232+viii.

43. SASTRI, P. S. *Ananda K. Coomaraswamy.* Arnold Heinemann (India), Indian Writers Series VIII, New Delhi, 1974; 203.

Rev.: Richard A. PERRY, *JAS* 36 (1), 165–66.

44. *Dr. Govardhan Lal Datta Abhinandana Grantha.* Ed. HARGULAL, Arya Pradeshika Pratinidhi Sabha, New Delhi, 1971; 193+10 pl.

45. DHARMADEVA, Acharya. Vedoddhāraka-śiromaṇi maharṣi Dayānanda Sarasvatī. (Hindi). *VJ* 24 (1–2), 1975, 22–25; 28.

46. JORDENS, J. T. F. *Dayananda Sarasvati. His Life and Ideas.* OUP, Delhi, 1978; xvii+368.

Rev.: R. ROCHER, *JAOS* 102, 420–21.

47. KAPIL DEV, Sastri. Vedoddhāraka maharṣi Dayānanda. *VJ* 32 (1–2), 1983, 34–39.

48. KLIMKEIT, Hans-Joachim. Dayānanda Sarasvatī: Ein indischer nativistischer Prophet. *Anthropos* 74, 1979, 889–907.

..D.'s movement typically nativistic; D. calls his followers to return to the life-patterns of the glorious age of the Vedas; attempts to re-establish or re-affirm ethnic self-consciousness shattered by an overpowering alien culture.. D. borrows three main aspects from foreign religions of Islam and Christianity and projects them into Vedic times: (1) a theistic, almost mono-

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

theistic, idea of God; (2) concept of a book rel. – i.e. a rel. based on a holy, canonical book, revealed by God and normative for all aspects of life; (3) notion of a brotherhood of all believers.. D. projected all knowledge into Vedas, wh. were divinely inspired and contained all truth, even modern technical and scientific know-how..

49. MANGALA DEVA, Sastri. Āryasamāja kī pragati aura ācārya Dayānanda. (Hindi). *VJ* 24 (1–2), 1975, 9–11; 16.

50. YADAV, K. C. (ed.). *Autobiography of Swami Dayananda Sarasvati.* Manohar Book Service, New Delhi, 1976; 108.

51. *S. K. De Memorial Volume.* Ed. R. C. HAZRA; S. C. BANERJI, Firma KLM, Calcutta, 1972; xiv+378.

52. *Studies in Indian History and Culture. P. B. Desai Fel. Vol.* Ed. Shrinivas RITTI; B. R. GOPAL, Karnataka Univ., Dharwar, 1971; xvii+585.

53. *Madhu. Recent Researches in Indian Archaeology and Art History. Shri M. N. Deshpande Fel. Vol.* Ed. M. S. NAGARAJA RAO, Agam Kala Prakashan, 1981; xxxv+339+115 plates.

54. Giacomo Devoto. (by) G. FOLENA, *GSLI* 153, 1–11; C. A. MASTRELLI, *BALI* 2, 87–89; M. MAYRHOFER, *Alm ÖAW* 125, 1976, 557–562.

55. *Per Giacomo Devoto.* Acad. della Crusca, Firenze, 1976; 68+2 pl.

56. *Pour un temps / Georges Dumézil.* Centre Pompidou, Pandora Ed., Cahiers pour un temps, Paris, 1981; 352.

..collection of essays on D.'s tripartite theory.. [D. DUBUISSON, "Structure sociale et structure idéologique : l'apport de G. D." (ref. to structures of ancient India); J. PUHVEL, "La transposition du mythe à la saga dans la narration épique indo-européenne"]..

57. RICHARDS, J. F. Symposium. The achievement of Georges Dumézil. Introduction. *JAS* 34 (1), 1974, 127–128.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

58. RIVIÈRE, J. -C. et al (ed.). *Georges Dumézil : à la découverte des Indo-Européens.* Copernic, Paris, 1979 ; 271.

59. FELLMAN, J. The earliest European Sanskritists. *Linguistics* 205, 1978, 61–62.

60. *Festschrift für Wilhelm Eilers.*

..see *VBD* III. 93. 35.. (also *Festgabe*)..

Rev. : G. ENDRESS, *ZDMG* 120, 170–78; O. KLIMA, *AO* 38, 231–32.

61. *Professor M. B. Emeneau Fel. Vol.* (*60th birthday*).

..see *VBD* III. 93. 37..

Rev. : F. B. J. KUIPER, *IIJ* 14, 144–47.

62. CARON, B. R. Murray B. Emeneau. Descriptive linguist and scholar. *PBLS* 6, 1980, 1–19.

..(bibliography of E.'s works)..

63. Professor Jean Filliozat (1906–1982) : obituary. (by) N. R. BHAT, *ABORI* 63, 1982, 386–388; P. FILLIOZAT, *QJMS* 74 (1), 1983, 100–111.

64. *René Fohalle Fel. Vol.*

..see *VBD* III. 93. 39..

Rev. : Guy JUCQUOIS, *Muséon* 83, 583–85; F. Villar LIÉBANA, *Em* 38, 460–61; K. H. SCHMIDT, *IF* 76, 213–15; Pol TORDEUR, *Latomus* 29, 893–94; Lucia WALD, *SCL* 21, 701–05.

65. CHAKRABARTI, Dilip K. Robert Bruce Foote and Indian prehistory. *EW* 29 (1–4), 1979 (1981), 11–26.

66. *Festschrift für Erich Frauwallner.*

..see *VBD* III. 93. 40..

Rev. : J. W. DE JONG, *IIJ* 14, 77–81.

67. OBERHAMMER, G. Erich Frauwallner (28. 12. 1898 – 5. 7. 1974). *WZKSA* 20, 1976, 5–36.

..obituary and bibliography of writings..

68. KAJIYAMA, Yuichi. E. Frauwallner : obituary. (Jap.). *Tōyō gakujutsu kenkyū* 18 (4), 1979, 51–67.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

69. *Mélanges de linguistique offerts à Henri Frei.* CFS 26, Genève, 1969/1971; 189.

..Tome II..

69A. *The Spirit of India*: (Hindi: *Bhāratavāṇī*): *Indira Gandhi Fel. Vol.* Ed. B. N. PANDE, Asia Publ. House, New York and Bombay, 1975–76.

70. MOHAN CHAND (ed.). *Ancient Indian Culture and Indian Literature. Pandit Ganga Ram Comm. Vol.* Eastern Book Linkers, Delhi, 1980; xlvii+347.

..collection of papers in English, Hindi, and Sanskrit..

71. BHATTACHARYA, Gopikâmohan et al (ed.). *A Corpus of Indian Studies. Essays in honour of Professor Gaurinath Sastri.* Sanskrit Pustak Bhandar, Calcutta, 1980; xi+416.

72. *Studia linguistica in honorem Vladimiri I. Georgiev.* Akademi, Sofia, 1980; 519.

..contains bibliography of G.'s writings..

73. *India Maior*: *Congratulatory Volume presented to J. Gonda.*

..see *VBD* III. 93.47..

Rev.: J. W. DE JONG, *IIJ* 17, 118; M. J. DRESDEN, *JAOS* 93, 600–01; Peter KHOROCHE, *BSOAS* 36 (1), 207; S. KRATZSCH, *OLZ* 74, 268–72; Dieter MAUE, *ZDMG* 125 (2), 414–15.

74. MAYRHOFER, M. et al (ed.). *Antiquitates Indogermanicae. Studien zur indogermanischen Altertumskunde und zur Sprach-und Kulturgeschichte der indogermanischen Völker.* Innsbrucker Beiträge zur Spw., Band 12, Innsbruck, 1974; 531.

..*Güntert Comm. Vol.* (zur 25 Wiederkehr seines Todestages am 23 April 1973).. contains G.'s biography and bibliography..

Rev.: W. BLÜMEL, *BNF* 13, 91–96; W. P. LEHMANN, *Kratylos* 19, 34–41; Dieter MAUE, *ZDMG* 130 (1), 124–26; V. PISANI, *Paideia* 29, 240–42; Ludo ROCHER, *JAOS* 96, 140; J. E. C. WILLIAMS, *SCelt* 12–13, 491; St. ZIMMER, *OLZ* 72 (2), 136–48.

75. Paul Hacker (1913–1979): obituary. (by) ED., *VIJ* 17, 289–90; Wilhelm HALBFASS, *JOIB* 28, 169–70; Klaus

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

RÜPING, *WZKSA* 5, 5–17; L. SCHMITHAUSEN, *ZDMG* 131 (1), 1–8.

75A. ROCHER, R. Nathaniel Brassey Halhed on the Upaniṣads. *ABORI*, DJ Vol., 1978, 279–289.

76. ROCHER, R. Nathaniel Brassey Halhead, Sir William Jones, and comparative Indo-European linguistics. *M. Leroy Fel. Vol.*, Éd. de l'Univ., Brussels, 1980, 173–180.

77. *Abhinandana-Bhāratī*: *Krishna Kanta Handiqui Fel. Vol.* Ed. Biswanarayan SHASTRI, Assam Res. Soc., Gauhati, 1982; xiv + 232 + 12 + fig. and illustr.

78. Richard Houschild (2.12.1901 – 15.2.1972): obituary. (by) M. MAYRHOFER, *JbSAW* 1971–72, 307–316; W. MORGENROTH, *ZPSK* 26 (6), 704–710.

79. KANJILAL, D. K. Professor Rajendra Chandra Hazra (1905–1982). *ABORI* 63, 1982, 384–385.

..obituary..

80. *W. B. Henning Memorial Volume.*

..see *VBD* III. 93. 51..

Rev.: Walter HINZE, *IF* 77, 290–96; P. KHOROCHE, *AM* 16, 197–99; H. H. PAPER, *JAOS* 94, 545–46; D. WEBER, *IF* 77, 296–302.

81. BASHAM, A. L. Tribute to Father Heras. *Indica* 17 (1), 1980, 1–2.

..[recent linguistic research, of a very specialised nature, has shown that, in the 3rd mill. B. C., the whole area from Iran eastwards as far as Yamunā was inhabited by people most of whom spoke early Dravidian lgg. The arguments for this are based not on archaeology or the interpretation of the Indus seals, but on the earliest surviving readable lit. of the region – the Elamite tablets, the *ṚV*, the *Avesta*, and the inscriptions of Darius.. basic contention of HERAS that the lg. of the Indus seals was proto-Dravidian has now triumphed. Thousands of yrs B. C., and at least 1500 yrs before the Aryans entered the subcontinent, a wide-spread and numerous people, speaking Dravidian lgg., spread over the northwest and developed the first Indian civilization. Recent arch. work, notably that at Daimabad, is showing how, at a much later

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

time, elements of that culture, and probably of the lg. also, spread southwards, ultimately to form the earliest Tamil culture, reflected in the Megaliths and Eight Anthologies]..

82. CORREIA-AFONSO, John. Henry Heras, the scholar and his work. *Indica* 13 (1-2), 1976, 25-34.

83. MORAES, G. M. Heras, the historian. *Indica* 13 (1-2), 1976, 13-23.

84. SANKALIA, H. D. Heras, the archaeologist. *Indica* 13 (1-2), 1976, 3-12.

85. NAGARAJA RAO, P. Professor M. Hiriyanna. *AP* 43 (10), 1972 (1974), 455-457.

86. *Helmut Hoffmann Festschrift*. *CAJ* 21 (2), 1977.

..(65th birthday)..

87. MOOKERJEE, Nanda. Hopkins: the American Indologist. *BJ* 21 (3), 1.9.1974, 37-41.

88. Paul Horsch: obituary. (by) W. RAU, *As Stud* 26, 1-9; C. REGAMEY, *As Stud* 25, 5+xii.

89. *Sanskrit and Indian Studies. Essays in honour of D. H. H. Ingalls*. Ed. M. NAGATOMI; B. K. MATILAL; J. MASON; E. C. DIMOCK, Reidel (Studies of Classical India - 2), Dordrecht, 1980; xi+267.

..(14 essays + bibliography of I.'s writings)..

Rev.: Ludo ROCHER, *JAOS* 101, 463.

90. *K. P. Jayaswal Comm. Vol.* Ed. J. S. JHA, K. P. J. Res. Inst., Patna, 1981; xvi+563+49 pl.

91. CANON, Garland. *Sir William Jones: a bibliography of primary and secondary sources*. Benjamins, Amsterdam, 1979; xiv+73.

92. KISPERT, R. J. *Sir William Jones. A new perspective on the origin and background of his "Common Source"*. Papers on Lgg. and Linguistics - 14, Georgetown Univ., 1978; 68.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

93. RAMASWAMI, N. S. Sir William Jones. *Indo-British Rev.* 3, Madras, 1968, 40–50.

94. *Quest for Truth. S. P. Kanal Fel. Vol.* Ed. Kewal Krishna MITTAL, Delhi Ethical Circle, Delhi Univ., 1976; 720.

94A. *MM. Dr. P. V. Kane Commemoration Monograph.* Ed. S. N. GAJENDRAGADKAR, Univ. of Bombay, 1974; xxv + 139.

95. DANDEKAR, R. N. P. V. Kane: a tribute. (in) *MM. Dr. P. V. Kane Comm. Monograph*, Univ. of Bombay, 1974, 1–13.

95A. *MM. Dr. P. V. Kane Birth Centenary Volume JAS Bom* 52–53, 1977–78; 408.

96. *Dr. Iravati Karve Comm. Vol. BDCRI* 31–32, 1970–72 (1973); viii + viii + 436.

..(contains bibliography of I. K.'s writings)..

97. *BONO HOMINI DONUM. Essays in Historical Linguistics in memory of J. Alexander Kerns.* Ed. Y. L. ARBEITMAN; A. R. BOMHARD, Benjamins, Amsterdam, 1981; xvi + 1076.

..(2 vols).. [J. A. KERNS and B. SCHWARTZ, "On the IE tense.system"; W. P. LEHMANN, "The genitive singular ending in *-syo*. How an Indo-Europeanist works"; J. PUHVEL, "Spider and mole in Hittite" (Sk. *ākhu*); J. TISCHLER, "Schwundstufige Formen von langvokalischen Verben im Altindischen"]..

98. *Science and Human Progress. Essays in Humanities, Indology, Science, Mathematics and Personal Tributes to the Late Professor Damodar Dharmananda Kosambi.* Popular Prakashan, Bombay, 1974; xvi + 384.

Rev.: Romila THAPAR, *IHR* 4 (2), 431–33.

99. *D. D. Kosambi Comm. Vol.* Ed. LALLANJI GOPAL et al, BHU, xiii + 320.

..[among others: "An explanatory note on some Vedic compounds"; Vedic evidence on betal-eating"; "Social mobility in ancient and medieval India – some issues"]..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

100. *Indian Society: Historical Probings in Memory of D. D. Kosambi.* Ed. R. S. SHARMA; Vivekananda JHA, People's Publ. House, New Delhi, 1977; vi+455.

101. SRIVASTAVA, H. C. Kosambi: a profile of ancient Indian society. *M in I* 60 (1-2), 1980, 116-125.

..de-dogmatizing Marxism; caste as class of primitive life; the Indus cities and class structure; acculturation and feudal exploitation.. [K. as a harbinger of creative Marxism]..

102. THAPAR, Romila. The contribution of D. D. Kosambi to Indology. *JAS Bom* 52-53, 1977-78 (1982), 365-384.

103. Hertha Krick (1945-1979) in memorium. (by) A. PARPOLA, *WZKSA* 24, 1980, 5-13.

..obituary and bibliography of writings..

104. *Kuiper Fel. Vol.*

..see *VBD* III.93.69..

Rev.: Guy JUCQUOIS, *Muséon* 84, 289-92.

105. *MM. Prof. Kuppuswami Sastri Birth Centenary Comm. Vol.* Ed. S. S. JANAKI, K. S. R. I., Madras, 1981; x+xiii+227.

..Collected Writings of K. S., 1-227 ("The Bṛhadāraṇyaka Upanishad", 9-13; "Compromises in the hist. of advaitic thought", 74-88; "Pūrṇaism in Indian philosophy – the wholism of ancient India", 89-93; "Linguistic notes – *bhadanta*", p. 190) ..*Śrīgurucaritam* by M. Ramakrishna BHATT, xlviii..

106. Kuppuswami Sastri Birth-Centenary, K. S. R. I., Madras, 19.6.1981.

..inaugural address by R. N. DANDEKAR: "Some aspects of Vedic exegesis".. (publ. in abridged form, *Ind. Taur.* 10, 1982, 71-81)..

107. *Jerzy Kurylowicz (1895-1978).* Ed. J. RUSEK; M. SZYMCZAK, Polish Acad. of Sciences, 1980; 97.

108. Jerzy Kurylowicz (1895-1978): obituary. (by) Al. GRAUR, *RR Ling* 23, suppl., 101; V. IVANOV, *VJa* 5, 169-72; W. KUPISZEWSKI, *PrzH* 5, 123-25; I. LEKOV, *BE* 28, 495-96;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Y. M., *RomPh* 31, 711–17; M. MITU, *SCL* 29, 479–81; J. PETR, *Slavia* 47, 333–36; J. SAFAREWICZ, *JP* 58, 241–44; *KNf* 25, 373–75; L. SALIMSKI, *SEz* 3, 90–92; W. SKALMOWSKI, *Ty Pow* 11, 1; 4–5; M. SZYMCZAK, *PJ* 1978, 189–92; P. TROST, *LF* 101, 114; A. VRACIU, *AnSt* 24, 137–39.

109. *Indianisme et Bouddhisme. Mélanges offerts à Mgr. Étienne Lamotte.* Publ. de l'Inst. Orient. de Louvain 23, 1980; xvi + 376.

110. *Studies in Historical Linguistics in honour of George S. Lane.* Chapel Hill, 1967.

..see *VBD* III. 93. 69B..

Rev.: James W. POULTNEY, *AJPh* 90, 256; W. THOMAS, *IF* 74, 191–98.

111. *Studies in Descriptive and Historical Linguistics. W. P. Lehmann Fel. Vol.* Ed. Paul J. HOPPER, Amsterdam Studies in the Theory and History of Linguistic Science IV. 4, John Benjamins, Amsterdam, 1977; X + 502.

Rev.: K. H. SCHMIDT, *Kratylos* 23, 160–62.

112. Manu Leumann (1899–1977): obituary. (by) B. FORSSMAN, *Gnomon* 49, 830–832; J. GONDA, *JbKNA* 1977, 218–22; W. MEID, *Alm ÖAW* 127, 571–75.

113. *Philosophy, East and West: Essays in honour of Dr. T. M. P. Mahadevan.* Ed. H. D. LEWIS, Blackie and Son (India), Bombay, 1976; 226.

114. Trimbak (Madhukar) Govind Mainkar: obituary. (by) M. G. DHADPHALE, *ABORI* 62, 1981, 334–339.

114A. *A Homage to Dr. Mainkar.* Ed. C. R. DESHPANDE; N. CHAPEKAR, Poona, 1982; xxvii + 230.

..Foreword by R. N. DANDEKAR..

115. Ramesh Chandra Majumdar: obituary. (by) H. B. SARKAR, *ABORI* 61, 1980, 361–365.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

116. *Malalasekera Comm. Vol.* Ed. O. H. de A. WIJESEKERA, 1976; xvi+362.

117. NARAYANA, Trivikrama. Marshall of Mohenjo Daro. *Indo-British Rev.* 3 (4) - 4 (1), 1971, 68-72.

118. O'FLAHERTY, W. D. In defence of Sir John Marshall. *South Asian Rev.* 3, 1972, 75-81.

119. *André Martinet Fel. Vol.*

..see *VBD* III. 93. 76..

Rev.: Vol. I: V. POLÁK, *PhP* 13, 167-68; I. V. RADULESCU, *RR Ling* 15, 293-99; J. VACHEK, *Jaz A* 7, 26-27; Vols. I and II: J. VACHEK, *SS* 32, 174-77.

120. ANANTHANARAYANA, H. S. Max Müller and comparative philology. *Souvenir*, Sura Bharati Samiti, Hyderabad, 19. 5. 1974, 9-13.

121. BHARTIYA, Bhawanilal. Prof. Max Müller - a critical estimate of his personality and scholarship. *The Vedic Path* 44 (1-2), 1981, 10-13.

122. DANDEKAR, R. N. Max Müller: comparative religion and Mythology. *CASS Stud* 2, 1974, 179-184. (Also, *Dialogue* 1972-73, MM Bhavan, 23-28).

123. DANDEKAR, R. N. Friedrich Max Müller. *CASS Stud* 2, 1974, 185-187.

124. DANDEKAR, R. N. Max Müller: a tribute. *CASS Stud* 3, 1976, 161-169.

125. DANDEKAR, R. N. Friedrich Max Müller, 1823-1900. (Marathi). *Navabhārata* 28 (6), 1975, 1-19.

126. DAS, J. L. Max Müller and the Indian ethos. *MR* 137 (2), 1975, 158-160.

127. HERRING, Herbert. In commemoration of Max Müller. *Ved. Kes.* 60 (10), 1974, 419-424.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

128. JANKOWSKY, K. R. F. Max Müller and the development of linguistic science. *HL* 6 (3), 1979, 339–359.

..(with a bibliography)..

129. KASHIKAR, C. G. Max Müller: the doyen of Sanskrit editors. *Bh. Vid.* 31 (1–4), 1971 (1974), 1–9.

..(with special ref. to M. M.'s ed. of *ṚV with Sāyaṇa's Bhāṣya*)..

130. KASHIKAR, C. G. Max Müller: the philosopher linguist. *BDCRI* 34 (1–4), 1974 (1975), 75–81.

131. RAGHAVAN, V. The Sacred Books of the East. *Sam. Vim.* 1 (2), 1971, 53–59.

..evaluation of M. M.'s enterprise..

132. RAMAKRISHNAN, R. Professor Max Müller. *Ved. Kes.* 60 (10), 1974, 416–418.

133. ROCHER, Ludo. Max Müller and the Veda. *Mélanges Armand Abel – Vol. III*, Brill, 1978, 221–235.

134. TROMPF, Garry W. *Friedrich Max Müller as a Theorist of Comparative Religion.* Shakuntala Publ. House, Bombay, 1978; 99.

135. VEERABHADRA RAO, K. Max Müller and comparative mythology. *Souvenir*, Sura Bharati Samiti, Hyderabad, 19. 5. 1974, 5–8.

136. VENKITASUBRAMONIA IYER, S. Max Müller as an admirer of India. *J. Kerala Univ. Res. Inst. Mss Library* 20, pt. 1, 1–2. B, 1975, 1–11.

137. *Heritage of India. L. N. Mishra Comm. Vol.* Ed. Upendra THAKUR; Yugal Kishore MISHRA, Bodh Gaya, 1978; xix + 616.

138. *Pratidānam Festschrift Heinz Mode.* Ed. B. BRENTJES; J. MEHLING, WZMLU, Halle – Wittenberg, 1973; 120.

...82

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: H. KRÜGER, *ZG* 22 (11), 1270:

139. *Acta Orientalia 38: dedicated to Georg Morgenstierne on the occasion of his 85th birthday.* Munksgaard, Copenhagen, 1977; 442.

140. Georg Morgenstierne (1892-1978): obituary. (by) H. W. BAILEY, *JRAS* 1979, 93-94; A. L. GRJUNBERG et al., *NAA* 5, 248-49; G. LAZARD, *St Ir* 7, 281-82; P. O. SKJAERVO, *AO* 40, 5-10.

141. *Monumentum Georg Morgenstierne: Acta Iranica 21.* Brill, Leiden, 1981; vi + 346 + 60 pl.

142. *Revelation in Indian Thought. A Festschrift in honour of Professor T. R. V. Murti.* Dharma Publishing, Emeryville, 1977; 226.

..[Frits STAAL, "Ṛgveda 10.71 on the origin of language" (men danced, and so on before they spoke, and already had a self, of wh., however, they were unaware); J. G. ARAPURA, "Some perspectives on Indian philosophy of language" (deals with *ṚV* X.71 – defends transcendent levels of lg.)]..

Rev.: Alex WAYMAN, *PEW* 29 (1), 110-12.

143. *Pratibhānam. Dr. P. K. Narayana Pillai Fel. Vol.* Trivandrum, 1970; 285.

..[T. BURROW equates Sk. *dhur* with Hittite *turiya*.. MEHENDALE: *sattvanāman* and *karmanāman*.. H. S. ANANTHANARAYANA, "Accent in Veda"]..

144. *Professor K. A. Nilakantha Sastri Fel. Vol.* Ed. Saw. GANESAN et al, Madras, 1971: 497.

..(on 80th birthday)..

145. *Monumentum H. S. Nyberg. Acta Iranica* 4-7, 1975; Vol. I: 510 + 47 pl.; Vol. II: 427 + 2 pl.; Vol. III: 354 + 36 pl.; Vol. IV: 519.

..[Vol. I: M. BOYCE, "On Mithra, lord of fire"; J. GONDA, "The Vedic gods Aṁśa and Bhaga"; H. HUMBACH, "Vayu, Śiva und der Spiritus Vivens im ostiranischen Synkretismus".. Vol. II: G. MORGENSTIERNE, "Avestisch *ŏīs* IE *dhēugh-* und *deuk-* in Indo-Iranian"; V. PISANI, "Av. *hizuma-*, *staman-* und

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Verwandtes"; H. P. SCHMIDT, "Is Vedic *dhenā* – related to Avestan *daēnā*?"; K. STRUNK, "Semantisches und Formales zum Verhältnis von indo-ir. *krátu-* / *xratu-* und gr. *xratùr*".. Vol. III: P. THIEME, "Wurzel *yat* im Veda und Avesta, nebst einem Exkurs über eine altiranische (altindische?) Analogie zum zweiten Abenteuer Sindbads, des Seefahrers"]..

Rev.: R. SCHMITT, *WZKM* 69, 128–35; W. SKALMOVSKI, *Bi Or* 34, 80–82; 200–201.

146. Henrik Samuel Nyberg (1889–1974): obituary. (by) W. EILERS, *ZDMG* 127, 1977, 1–5.

147. Professor Jan Otrebski (1889–1971): obituary. (by) W. CIMOCHOWSKI, *L Posn* 16, 1972, 138–143; W. KURASZKIEWICZ, *Sl. Oc.* 30, 1972, 245–246; V. MAŽIULIS, *Baltistica* 8, 109–110; Z. SOBIERAJSKI, *L Posn* 16, 1972, 120–137.

148. *A. Pagliaro Volume.*

..see *VBD* III. 93, 95..

Rev.: V. PISANI, *Paideia* 25, 327–33.

149. *Studies in Greek, Italic, and Indo-European linguistics offered to Leonard R. Palmer, on the occasion of his 70th birthday, June 5, 1976.* Ed. Anna Morpurgo DAVIES; Wolfgang MEID, Innsbrucker Beiträge zur Spw. 16, Innsbruck, 1976; 449.

..[H. W. BAILEY, "PIE *suer-* 'to color'"; R. SCHMITT, "Study of Old Persian title 'satrap'"; T. BURROW, "Sk. words with dental *-s-* after *i*, *u*, *r*"; Erich NEU, "Reconstruction of the IE verbal system" (it may no longer be regarded as a 'reflection of the Indic-Vedic-Greek system); J. KURYLOWICZ (reassessment of the results of the 19th century IE scholarship)]..

Rev.: W. P. LEHMANN, *Lg* 55, 694–97; V. PISANI, *Paideia* 32, 165–66.

150. *M. P. Pandit, 60th Birthday Comm. Vol.* Ed. KESHAVMURTI, Pondicherry, 1978; 170.

151. Professor Vasudev Gopal Paranjpe: obituary. (by) V. V. GOKHALE, *ABORI* 57, 1976, 307–308.

152. *Some Aspects of Indo-Iranian Literary and Cultural Traditions. V. G. Paranjpe Comm. Vol.* Ed. S. K. CHATTERJI et al, Ajanta Publications (India), Delhi, 1977; 159.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: G. V. DEVASTHALI, *ABORI* 60, 269–71; RAM GOPAL, *JOIB* 28, 181–83; K. V. SARMA, *VIJ* 17, 390.

153. *Festschrift R. Pittioni.* Wien, 1976.

154. *Julius Pokorny Fel. Vol.*

..see *VBD* III, 93. 97..

Rev.: E. BACHELLERY, *EC* 12 (2), 681–91; F. BADER, *BSL* 65 (2), 25–30; Brian O. CUIV, *Eigse* 14 (2), 163–66; Myles DILLON, *Celtica* 9, 333–36; M. O., *Lochlann* 4, 361–69; V. PISANI, *Paideia* 25, 304–06; K. S. SCHMIDT, *IF* 75, 276–80; E. VILLAR, *Em* 37, 469.

155. BENSE, Gertland. A. F. Pott als Indologe. *SP*, ISC (5), 1975.

156. *A. D. Pusalker Comm. Vol.: Indological Studies 3.* Ed. SATYA VRAT, Univ. of Delhi, Dept. of Sk., 1974; xxiv + 217.

157. Sarvepalli Radhakrishnan: obituary. (by) R. N. DANDEKAR, *ABORI* 56, 1975, 313–317.

158. DANDEKAR, R. N. Dr. Sarvepalli Radhakrishnan: mājhyā kāhī āṭhavaṇī. (Marathi). *Navabhārata* 37 (1), 1983, 1–5.

159. FURTADO, António. O cosmopolitismo de Radhakrishnan. *Boletim do Inst. Menezes Braganza*, No. 107, Panaji, 1975, 59–91.

160. MICHAEL, Aloysius. *Radhakrishnan on Hindu Moral Life and Action.* Concept Publishing Co., New Delhi; 226.

..ch 1: endeavours to define, in the light of *Up.* and Saṁkara. what R. meant by 'spirit'; ch. 4: concepts of *dharma, ṛta, satya*..

161. *Sanskrit and Indological Studies: Dr. V. Raghavan Felicitation Volume.* Ed. R. N. DANDEKAR et al, Mot. Ban., Delhi, 1975; xiii + 573.

Rev.: A. GHOSH, *IHR* 2 (2), 436–40; K. K. R., *ALB* 40, 299; N. TSUJI, *AORS* 14, 110.

162. Prof. Dr. V. Raghavan: obituary. (by) R. N. DANDEKAR, *ABORI* 60, 1979, 352–53; ED., *Ṛtam* 9 (1–2), 1978, 159–61; A. N. JANI, *JOIB* 28 (3–4), 171–72.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

163. *Studies in Indo-Asian Art and Culture: Acharya Raghu Vira Comm. Vol.* International Acad. of Indian Culture, New Delhi; Vol. 1, 1972, 270; Vol. 3, 1974, 261 + 1 pl.; Vol. 4, 1975, 424 + illustr.; Vol. 6, 1980, 314 + 14 pl.

164. *Rangavallī: Recent Researches in Indology. S. R. Rao Fel. Vol.* Ed. A. V. NARASIMHA MURTHI; B. K. GURURAJA RAO, Sundeep Prakashan, Delhi, 1983; xii + 347 + 86 pl.

165. *History and Society. Essays in Honour of Professor Niharranjan Ray.* Ed. D. CHATTOPADHYAYA, K. P. Bagchi and Co., Calcutta, 1978: 642.

166. Louis Mariee Joseph Renou (20. 10. 1896 – 18. 8. 1966): obituary. (by) F. B. J. KUIPEK, *JbKNAW* 1966–67, 417; B. L. OGIBENIN, *Oriental Studies Tartu* 2 (2), 1973, 500–501.

167. Pierre Rolland (1940–1974): obituary. (by) A. PARPOLA, *Stud Or* 45, 1976, 161–168.

168. *F. I. Scerbatskij (1866–1942) birth-centenary Volume.* (Russ.). Ed. N. KONRAD; G. M. BONGARD-LEVIN, "Nauka", Moscow, 1972; 280.

..[A. Ja. SYRKIN: postulates a systematic parallel bet. Hinduism and Buddhism; compares a series of Hinduistic terms and concepts chosen from among the oldest *Up.* with the corresponding terms and concepts of the Pali canon; emphasizes close link bet. Buddhist doctrine and mysticism of *ātman-brahman* – bet. the fundamental notions of the soteriological teaching of Buddhism and the central ideas of Brahmanical mystical thought; speaks of an 'isomorphous' relation bet. the Buddhistic 'model' and the Hinduistic 'models'.. I. D. SEREBRYAKOV: Sources of Indian materialism; A. I. VOLODARSKIJ: Ancient Indian numeration-systems; V. A. KOČERGINA: Sanskrit compounds; A. A. VIGASIN: Endogamic in Indian castesystem]..

Rev.: Gustav GLAESSER, *EW* 24 (1–2), 203–07; P. POUCHA, *OLZ* 71 (5), 496.

169. *Donum Indogermanicum: Festschrift für Anton Scherer zum 70 Geburtstag.*

..see *VBD* III. 93. 124..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: Howard BERMAN, *JAOS* 96, 433–34; V. MAŽIULIS, *Baltistica*, 8, 105–06; R. ROCHER, *RBPh* 50, 975–78; O. SZEMERÉNYI, *Kratylos* 17, 86–90; W. THOMAS, *IF* 78, 227–30.

170. *D. N. Shastri Fel. Vol.*: *Indological Studies.* Ed. Keshav Ram PAL, Vimal Prakashan, Ghaziabad, 1982; xxxvi + 379.

171. *Saṃskṛti-Sugandha*: *V. T. Shete Fel. Vol.* Dastane and Co., Poona, 1977; 330.

..second ed. of *VBD* III. 93. 130..

Rev.: G. V. TAGARE, *Navabhārata* (May 1982), 42–46.

172. *Sri Dinesacandrika*: *Studies in Indology. D. C. Sircar Fel. Vol.* Ed. B. N. MUKHERJEE; D. R. DAS; S. P. BISWAS; S. P. SINGH, Sundeep Prakashan, Delhi, 1982; 425 + 76 pl.

173. *Anantapāraṁ kila śabdaśāstram*: *E. Sluszkiewicz Fel. Vol.* Ed. J. REYCHMAN et al, Warsaw, 1973; 290.

..see *VBD* III. 93. 131A..

174. *Indo-Celtica*: *Gedächtnisschrift für Alf Sommerfelt.* Ed. H. PILCH; J. THUROW, Max Hueber Verlag, München, 1972; 219.

..see *VBD* III. 95. 131 C.. [H. W. BAILEY, "Hyaona-": = satisfying oneself, possessing, ruling, acting like a lord, *syona* from **sā*; B. also considers *siṣṇav-* (*ṚV* VIII. 19. 31) = seeking satiation]..

Rev.: Rolf KÖDDERITZSCH, *IF* 79, 237–42.

175. Professor Ludwik Sternbach (1909–1981): obituary. (by) K. V. SARMA, *ABORI* 63, 1982, 379–382.

176. *Ṛtam*: *Professor K. A. Subramania Iyer Fel. Vol.* Ed. J. P. SINHA, Akhil Bharatiya Sanskrit Parishad, Lucknow, 1976; vi + 71 + 356.

177. *Studies in Indian Philosophy*: *A Memorial Volume in Honour of Pandit Sukhlalji Sanghvi.* Ed. D. MALVANIA; N. J. SHAH, L. D. Series 84, L. D. Inst. of Indology, Ahmedabad, 1981; xxii + 324.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..[WERNER : the threefold division of mysticism – via purgativa, via illuminativa, via unitiva – is universally valid]..

Rev. : A. G. KRISHNA WARRIER, *ALB* 46, 182–84; V. G. RAHURKAR, *ABORI* 63, 352–53.

178. *Studies in Diachronic, Synchronic, and Typological Linguistics. Oswald Szemerényi Fel. Vol.* Ed. Bela BROGYANYI, Benjamins, Amsterdam, 1979; Vol. I : xiv + 487; Vol. II : x + 489–994.

..(on 65th birthday).. list of publications 1937–1979..

Rev. : Carol JUSTUS, *Lg* 58, 681–83; N. V. SMITH, *BSOAS* 44 (2), 431–32.

179. *Studien zur Indologie und Iranistik 5–6 : Festschrift Paul Thieme.* Reinbek, 1978–1980; 143 + 337.

..[K. HOFFMANN : *hvṛ* bei Pāṇini; C. KIEHNLE : Viṣṇu, *vedi*, *vāmana*]..

180. Arbeiten Paul Thiemes. *StII* 5–6, 1–2.

..bibliography of T.'s writings after the publication of *Kleine Schriften*, 1971..

181. Prof. F. W. Thomas 1867–1956. (by) S. S. JANAKI, *Indo-British Rev.* 2, Madras, 1968, 33–41.

182. Naoshiro Tsuji (1899–1979): obituary. (by) J. FILLIOZAT, *JA* 268 (3–4), 1980, 213–214; Minoru HARA, *IIJ* 22 (2), 1980, 146–147.

183. *Gururājamañjarikā. Studi in onore di Giuseppe Tucci.* Ed. G. GNOLI, Ist. Univ. Orient., Napoli, 1974; Vol. I : xvi + 360 + plates; Vol. II : viii + 361–770 + plates.

..[C. DELLA CASA : " Minima Upaniṣadica " (elucidates a no. of *Up.* terms); C. PENSA : union of opposites and bipolarity in Ind. religions]..

Rev. : Gustav GLASSER, *EW* 24 (3–4), 451–55.

184. Prof. Dr. P. L. Vaidya : obituary. (by) U. P. SHAH, *JOIB* 28 (1), 1978, 96–97.

185. *Dr. Siddheshwar Varma Fel. Vol.* Ed. K. V. SARMA, Panjab Univ. Indolog. Series 13, Hoshiarpur, 1978; viii + 64,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..a collection of papers presented to V. on his 90th birthday..

186. Acharya Vishvabandhu Mem. Lectures. *Panjab Univ. Res. Bull.* (*Arts*) 6 (2), 1975, 101–127.

..R. N. DANDEKAR, "A Vedic god and a Vedic seer"..

187. *V. S. Vorobyev-Desyatovski Comm. Vol.* (Russ.). Ed. G. A. ZOGRAF; V. N. TOPOROV, "Nauka", Moscow, 1974; 268.

..[V. N. TOPOROV: Brahman and the world tree; V. V. IVANOV: Horse sacrifice, world tree, twin gods; Ya. T. ELIZARENKOVA: Statistics on the distribution of phonemes in the verbal root in the *RV*]..

Rev.: R. ROCHER, *JAOS* 96, 142.

188. *Von Ceylon bis Turfan: Waldschmidt Fel. Vol.*

..see *VBD* III. 93. 144..

Rev.: F. WELLER, *OLZ* 67, 493–95.

189. *Beiträge zur Indienforschung. Ernst Waldschmidt zum 80. Geburtstag gewidmet.* Mus. für indische Kunst, Berlin, 1977; 573.

Rev.: J. W. DE JONG, *IIJ* 21, 147–48.

190. DANDEKAR, R. N. Laudatio auf Franz Bopp und Albrecht Weber. *WZHUB* 3, 1976, 279–280.

..(Sk. and English).. see 24 above..

191. MORGENROTH, Wolfgang. Albrecht Friedrich Weber – ein Bahnbrecher der Indologie. Aus Anlass der 150. Wiederkehr seines Geburtstags. *AOF* 5, Berlin, 1977, 97–112.

192. MORGENROTH, Wolfgang. Albrecht Friedrich Weber – a pioneer of Indology. *Ind. Taur.* 3–4, 1975–76, 321–338.

193. MYLIUS, Klaus. Friedrich Weller – 85 Jahre. *AALA* 2 (5), 1974, 861–862.

194. MYLIUS, Klaus. Friedrich Weller – 90 Jahre. *AALA* 7 (5), 1979, 357–358.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

195. Friedrich Weller (22.7.1889–19.11.1980): obituary. (by) Manfred TAUBE, *OLZ* 76 (1), 1981, p. 6.

196. BURTON-PAGE, John. Mortimer Wheeler. *JRAS* 1970 (2), 4–6.

..a tribute..

197. CLARK, Grahame. *Sir Mortimer (Wheeler) and Indian Archaeology*. ASI, Govt. of India, 1979; 83.

198. HAWKES, Jacquetta. *Mortimer Wheeler: Adventurer in Archaeology*. Weidenfeld and Nicolson, London, 1982; xii+387.

199. *Ex orbe religionum. Studia Geo Widengren.*

..see *VBD* III. 93. 149..

Rev.: Karl HOHEISEL, *Anthropos* 67, 927–29.

200. *Añjali: O. H. de A. Wijesekera Fel. Vol.*

..see *VBD* III. 93. 150..

Rev.: V. M. BEDEKAR, *ABORI* 54, 270–72; I. B. HORNER, *JRAS* (1973), 184–85.

201. Robert Charles Zaehner: obituary. (by) G. PARRINDER, *Hist Rel* 16 (1), 1976, 66–74.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

SUPPLEMENT

1.

S 1. *Rig-Veda-Saṁhitā* (with Sāyaṇa's commentary), ed. F. MAX MÜLLER. Krishnadas Sanskrit Series 37, Varanasi, 1983; lxiv + 794.

..2nd ed.; Vol. I: Maṇḍala I..

S 2. ESTELLER, A. More on the Saṁhitā-palimpsest of the Ṛgveda (clarification and new light). *ABORI*, DJ Vol., 1978, 605–618.

..see 1.38 above..

2.

S 1. SHARMA, Umesh Chandra (ed.). *The Caraṇavyūha-Sūtra of Śaunaka.*

..see 2.14 above..

Rev.: S. G. KANTAWALA, *JMSUB* 30 (1), 193–94.

3.

S 1. AMBROSINI, R. Lettura di RV. X. 190. *SSL* 18, 1978, 157–169.

S 2. DASOPANT. *Śrīgāyatrīmantrabhāṣyam.* Guñjārava-Granthamālā 4, Ahmednagar, 1984; 7.

S 3. KRISHNA NAMBIAR, A. K. *Glory of the Gayatri Mantra.* Mot. Ban., Delhi, 1983; 20.

S 4. MOHGAONKAR, V. P. Dvā suparṇā (cintana). (Marathi). *Santakṛpā* 9 (3), 1984, 18–20.

S 5. PANT, M. B. Exposition in Marathi of *ṚV* hymns and verses. *Santakṛpā*, 1983–84.

..8 (7–8): VI. 47; 8 (9–10): X. 86; 8 (11): VIII. 91; 8 (12): I. 48; 9 (1): IV. 42; 9 (2): VII. 104; 9 (3): III. 33; 9 (4–5): VIII. 4; 9 (6): VI. 28; 9 (7): VII. 103..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 6. PATHRIYA, Satya. *ṚV* 9.164.32 = *AV* 9.10.10. *Vedavāṇī* 35 (9), 1983, 1–2.

..see 6. S 4 below..

S 7. PATHRIYA, Satya. *ṚV* 1.91.13. *Vedavāṇī* 35 (12), 1983, 1–2.

S 8. RAM GOPAL. On the interpretation of *kumārā viśikhā-iva*. *ABORI*, DJ Vol., 1978, 835–839.

..*ṚV* VI. 75.17.. *k.* and *v.* have double meanings: (arrows) 'badly murderous' (*k.*), 'having many feathers' (*v.*); (*dṛṣṭānta*) 'boys' (*k.*), 'having many top-knots' (*v.*)..

S 9. TOPOROV, V. N. About cosmogonic sources in early historical descriptions. (Russ.). *Tartu Oriental Studies* 1973, 106–150.

..analysis of the structure of cosmological hymns in *ṚV*..

S 10. YUDHISTHIRA, Mimamsaka. 'Saritā' ke sampādaka ke nāma patra. (Hindi). *Vedavāṇī* 35 (11), 1983, 19–21.

..apropos of S. K. SHARMA, "Gāyatrī mantra kī jhūṭhī mahimā", (Hindi), *Saritā*, July 1983, pp. 31 ff. ..

4.

S 1. KLEIN, J. S. *Anaphora, Deixis, and Relativization in the Rigveda*. LSAMH, 1976; 46.

S 2. KULKARNI, S. D. Bharat Desh as seen from the Rig-veda. *Itihas-Patrika* 4 (1), Thana, 1984, 3–11.

..see 83. S 3 below..

S 3. RAGHUNATHACHARYA, S. B. Some observations on the lady-seers of Ṛgveda. *JSAOU* 5, Hyderabad, 1983, 19–32.

6.

S 1. BODEWITZ, H. W. Atharvaveda Saṁhitā 3, 12: the building of a house. *ABORI*, DJ Vol., 1978, 59–68.

..transl. with exegetical notes..

S 2. ELIZARENKOVA, T. Y. Concerning the longevity charm: *AV* II. 29. (Russ.). *J. M. Lotman Fel. Vol.*, Tallin, 1982, 54–57.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 3. JAGANNATH, Vedalamkar. *Kuntāpasūktasaurabham.* Guru Gangeshwar Chaturveda Prakashan Samsthan, Mathura.

..spiritual comm. on *Kuntāpa*-hymns..

S 4. PATHRIYA, Satya. *ṚV* 9.164.32=*AV* 9.10.10.

..see 3. S 6 above..

S 5. SATYAPRIYAVRATI, Acharya. *AV* VII. 8. 1. *Vedavāṇi* 35 (11), 1983, 1–2.

S 6. TOPOROV, V. N.; ELIZARENKOVA, T. Y. On the Vedic anthropology (*AV* X. 2): an attempt at interpretation. (Russ.).

S 7. VISHVANATH. Prathama koṭi ke tīna dharma. (Hindi). *Vedavāṇī* 35 (9), 1983, 17–18.

..*AV* IX. 10. 15..

7.

S 1. DUBE, Rajadeva. Āyurveda ke vikāsa men atharvaveda kā yogadāna. (Hindi). *Vedavāṇī* 36 (6), 1984, 13–15.

..see 76. S 1 below..

S 2. ELIZARENKOVA, T. Y. About the structure of charm in the Atharvaveda. (Russ.). *Semeiotike* 5, Tartu, 1974, 38–42.

..summary in English.. see S 3 below..

S 3. ELIZARENKOVA, T. Y. Pour une structure du charme dans l'Atharvaveda. (in) *Travaux sur les systêmes de signes*, Bruxelles, 1977, 73–76.

..see S 2 above..

8.

S 1. GANAPATI, S. V. *Sāmaveda.*

..see 8. 4 above..

Rev.: VIPASH, *Vedavāṇī* 35 (11), 23–24.

S 2. PATHRIYA, Satya. *SV* 1.12.2. *Vedavāṇī* 35 (10), 1983, 1–2.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 3. PATHRIYA, Satya. *SV* 2.3.7. *Vedavāṇī* 36 (2), 1983, 1–2.

S 4. PATHRIYA, Satya. *SV-Purvārcika* 6.1.9. *Vedavāṇī* 36 (6), 1984, 1–2.

9.

S 1. RAI, Ganga Sagar. Importance of the Sāmaveda. *Pur.* 26 (1), 1984, 68–70.

..general opinion: against the purity and primacy of *SV*.. commentaries on *BG* give various explanations of *vedānaṁ sāmavedo'smi* (Vedāntadeśika: *SV* is great because it is based on songs and has 1000 *śākhās*; Puruṣottama: *SV* is sweet, *mādhuryarasavat*; Nīlakaṇṭha: *gānena ramaṇīyatvāt*; Rājānaka Rāmakaṇṭhācārya: after the Vedas were destroyed, Lord first recited *SV*: *ChUp*: *vācaḥ ṛg rasaḥ, ṛcaḥ sāma rasaḥ, sāmnaḥ udgītho rasaḥ*)..

10.

S 1. SATAVALEKAR, S. D. (ed.). *Kṛṣṇayajurvedīyā Taittirīyasaṁhitā*. Bahalgarh, 1982; 16+397.

11.

S 1. NARAYANA SHARMA (ed.). *Śuklayajurvedīyamādhyandina-vājasaneyināṁ āhnika sūtrāvaliḥ*. Varanasi, 1982; 8+10+360.

S 2. VYAS, Ramakrishna. Śuklayajurvedanun kartṛtva ane yājñavalkyano samaya. (Guj.). *Svādhyāya* 21 (1), 1983, 1–10.

..date of Yājñavalkya: 2500 B. C. ..

13.

S 1. VIRENDRA MUNI SASTRI. *Aitareya Brāhmaṇa* (Hindi translation). Vishva Veda Parisad, Lucknow.

20.

S 1. DESHPANDE, A. N. Īśāvāsyamidaṁ sarvam. *Santakṛpā* 9 (7), 1984, 19–24.

..spiritual appreciation of the first *mantra* of *Īśa-Up*. ..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 2. SHANBHAG, D. N. (ed.). *Īśāvāsyopaniṣad-Bhāṣya-ṭīkāmālikā.* 1982; 220+14.

..collection of 11 commentaries acc. to Dvaita Vedānta on Īśa, beginning with that of Madhva.. English transl. by ed. ..

S 3. SUBHASH, Vedalamkar (ed.). *Īśāvāsyopaniṣad.* Alamkar Prakashan, Jaipur.

S 4. VEDANANDA, Dayananda. *Ajyātmaka-rahasya arthāt Iśopaniṣad.* Delhi, 1982; 72.

S 5. SARADAPRIYANANDA, Swamini. *Aitareyopanishad. Tap. Pr.* 22, 1984.

..serially.. see 20.58 above..

S 6. JOSHI, Navin. *Śrī Kaṭhopaniṣad: eka adhyayana.* Vansadavad, 1983; 30+84.

S 7. SUBHASH, Vedalamkar (ed.). *Kaṭhopaniṣad.* Alamkar Prakashan, Jaipur.

S 8. APTE, K. V. Kṛṣṇa-Upaniṣad. *Santakṛpā* 9 (1), 1984, 21–27.

..sectarian *Up.*; text with Marathi transl. and exposition.. (see also Kalisaṁtaraṇa-Up., *Santakṛpā*, July 1982)..

S 9. UPADHYAYA, Vishnudeva (ed.). *Kenopaniṣad.* Delhi, 1982; 156.

..text, word-meaning, Hindi-English transl., contextual explanation..

S 10. BRAHMANANDA, Swami. Sandilya-Vidya: meditation of sage Sandilya. *The Divine Life* 46 (10), 1984, 328–333.

S 11. HOSODA, Noriaki. A study of Bṛhadāraṇyaka-Upaniṣad III. (Jap.). *JIBS* 31 (1): 61, 1982, 106–107.

S 12. HOSODA, Noriaki. A study of Bṛhadāraṇyakopaniṣad III–IV: its structure and the aśvamedha. (Jap.). *JIBS* 32 (2): 64, 1984, 887–890.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 13. KRISHNANANDA, Swami. *The Bṛhadāraṇyaka-Upaniṣad. An interpretative exposition.* The Divine Life Society, Sivanandanagar, 1984; 960.

S 14. LOKESWARANANDA, Swami. Brief reports of discourses on the Bṛhadāraṇyaka Upaniṣad (serially). *BRMIC* 34–35, 1983–1984.

..see 20. 196 above..

S 15. PADHI, Umakant. *Māṇḍūkya Upaniṣad.* Solapur, 1982; 22.

..Sk. text with condensed verse transl. in English..

S 16. BONER, Alice; RATH, Sadasiva; BAUMER, Bettina (ed.). *Vāstusūtra Upaniṣad.* Mot. Ban., Delhi, 1982; 192.

..ascribed to Pippalāda (seer of *Praśna-Up.*).. text ed. on the basis of 5 mss. ..

Rev.: A. V. NARASIMHA MURTHY, *Pr Bh* (Mar. '84), 155–56.

S 17. KRISHAN, Y. The *Śvetāśvatara-Upaniṣad* and the doctrine of *karma* in Indian philosophy. *VIJ* 20 (1–2), 1982, 25–28.

..*Śv.* is not so much a testament of theism as a way of escape from the law of *karma*..

21.

S 1. DEUSSEN, P. *Sixty Upaniṣads of the Veda.*

..see 21. 12 above..

Rev.: S. G. KANTAWALA, *JMSUB* 30 (1), 194–95.

S 2. SATYANANDA, Swami. *Upaniṣad-Cayana.* Ramakrishna Sevayatan, Calcutta, 1982; iv + 66.

..collection of some famous *mantras* culled from *Up.* with comm. in Bengali..

22.

S 1. ANANYANANDA, Swami. *Bird's Eye View of the Upanishads* Inst. Booklets 7, Calcutta, 1983; 36.

..(reprint of 1966)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 2. BRAHMANANDA, Swami. Neti-neti-vidya. *The Divine Life* 46 (9), 1984, 298–302.

S 3. DAYA KRISHNA. The Upanishads – what are they? *JICPR* 1 (1), 1983, 71–82.

..criteria for what was to be considered *Up.* were not fixed.. most of the *Up.* are not *independent* works but selections made out of a pre-existent text wh. is explicitly ref. to at the beginning of the *Up.* concerned..

S 4. DEVOTEE. *Great affirmation That Thou Art.* Madras, 1983; 160.

S 5. RANGANATHANANDA, Swami. *Charm and Power of the Upanishads.* Inst. Booklets 19, Calcutta, 1966; 95.

S 6. YAMAGUCHI, Esho. The question of missionary activity in the Upaniṣads. (Jap.). *JOIB* 32 (1): 63, 1983, 67–72.

23.

S 1. PANDEYA, Radheshyam. Prātiśākhya-granthon kā udbhava aura vikāsa. (Hindi). *Vedavāṇī* 36 (2), 1983, 11–16.

S 2. VIJAYPAL. *Aṣṭādhyāyī-śuklayajurvedaprātiśākhyayor matavimarśaḥ.* Sonipat-Vedavani, 1983; 14+284.

..see 23. 58 above and 25. S 8 below..

24.

S 1. KUNWARLAL, Vyasasisya. *Āpastambakalpa men yajñavidyā.* (Hindi). Delhi, 1984; 200.

S 2. BHARADWAJ, Sudhi Kant. *Linguistic Study of Dharmasūtras.* Rohtak, 1982; xvi+297.

..see 40. S 1 below..

S 3. KRISHNALAL. Gṛhyasūtreṣu śikṣāmantrāṇāṁ mahattvam. *Pārijātam* 2 (10), 1984, 17–21.

S 4. SHARMA, Kundan Lal. *Kalpasūtra.* VVRI, Hoshiarpur, 1981; 27+670.

..six sections: *ŚS*; *ŚulbaS*; *PitṛmedhaS*; *PravaraS*; *GS*; *DS*.. see 33. S 3 below..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: R. K. LOWE, *MUSRJ* 8, 159–161.

S 5. VEDAPAL, Vidyabhaskar. Śrautasūtravarṇita viṣṇu-kramaṇa-vivecana. *MUSRJ* 8 (1–2), 1983, 109–113.

..see 50. S 6 below..

25.

S 1. ARVIND KUMAR. Vyākaraṇapadārthavimarśaḥ. *Pārijātam* 2 (2), 1983, 20–22.

S 2. DVIVEDI, H. P. *Studies in Pāṇini.*

..see 25. 115 above..

Rev.: M. K., *Ind. Lit.* (Sept.-Oct. '83), 145.

S 3. KIPARSKY, P. *Pāṇini as a Variationist.*

..see 25. 170 above..

Rev.: A. M. THAKKAR, *JMSUB* 30 (1), 183–86.

S 4. RAM ANANT, L. B. Pāṇinikāla – eka paricarcā. (Hindi). *MUSRJ* 6 (1–2), 1981, 133–153.

..(UDAYAVIRA SASTRI, "P.'s date", *MUSRJ* 2; discussion on the subject in *MUSRJ* 3 (1); contd. in 5.. 500–400 B. C. generally accepted as P.'s date; but UDAYAVIRA SASTRI suggests 2950–2900 B. C. (on astronomical grounds).. acc. to R. A., P. not before 300 B. C. ..

S 5. SARANGI, A. C. Pāṇini and his living speech. *Bh. Vid.* 42, 1982, 22–24.

..(paper read at 5 WSC)..

S 6. SRUTI PRAKASHDAS. Nāmi (6. 4. 3). *Saṁvid* 20 (1–2), 1983, 16–19.

S 7. TRIPATHI, Vrajakishor. Pratyayaprayojanaṁ tallakṣaṇañca. *Prajñā* 24 (2)–25 (1–2)–26 (1), 1979–80, 213–5.

S 8. VIJAYPAL. *Aṣṭādhyāyī-śuklayajurvedaprātiśākhyayor mataviṁarśaḥ.*

..see 23. S 2 above..

S 9. VISHVANATH MISHRA. Pāṇinivyākaraṇe karmakartṛ-viparyayaḥ. *Viśvambharā* 15 (1–4), 1982, (2) 7–11.

...83

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 10. WEZLER, A. *Bestimmung und Angabe der Funktion von Sekundär-Suffixen durch Pāṇini.*

..see 25. 348 above..

Rev.: S. BHATE, *OLZ* 78 (2), 185–90.

30.

S 1. ANSARI, Shareefunisa. A brief study of Veda's Persian translation by Prince Darashikoh. *Vijñāna-Sarasvatī*, Andhra Pradesh Govt. Or. Mss. Library and Res. Inst., Hyderabad, 1984, 58–62.

S 2. CHAUBE, Vrajavihari. Svāmī Dayānanda Sarasvatī kī vedaviṣayaka dṛṣṭi. (Hindi). *VJ* 32 (3–4), 1983, 122–131.

S 3. MANUDEVA. Dayānanda-veda-bhāṣya: eka adhyayana. *VJ* 32 (3–4), 1983, 163–166.

S 4. RAMAKRISHNA SASTRI. Mahāmatiḥ Mokṣamūlaraḥ. *Paramārthasudhā* 6 (3), 1984, 22–29.

S 5. SWAMI MAHARAJ PITAMBARAPEETHA. *Vedic Upadesh.* Sri Pitambara Sk. Parishad, Datia, 1984; 237.

..selected *mantras* with English transl. ..

S 6. VATSYAYAN, S.; MISRA, V. N.; NATHAN, L. *The Indian Poetic Tradition. An Anthology of Poetry from the Vedic period to the Seventeenth Century.* Agra.

..in English transl. ..

32.

S 1. GNOLI, Gherardo. *Zoroaster's Time and Homeland.* A study on the origins of Mazdaism and related problems. Ist. Univ. Orientale, Naples, 1980; XXIII + 279.

Rev.: S. ZIMMER, *OLZ* 78, 392–95.

S 2. KRISHNAMURTI, E. R. *Yogeswara Yajnavalkya.* Madras, 1983.

..see 32. 34 above..

Rev.: N. ANANTHARAMAN, *BJ* 31 (3), 73–77.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

33.

S 1. BHATTACHARJI, Sukumari. *Literature in the Vedic Age.* Vol. I: The Saṁhitās. K. P. Bagchi and Co., Calcutta, 1984; xxxii + 335.

S 2. OLDENBERG, H. *Die Literatur des alten Indiens.* Magnus Verlag, Stuttgart, 1983; 299.

S 3. SHARMA, Kundan Lal. *Vaidika vāṅmaya ke vivecanātmaka bṛhad itihāsa.* (Hindi). Vishveshvarananda Pustak Bhandar, Hoshiarpur.

..Kalpasūtra (see 24. S4 above); Vedāṅga, 32 + 792..

34.

S 1. BRAHMACHARI, Hare Krishna. A few words on Vedas. *The Gaudiya* 28 (1–2), 1983.

..serially..

S 2. CHANDRAKANTA DEVI. Vaidikastutiḥ yajñaśca. *Sūr.* 60 (5–7), 1983, 27–31.

S 3. JAYADATTA SASTRI. Ṣaḍaṅgo vedo'dhyeyo jñeyaśca. *Pārijātam* 11, 1983, 8–12.

S 4. KULKARNI, S. D. Viśvapitā veda. (Marathi). *Prasāda* 37 (2–11), 1983–84.

..serially.. see 34. 120 above.. discusses date of the composition of the Veda; Ārya and Dasyu; Dāśarājña; Parśu-Bhāratīya relationship..

S 5. LAKSHMANA PRASAD, Gautam. Na śāstraṁ vedataḥ param. *Pārijātam* 2 (5), 1983, 23–24.

S 6. MODAK, B. R. Vedic seers: seekers of light and delight. *JSAOU* 5, Hyderabad, 1983, 45–60.

..threefold light: physical, mental, spiritual..

S 7. PANDEYA, Radhe Shyam. Veda cāra hī hain. (Hindi). *Vedavāṇī* 35 (10), 1983, 12–14.

..*ṚV* X, 71. 11..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 8. SIVASHANKARLAL. Īśvara saba manuṣyon ko veda paḍhane kā adhikāra detā hai. (Hindi). *Vedavāṇī* 35 (10), 1983, 4–6.

..only Brāhmaṇa Ācārya is qualified for *vedapaṭhana*..

S 9. SURYANARAYANA, Kalluri. *Gayatri Kalpa Vrikshamu*. Vishakhapatnam; 320.

..Part I: collection of all relevant material re *Gāyatrī* and its interpretation..

S 10. THATTE, R. P. Sarvaṁ vedāt prasidhyate. *Santakṛpā* 8 (9–10), 1983, 24–25.

..*sudarśana-cakra* discovered..

S 11. VARSHNEY, Radhey L. The impact of the Vedas on Sri Aurobindo's Savitri. *The Vedic Path* 46 (1), 1983, 42–47.

35.

S 1. DAVARY, Gholam Djelani. *Baktrisch. Ein Wörterbuch*. Julius Groos Verlag, Heidelberg, 1982; 306.

Rev.: M. MAYRHOFER, *Mundus* 19 (3), 193–95.

S 2. KAUSHIK, Jaya Narayan. *Vaidika-Harayāṇavī Śabda-kośa*. Delhi, 1982; 48.

S 3. MICHAELS, Axel. *A Comprehensive Śulvasūtra Word Index*. Alt-und Neu-Indische Studien – 24 (Univ. Hamburg), Steiner, Wiesbaden, 1983; VIII + 60.

S 4. SCHLERATH, B. *Sanskrit Vocabulary*.

..see 35, 88 above..

Rev.: K. MYLIUS, *OLZ* 78, 488–89.

S 5. Viśiṣṭa Śrauta Pada Sūcī. *Vedavāṇī* 36 (2), 1983, 157–164.

36.

S 1. DEVASTHALI, G. V. Poetical art in the Ṛgveda. *RUSSH* 5, Jaipur, 1970–71, 1–14.

..*svarūpa, prayojana, hetu, viṣaya*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

37.

S 1. BANERJI, S. C. *Fundamentals of Ancient Indian Music and Dance.*

..see 37. 9 above..

Rev.: E. M., *Arch Or* 51, 187.

S 2. SOMADEVA SASTRI. *Vaidika aura laukika saṁskṛta men svara-siddhānta.* (Hindi). Aryasamaja, Santa Cruz.

..a study of accent.. 9 chh. ..

S 3. VINE, B. On the heptasyllabic verses of the Rig-Veda. *IE Stud* 3, Harvard Univ., 1977, 621–640.

..see 37. 98A above..

S 4. VINE, B. On the metrics and origin of Rig-Vedic *ná* 'like, as'. *IE Stud 3*, Harvard Univ., 1977, 641–685.

39.

S 1. KLEIN, J. S. *Temporal Dimensions in the Syntax of the Particle* u *in the Rigveda.* *LSAMH*, 1974; 83.

40.

S 1. BHARADWAJ, Sudhi Kant. *Linguistic Study of Dharmasūtras.* Rohtak, 1982; xvi + 297.

..see 40. 4 above; also see 24. S 2 above..

41.

S 1. SEEBOLD, Elmar. *Das System der indogermanischen Halbvokale.*

..see 41. 83 above..

Rev.: R. SLONEK, *Bi Or* 33, 413b–414a.

42.

S 1. BARSCHEL, B. Zu einigen neueren Ansichten über die vorgeschichte des altindischen Flexionstyps *ávi* (sg. gen. *ávyaḥ*) and *mâdhu* (sg. gen. *mâdhvaḥ*). *WZHUB* 1976/3, 379–382.

..see 42. 15 above..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 2. CHATTERJI, Suniti Kumar. Saṁskṛta-Digvijaya. *OH* 29, 1981, 1–16.

..serially..

S 3. GHOSH, Batakrishna. *Nominal and Verbal Formations in* p *in Sanskrit*. Calcutta, 1982; xii + 133.

..English transl. by Dilip Kumar BISWAS of *VBD* I. 103. 9..

S 4. KANTOR, R. N.; JEFFERS, R. J. *A History of the Sanskrit Gerund*. *LSAMH*, 1976; 44.

..see 42. 88 above..

S 5. RADICCHI, A. *La fonetica del sanscrito*. Ist. Glott. Univ. Cagliari, 1973–74; 46.

S 6. SURENDRA KUMAR, Brahmachari. *Some Aspects of Sanskrit Syntax. A Study within the Framework of Fillmore's Case Grammar*. DD, SOAS, London Univ., 1972; xv + 313.

45.

S 1. GERCENBERG, L. G. Zur Frage nach der Vorgeschichte der indoiranischen Präpositionen. (Russ.). *Vop Iran O Fil.* 73–79.

S 2. KODDERITZSCH, R. Zu einigen indogermanischen Diphthongstämmen. *Dickenmann Fel. Vol.*, 199–211.

..considers, among others, ai. *nāus*..

S 3. MISRA, Satya Swarup. *The Avestan. A Historical and Comparative Grammar*. Chowkhamba Orientalia, Varanasi, 1979; xvii + 284.

S 4. NEUMANN, G. Frühe Indogermanen und benachbarte Sprachgruppen. (in) *Handbuch der Urgeschichte* (ed. K. J. NARR), Bern/München, 1975, II. 673–689.

..see 81. 255 above..

S 5. PUHVEL, J. Devatā-Dvandva in Hittite, Greek, and Latin. *AJPh* 98 (4), 1977, 396–405.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 6. SZEMERÉNYI, Oswald. Sprachtypologie, funktionelle Belastung und die Entwicklung indogermanischer Laut-systeme. *Acta Iranica* 3, 1977, 339–393.

..364ff.: Entwicklung Indo-ir. Konsonantensysteme; (379: Die Mitanni-Arier wohl Vorinder)..

46.

S 1. BHAGWAN SINGH. *Ārya-Draviḍa bhāṣāon kī mūla-bhūta ekatā.* Lipi Prakashan, Delhi, 1973; 190.

S 2. ZOGRAPH, G. A. *Die Sprachen Südasiens.* Enzyklopädie, Leipzig, 1982; 167+map.

..German transl. of Russian original by E. KLEMM..

48.

S 1. BOWESS, Pratima. *Hindu Intellectual Tradition.* Allied Publishers, New Delhi, 1978; VII+218.

..see 82. 83 above ..cf. 48. 57 above.. Hindu culture and trad. is not merely spiritual or mystical; it has a sound intellectual base..

S 2. JAGANNATHAN, Shakuntala. *Hinduism: An Introduction.* Vakils, Feffer and Simon, Bombay.

..[Rev.: in a way, H. is the obverse of *neti neti*].. see S 3 below..

Rev.: M. V. K., *Express Magazine* (27. 5. '84), 5.

S 3. JAGANNATHAN, Shakuntala. Our Scriptures. Hinduism; an introduction. *BJ* 31 (2), Aug. 16–31, 1984, 46–55.

..serially.. (see S 2 above)..

S 4. MASIH, Yakub. *Hindu Religious Thought, 3000 B.C. – 200 A.D.* Mot. Ban., Delhi, 1983.

..see 48. 205 above.. *karma*, *saṁsāra*, *jñāna*, *mukti* – defining characteristics of H.; to these may be added *yoga*, *tapas*, austerities; all these characteristics are non-*ṚV*, possibly non-Aryan; *Up.* are non-Vedic..

S 5. PANDE, Susmita. *Birth of Bhakti in Indian Religion and Art.*

..see 48, 238A..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rev.: R. K. SHARMA, *Pr Bh* 9–10, 140.

S 6. RÖSEL, Jacob. *Die Hinduismusthese Max Webers. Folgen eines kolonialen Indienbildes in einem religionssoziologischen Gedankengang.* Weltforum Verlag, Köln, 1982; 102.

..acc. to R., it was only under British domination that the caste-system, with the Brahmins at the head, first attained its strictly hierarchical organization..

Rev.: Karl-Heinz GOLZIO, *Mundus* 19 (4), 303–306.

S 7. SHARMA, Arvind. The role of etymology in Hindu hermeneutics: an analysis. *OH* 26 (2), 1978, 38–48.

..two contrasting approaches to etymology: philological and philosophical.. considers the word *aśvattha*..

49.

S 1. BHARADWAJ, K. D. Vedamen navadhā bhakti. (Hindi). *Kalyāṇa* 58 (11), 1984, 868–871.

..*śravaṇa* (*ṚV* I. 156. 2); *kīrtana* (I. 154. 1); *smaraṇa* (I. 154. 3); *pādasevana* (I. 154. 4); *arcana* (I. 155. 1); *vandana* (*YV* 31. 20); *dāsya* (I. 156. 3); *sakhya* (I. 154. 5; I. 156. 1; I. 156. 4); *ātmanivedana* (I. 156. 2)..

S 2. GANGESHWARANANDA UDASIN. *Vedas. A Way of Life from yajña (sacrifice) to yoga (union).* Nasik, 1982; 212.

..English transl. by Sundarlal B. MAHARA..

S 3. SANGORAM, K. D. Pathway to God in the Vedas, 1–25. *BJ* 30 (2) – 31 (7), 1983–84.

..serially.. (different stages in man's rel. career as reveated in Vedic *mantras*, beginning from incentives to spiritual life and culminating in rich mystical experiences)..

S 4. SATYAPRAKASH, Swami (ed.). *Vedic Sandhya: Our Prayer Book.* Allahabad, 1983; 56.

..(with transl.)..

S 5. VIDYANANDA SARASVATI. *Vedic Concept of God.* Deva Vedic Prakashan, Bombay, 1983; 174+2.

..(2nd ed.)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

50.

S 1. KAPILDEV SASTRI. Ṛṣi Dayānanda ke yajurveda bhāṣya men agni kā svarūpa. (Hindi). *Vedavāṇī* 36 (6), 1984, 9–12.

S 2. KARASHIMA, Seishi. Aspects of Indra in the early Buddhist canon. (Jap.). *JOIB* 32 (2): 64, 1984, 708–709.

S 3. TSUCHIYAMA, Yasuhiro. Soma and Vṛtra. (Jap.). *JOIB* 32 (2): 64, 1984, 1095–1093.

..see S 8 below..

S 4. VAN DEN BOSCH, Lourens P. Life and death, some reflections on Yama in the Veda. *Itihas-Patrika* 4 (1), 1984, 16–24.

..Yama-mythology had its origin mainly in the funeral cult.. discusses the views of ARBMAN, DANDEKAR, among others..

S 5. DANDAGE, G. B. Śipiviṣṭa Viṣṇu. *JSUH* 12 (No. 18), Kolhapur, 1979/1983, 1–6.

..review and refutation of the views of DANDEKAR..

S 6. VEDAPAL, Vidyabhaskar. Śrautasūtravarṇita viṣṇu-kramaṇa-vivecana. (Hindi).

..see 24. 55 above..

S 7. GURUDATTA. Vedon men soma pada kī vivecanā. (Hindi). *VJ* 32 (5), 1983, 20–23; 32 (6), 1983, 16–19.

..Soma = neutron.. (Mitra = electron; Varuṇa = proton)..

S 8. TSUCHIYAMA, Yasuhiro. Soma and Vṛira. (Jap.).

..see S 3 above..

51.

S 1. VON SIMSON, G. Die Ṛbhus im Ṛgveda. *ZDMG* Suppl. III. 1, 2, 1977, 955–963.

S 2. DESHPANDE, P. N. Ināmagāvacī devatā. (Marathi). *Saṁśodhaka* 51 (2–3), Dhulia, 1983, 3–7.

..ref. to Kṛtyā in *AV*..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 3. SHARMA, B. R. Different names and appellations of Gaṇapati-Vināyaka. *Bharata-Manisha*, Varanasi, 1975, 27–36.

S 4. SHARMA, B. R. Gaṇapati as a Vedic god. *VIJ* 20 (1–2), 1982, 1–6.

..many aspects and traits of G. sufficiently indicated in Vedic lit. ..Brahmaṇaspati = G. .. G. occupied an imp. place in Vedic period..

S 5. CHATTOPADHYAYA, Shyamadas. *Ṛgvede śaktisādhanā*. (Bengali). Sri Guru Library, Calcutta, 1969; xii + 128.

..*ṚV-mantras* on Śakti collected and explained acc. to Sri Aurobindo's view..

S 6. CHATTOPADHYAYA, Shyamadas. *Ṛgvede sūryasādhanā*. (Bengali). Calcutta; 168.

S 7. SIMHA, Chandrashekhar. Vaidika sāhitya men sūrya. (Hindi). *Prajñā* 24 (2) – 25 (1–2) – 26 (1), 1979–80, 129–130.

52.

S 1. LAL, S. K. *Female Divinities in Hindu Mythology and Ritual*.

..see 52.31 above..

Rev.: B. M. PANDE, *JMSUB* 30 (1), 186–191.

53.

S 1. SUTTON, Jonathan. Meaning and symbolism in the work of Ananda Coomaraswamy. *Sri Lanka Journal of the Humanities* 7 (1–2), 1981, 1–28.

..C.'s recognition of the decisive function that symbols fulfil within any authentic rel. trad. ..

54.

S 1. CHAUBEY, B. B. A critical appraisal of the Agnyādhāna with special reference to the Vādhūla-Śrautasūtra. *VIJ* 20 (1–2), 1982, 10–24.

..see 54.42 above.. (contrary to all other *ŚS*, Vādhūla and Vaikhānasa describe Agnyādhāna at the beginning)..

S 2. GONDA, J. *Praügaśastra*.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..see 54. 107 above..
Rev.: K. K. RAJA, *ALB* 46, 241.

S 3. KRICK, Hertha. *Das Ritual der Feuergründung.*
..see 54. 150 above..
Rev.: K. K. RAJA, *ALB* 46, 242.

S 4. PATHRIYA, Satya. Yajño vai śreṣṭhatamaṁ karma. *Vedavāṇī* 35 (9), 1983, 2–3.

S 5. TAKAHASI, Akira. Vṛṣotsarga – studies on Gṛhya rituals IV. (Jap.). *JIBS* 31 (1): 61, 1982, 435–432.

56.

S 1. JAIN, Jyoti Prasad. Jainism is not a rebellious child of Vedicism or Hinduism. *Jain Journal* 18 (1), 1983, 34–37.

S 2. YASUMOTO, Toru. On Max Weber's *Hinduism and Buddhism.* (Jap.). *JOIB* 32 (1): 63, 1983, 412–415.

57.

S 1. NAKAMURA, Hajime. *History of Early Vedanta Philosophy.* Mot. Ban., Delhi, 1983; xxiv + 566.
..Part I.. Religions of Asia Series I.. transl. from Jap. into English by Trevor LEGGETT and others..

S 2. TSUJIMURA, Koichi et al. *Sein oder Nichts. Grundbilder westlichen und östlichen Denkens.* Herder Verlag, Freiburg, 1981; 71.

58.

S 1. SUBHASH, Vedalamkar. *Veda-vicāra-darpaṇa.* Alamkar Prakashan, Jaipur.

S 2. TALREJA, K. M. *Philosophy of Vedas.* Ulhasnagar, 1984; 347.
..selected *mantras* with English transl. ..

59.

S 1. VAIDYA, S. M. Vaidika ṛṣīṁcyā jīvanātīla sṛṣṭitattvāṁce ananyasādhāraṇa sthāna. (Marathi). *JSUH* 12 (No. 18), Kolhapur, 1979/83, 7–8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..(Vedic divinities = powers of Nature)..

60.

S 1. RAU, Heimo. *Indiens Erbe – Illusion und Wirklichkeit.* Verlag Freies Geistesleben, Stuttgart, 1982 ; 65.

62.

S 1. DAVIES, D. The notion of salvation in the comparative study of religions. *Religion* 8 (1), 1978, 85–100.

..[in general terms one may say that salvation is a state of cognitive and affective well-being within the currently available system of world interpretation. More formally, salvation is that state of sufficiency of durable plausibility existing for an individual or group, under given ideological and social structural conditions, such that no alternative is sought]..

S 2. PRAMOD KUMAR. *Mokṣa : the Ultimate Goal of Indian Philosophy.* Indo-Vision Private Ltd., Ghaziabad, 1983 ; 16+210.

63.

S 1. KAPOOR, Devendra Kumar. *Vedic Concept of Yoga Meditation.* Bombay, 1982 ; ii+106.

64.

S 1. AGRAWAL, Vedaprakash. Vedon men mānavatāvāda. (Hindi). *Kalyāṇa* 57 (11), 1982, 897–899.

S 2. CHAKRAVARTY, A. S. Concepts of space-time and relativity. *The Vedic Path* 46 (1), 1983, 14–20.

..serially.. awareness of Vedic ṛṣis of intimate relationship of space-time..

S 3. ED. Meditation and sacrifice. *Pr Bh* 88, 1983, 282–287.

..serially.. *yajña* as the *yoga* of Vedic age; *yajña* evolved into *upāsanā* (meditation)..

S 4. KANSARA, N. M. The treatment of the pañcāgnividyā in the Brahma-sūtras III. 1. *Sambodhi* 10 (1–4), 1981–82, 42–49.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 5. KRISHNANANDA, Swami. *Vaishvanar Vidya.* S. K. D. J. Series 8, Shivanandanagar, 1982; 41.

S 6. SHALWALE, Ram Gopal. India's messages of world peace. *The Vedic Path* 46 (1), 1983, 3–7.

..Vedic quotations..

S 7. SHARMA, Arvind. How much should a śrotriya know? *VIJ* 20 (1–2), 1982, 7–9.

S 8. TALAGHATTI, S. R. Bhāratīya jīvanadṛṣṭi: svarūpa va adhiṣṭhāna. (Marathi). *Navabhārata* 36 (12), 1983, 1–16.

S 9. TRIPATHI, Harihar Nath. Bhāratīya tantra aura vaidika śīla. (Hindi). *Prajñā* 24 (2) – 26 (1), 1979–80, 1–12.

S 10. UDAYAVIRA SASTRI. 'Prāṇa' tattva. (Hindi). *Viśvambharā* 15 (1–4), 1982, (2) 43–50.

..*p.* in *Up.* ..

S 11. VEDALANKAR, Dilip. *Vedon men mānavavāda.* (Hindi). Amar Bharati International, Baroda; 280.

..Vedic humanism..

Rev.: Anjali ROJHA, *The Vedic Path* 46 (1), 73–74.

65.

S 1. BANERJEE, Nitya Narayan. *Vedic Socialism.*

..see 65.5 above..

Rev.: S. P. DUBEY, *Pr Bh* (Aug. '83), 358–59.

S 2. SIDDHANTALANKAR, Satyavrat. Vedic concept of social life. *The Vedic Path* 46 (1), 1983, 1–2.

66.

S 1. GANGAL, Bal. Śarad Pāṭīlakṛta 'dāsaśūdramcī gulāmagiri': eka parīkṣaṇa. *Navabhārata* 37 (5), 1984, 9–17.

..apropos of 73.5 above..

S 2. OJHA, A. P. Blacksmiths in ancient and early medieval India. 40 *PIHC*, 1981, 159–162.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..*karmāra* in *ṚV* does not mean blacksmith, because there was then no iron; it means metal-worker in general.. evidence re use of iron available in later Vedic lit. (*AV* IX.5,4; X.6.2,3; XI.3.7; *TS* V.25; *VS* 18.13; *MS* IV.2.9; *ŚPB* V.4.1.2; XIII.2.2.16; 3.4.5; *Ch Up* IV.17.7; VI.1.5; *Mait Up* III.3) ..archaeologically, antiquity of iron: 11th cent. B.C. .. in later Vedic lit., *karmāra* and *takṣaṇa* mean ironsmith.. social status of blacksmiths was quite imp.; included among *ratnins*.. degradation in their status began in post-Maurya period..

S 3. RAY, Upendranath. Brahmasūtra ke bhāṣyakāra aura śūdron kā vedādhikāra. (Hindi). *Vedavāṇī* 35 (9), 1983, 3-5.

..see 66.97 above..

S 4. RAY, Upendranath. Kyā varṇa mūlataḥ tīna the? (Hindi). *Vedavāṇī* 36 (2), 1983, 2-9.

..rejects B. R. AMBEDKAR's views in *Who were the Shudras*?..

S 5. SIKDAR, J. C. Yatis and Vrātyas. *Jain Journal* 18 (1), 1983, 26-33; 18 (2), 1983, 57-63.

..in the beginning, the word *vrātya* used to denote *saṁgha* and a tribe or caste; later on, the word was applied to signify the people who did not observe Vedic customs and rites.. Vrātyas were monks and householders of Śramaṇic trad. .. suggests possibility of identification of Ṛṣabhadeva with Śiva..

67.

S 1. RAY, Upendranath. Kyā vaidika yuga men cāra āśrama vartamāna the? *Śodha-patrikā* 34 (3-4), 1982, 87-88.

..*ṚV* X.85,42 suggests absence of *vānaprastha* and *saṁnyāsa*..

S 2. SUBRAMANIA IYER, K. N. Upanayanam and brahmopadesam. *BJ* 36 (10), 1983, 21-22.

68.

S 1. AMALAPRANA, Pravrajika. The role of women in spreading spiritual ideals in India. *BRMIC* 35 (4), 1984, 75-78.

..serially.. age of the Veda..

S 2. CHAUHAN, Netrasimha. Upaniṣadon men nārī. (Hindi). *VJ* 32 (7), 1983, 14-16.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 3. DUBE, Rajadeva. Nāriyon kī sāmājika sthiti: aitihāsika adhyayana. (Hindi). *Prajñā* 24 (2) – 26 (1), 1979–80, 155–163.

..considers, among others, Vedic and late Vedic periods..

S 4. ED. The two ideals of Indian womanhood. *Pr Bh* 88, 1983, 482–489.

..woman in Vedic times..

70.

S 1. SAMOZVANTSEV, A. M. The Dharmaśāstra: ritual and juridical terminology (concerning one trend in its functional evolution). *Arch Or* 51, 1983, 116–128.

..the general tendency of evolution – from ritual semantics to the juridical one – must be explained by the progressive incorporation of legal material of the literary monuments of Arthaśāstra into Dharmaśāstra..

S 2. TAHTINEN, Unto. *Non-violent Theories of Punishment: Indian and Western.* Mot. Ban., Delhi, 1983; 148.

..expiation (*prāyaścitta*) was a non-violent social method..

73.

S 1. AWASTHI, Yogamayā. Ṛgvaidikajīvane gauḥ. *Pārijātam* 11, 1983, 21–27.

S 2. HACKER, Paul. Bemerkungen zu zwei Arbeiten Albrecht Wezlers. *WZKSA* 23, 61–62.

..apropos of *Die wahren Speiseresteesser* (73.120 above) and "Śamīke und Śṛṅgin" (*WZKSA* 23, 27–60)..

S 3. SHARMA, Lakshmi. Dharmaśāstron men vratānuṣṭhāna aura vraton ke prakāra. (Hindi). *Folklore* 24 (7), 1983, H. 1–8

..meanings of the word *vrata*..

75.

S 1. ATMANANDA PARAMAHAMSA, Swami. Bhāratīya śāstron men vaijñānika satya. (Hindi). *Prajñā* 26 (2) – 27 (1), 1981/83, 157–164.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..particular ref. to mathematics..

S 2. SHARMA, Vijaya Lakshmi. Prācīna bhārata men jyāmiti kī sthiti. (Hindi). *Prajñā* 26 (2) - 27 (1), 1981 (83), 253-256.

..ref. to *Śulbasūtras*..

76.

S 1. DUBE, Rajadeva. Āyurveda ke vikāsa men atharvaveda kā yogadāna. (Hindi).

..see 7. S1 above..

S 2. RASTOGI, Prasant Kumar. Vaidika kāla men sāttvika āhāra. (Hindi). *Kalyāṇa* 57 (6), 1983, 659-661.

S 3. THITE, G. U. *Medicine.*

..see 76. 36 above..

Rev.: M. P. PANDIT, *Pr Bh* 88, 195-96.

S 4. VRATAPATI SASTRI. Veda aura āyurveda men āyurvijñāna. (Hindi). *Vedavāṇī* 36 (2), 1983, 18-22.

77.

S 1. BHARADWAJ, H. C. *Aspects of Indian Technology.*

..see 77. 14 above..

Rev.: R. S. SHARMA, *The Indian Archives* 32, 77-79.

S 2. MISHRA, Ashok Kumar. Prācīna bhārata men dhātu takanīka. (Hindi). *Prajñā* 26 (2) - 27 (1), 1981 (83), 171-180.

S 3. SUBBARAYAPPA, B. Iron technology in India in the first millennium B.C. and its cultural contours. *Proc. 16 Intern. Congress of the Hist. of Science,* Bucharest, 1981, p. 32.

79.

S 1. BAILEY, H. W. [**spanta-*]. (in) *Die Diskussion um das Heilige* (ed. C. COLPE), Wiss. Buchgesell., Darmstadt, 1977, 148-179.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 2. COWGILL, Warren. The source of Latin *vīs* 'thou wilt.' *Die Sprache* 24 (1), 1978, 25–44.

..there are difficulties in the customary equation with Vedic *vési*; *vīs* really comes from **vell-s*..

S 3. EICHNER, H. Die urindogermanische Wurzel **H 2 reu* 'hell machen'. *Die Sprache* 24 (2), 1978, 144–162.

..considers, among others, *ravi* (*AV* XX. 128. 13) in several Vedic texts..

S 4. FORSSMAN, B. [Zu ṚV *dāśnóti* and *dediś-*]. *Die Sprache* 24 (1), 1978, 3–24.

S 5. GAUTAM, Radhesyam Simha. Kyā "eka" a-bhāropiya hai? (Hindi). *Bhāṣā* 23 (1), 1983, 115–117.

S 6. HAMP, E. P. **leudh-* 'obstruct'. *MSS* 37, 1978, 65–68.

..ai. *rudh-*, air. *lod-* ...

S 7. MEHENDALE, M. A. [ṛta-nirṛti]. (Marathi). *Navabhārata* 36 (12), 1983, 43–44.

S 8. NAKAMURA, Hajime. *āyuṣmat*, 'young man'. (Jap.). *JIBS* 32 (1): 63, 1983, 62–66.

S 9. OTANI, Gyoko. *nikṣepa* and *adhitiṣṭhati*. (Jap.). *JIBS* 31 (1): 61, 1982, 54–58.

S 10. SATYANARAYANA SARMA. Kokapadaparāmarśanam. *Paramārthasudhā* 6 (3), 1984, 1–5.

..discusses various interpretations of the word *koka* (*ṚV* VII. 104. 22; *AV* V. 23. 4; *ŚPB*)..

80.

S 1. CHOWDHARY, G. C.; AGRAWAL, S. K. Water: some facts from Indian scriptures. *Prajñā* 26 (2) – 27 (1), 1981 (83), 225–234.

..ref. to *ṚV*; *Nighaṇṭu*..

S 2. GODIYAL, Jayakrishna. Vāṇī. *Prajñā* 24 (2) – 26 (1), 1979–80, 37–40.

...84

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

..considers Vedic concept..

S 3. JAYADATTA SASTRI. Vede brahmamahimnaḥ pratipādanam. *Pārijātam* 2 (6), 1984, 24–31.

S 4. RAMASARUP "RAKESH". Vyaktitva kā vikāsa: vedon ke anusāra. (Hindi). *VJ* 33 (1–2), 1984, 20–21.

S 5. RAU, W. Erwiderung auf B. Schlerath: Vedisch *vájra*- "die Keule des Indra". *Orbis* 25 (2), 1976, 356–358.

..apropos of 79.496 above..

S 6. VETURY, Ramakrishna Rao. The will according to the Upaniṣads and Schopenhauer. *Pr Bh* 88, 389–394; 430–435.

..relation bet. will and desire, action, intelligence, etc. ..

81.

S 1. ED. On the origin of the Aryans. *BRMIC* 35 (5), 1984, p. 116.

..(excerpts from "The Aryans: new discoveries", *Soviet Land* 19, Oct. '83).. researches of O. P. TRUBACHEV (see S6 below): (1) The Sindhis, who inhabited the lower reaches of the Dnieper and whose kinship with the Indians was mentioned in ancient works, were only one of the Indo-Aryan tribes remaining in the Northern Black Sea area; (2) it might have been here that the *ṚV* had its origin)..

S 2. GRANTOVSKY, E. A. Grey pottery, painted pottery, and the Indo-Iranians. (in) *Abstracts of Papers* by Soviet scholars, International Symposium on Ethnic Problems of the Ancient Hist. of Central Asia, Dushanbe, 1977, 17–23.

S 3. GUSMANI, R. L'Asia minore e la Mesopotamia come luogo di convergenza e d'irradiazione di lingue e culture. (in) *Paleontologia Linguistica*, Paideia Editrice, Brescia, 1977, 91–105; Disk. 122–128.

..re Anatolian Aryans..

S 4. MAYRHOFER, M. The earliest linguistic traces of Aryans outside India and Iran. *JKRCOI*, No. 50, 1983, 87–95.

..ref. to Mesop. records..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 5. SMIRNOV, K. F.; KUZMINA, E. E. The origin of the Indo-Iranians in the light of recent archaeological data. (in) *Abstracts of Papers* presented by Soviet scholars, International Symposium on Ethnic Problems of the Ancient Hist. of Central Asia, Dushanbe, 1977, 27–31.

..also : V. I. ABAYEV, 'Prehistory of the Indo-Iranians in the light of contacts bet. Aryo-Uralic lgg." (pp. 3–4), See 81.3 above..

S 6. TRUBACHEV, O. N. Linguistic periphery of ancient slavs. Indo-Aryans on the Northern Black Sea coast. (Russ.). *VJa* 6, 1977, 13–29.

..see S 1 above..

82.

S 1. AERNI, Klaus; KARGER, Adolf (ed.). *Indien. Entwicklungsland zwischen Tradition und Fortschritt.* Diesterweg-Sauerländer Verlag, Frankfurt, 1982; 132 + map + illustr.

S 2. ARYAN, K. C. *Cultural Heritage of Panjab, 3000 B. C. to 1947 A. D.* New Delhi, 1983; 149.

S 3. DESHMUKH, P. R. Bhāratīya itihāsācyā punarlekhanācī āvaśyakatā. (Marathi). *Sanmati* 34 (1), 1983, 5–7.

..(reproduced from *Lokasattā* of 17. 7. 1983)..

S 4. DESHPANDE, Madhav M.; HOOK, Peter Edwin (ed.). *Aryan and non-Aryan in India.*

..see 81. 71 above..

Rev.: K. MYLIUS, *OLZ* 78 (2), 175–76.

S 5. GANGULY, Sailendra Kumar; GHOSH, Ardhendu Sekhar. *Relevance of Our Cultural Heritage to Modern India.* India Book House, Bombay, 1983.

S 6. HAMPEL, Jürgen. *Medizin der Zoroastrier im vorislamischen Iran.* Matthiesen Verlag, Husum, 1982; 142.

Rev.: Rüdiger SCHMITT, *Mundus* 19 (3), 243–44,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 7. KULKE, Hermann. Gibt es ein indisches Mittelalter? Versuch einer eurasiatischen Geschichtsbetrachtung. *Saeculum* 33 (3-4), 1982, 221-239.

S 8. KULKE, Hermann; ROTHERMUND, Dietmar. *Geschichte Indiens*. W. Kohlhammer, Stuttgart, 1982; 416+12 maps.

..first phase of early advanced cultures: Indus culture and immigration and settlement of the Aryans..

Rev.: Günther FÖRSTER, *Mundus* 19 (2), 124-25.

S 9. PALKHIVALA, N. A. *India's Priceless Heritage*. Bombay, 1983.

..see 82.385 above.. 3rd ed. ..

Rev.: Swami VEDARUPANANDA, *BRMIC* 35 (4), 93.

S 10. PANDE, G. C. *Foundations of Indian Culture*. 1984.

..see 82.387 above.. Vol. I: *Spiritual Vision and Symbolic Forms in Ancient India*, x+364; Vol. II: *Dimensions of Ancient Indian Social History*, viii+288.

S 11. PANDEYA, Lalit. Bhāratīya itihāsa lekhana paddhati: eka sarvekṣaṇa. (Hindi). *Śodhapatrikā* 34 (2), 1983, 5-12.

S 12. SETHNA, K. D. *Karpāsa in Prehistoric India*.

..see 82.486 and 83.113 above..

Rev.: N. N. BHATTACHARYYA, *QRHS* 22 (4), 77-78; G. S. RAI, *Pur* 25 (1), 160.

S 13. SHARMA, R. S. *Material Culture and Social Formations in Ancient India*. Macmillan, New Delhi, 1983; xxiv+246 +5 maps.

..see 82.503 above..

S 14. TIWARI, Udai Narain. *India: A Cultural Voyage*. New Delhi, 1983; xv+237.

..a cultural survey of the land of eternal resurgence..

S 15. UPADHYAYA, Vimla. Bhāratīya saṁskṛti men viśvabandhutva. (Hindi). *Gaganāñcala* 7 (1), 1984, 1-4.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 16. WILLSON, A. Leslie. *A Mythical Image: the Ideal of India in German Romanticism.* Durham, 1964.

83.

S 1. HARIDAS, B. *Vaidika Rāṣṭra-darśana.* (Hindi). 1982.

..Hindi transl. of *VBD* III. 71. 33 by K. S. SUDARSHAN.. Vol. I: *Vedon kā bahiraṅga*, pp. 156; Vol. II: *Vedon kā antaraṅga*, 144; Vol. III: *Vedon kā ādhyātmika antaraṅga*, 106..

S 2. KULKARNI, Chidambara. *Vedic Foundations of Indian Culture.*

..see 82. 280 and 83: 77 above..

Rev.: N. N. BHATTACHARYYA, *QRHS* 22 (4), 75–76.

S 3. KULKARNI, S. D. Bharat Desh as seen from Rigveda.

..see 4. S2 above..

S 4. RANA, Pravin Simha. Vaidika bhārata – eka ārthika paridṛśya. (Hindi). *Vedavāṇī* 32 (8), 1983, 28–31.

84.

S 1. CHAUHAN, Devising. Ṛgvedātīla pāmīra paṭhāra. (Marathi). *Navabhārata* 36 (11), 1983, 16–25.

S 2. KHAN, M. I. The whereabouts of the Ṛgvedic Sarasvatī river. *MUSRJ* 8 (1–2), 1983, 135–141.

..S. flowed through Eastern Panjab and Southern Rajasthan.. see 84. 29 above..

85.

S 1. AUROBINDO, Sri. *Vedanun Rahasya.* (Guj.). Aurobindo Society, Pondicherry; Part I, 1973, 370; Part II, 1974, 348.

..Gujarati transl. of A's Vedic writings by Shantilal THAKAR..

S 2. BROWN, W. N. *India and Indology.*

..see 85. 20 above..

Rev.: K. MYLIUS, *OLZ* 78 (1), 81–82.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

S 3. Bibliography of Prof. Suniti Kumar Chatterji. *IL* 38 (3), 1977, p. 124.

S 4. KUNJUNNI RAJA, K. *Rājasudhā*. Sk. Dept., Madras Univ., 1982; 276.

..Select Papers.. Part I: Studies on Sk. Lit.; Part II: Studies on Linguistics..

S 5. *Proceedings of 28 ICO, Canberra, 1971*. OH, Wiesbaden, 1976; 327.

86.

S 1. BECHERT, H.; VON SIMSON, G. *Einführung in die Indologie*.

..see 86. 8 above..

Rev.: G. WOJTILLA, *OLZ* 78 (2), 173–74.

S 2. STROKAN, S. A new work in Soviet-Indian studies. *Soviet Land* – No. 17, 1983, p. 42.

..ref. to *Traditions of Philosophical Materialism and Views of Dev Atma* by A. D. LITMAN.. (acc. to L., the sources of materialistic trad. can be traced already in Vedic mythology; *ṚV* is a kind of primary source of materialist trad. in classical Indian philosophy; earthly origin of many of the gods..

87.

S 1. HERCUS, L. A. et al (ed.). *Indological and Buddhist Studies: J. W. de Jong Fel. Vol.* ANU, Canberra, 1982; 692 + 6 fig.

..(on 60th birthday)..

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDEX OF AUTHORS

[The first number in the reference is the number of the *section* and the second number is the number of the *entry* in the *section*.]

Aalto, Pentti 42.1; 47.1; 81.1; 82.1; 86.1.
Abaev, V. I. 79.1; 81.2, 3; 87.17.
Abel, A. 82.2, 3.
Abhayadeva (Abhaya) 3. 1-7; 6.1, 2; 11.21; 23-25; 30.1; 34.1-6; 37.1; 53.1; 54.1, 2; 73.1; 79.2-4.
Abhedananda, 58.1; 62.1, 2; 80.2.
Abhishiktananda 22.1.
Abhyankar, K. V. 1.18; 2.1, 2; 4.1; 10.6; 11.16; 33.1; 34.7; 35.1; 37.2; 43.1; 75.1.
Abhyankar, Sunanda R. 23.1.
Abidi, Sartaj A. 35.2.
Achar, H. J. 48.1.
Acharuparambil, Daniel 48.2.
Acharya, K. C. 5.24; 6.3, 4; 7.1.
Acharya, Lakshmi Chandra 61.1.
Acharya, Mrityunjay 25.1, 2; 43.2; 79.5.
Acharya, Navin Chandra 82.4.
Acharya, N. K. 48.3; 71.1.
Acharya, Prajna Devi 50.34.
Acharya, Ramakrishna 30.2.
Acharya, Ram Kumar 4.2; 25.3. 70.1, 2.
Acharya, Shivaraja 42.2.
Achyuthan, M. 69.1.
Adhikari, Rabindranath 4.3; 25.4; 38.1; 68.1.
Adhikari, Subal Chandra 68.2.
Adhin, Juan H. 48.4.
Adlkha, Sohan 22.2.
Adrados, F. R. 42.3; 43.3; 45.1-5; 81.4.
Adt, Harro 86.2.
Aerni, Klaus 82.S1.
Agarwal, Chandra Prakash 82.5.
Agarwal, R. C. 82.6.
Agehananda, Bharati 48.5.
Agera, Cassian R. 80.2.
Aggarwal, Bishan Swaroop 82.7.
Agnew, Vijay 68.3.
Agnihotri, B. S. 20.122; 22.3.
Agnihotri, Gururam Pyare 61.2.
Agnihotri, Prabhu Dayal 37.3.
Agnihotri, Shaily 73.2.
Agnihotri, Vaidyanath 22.4.
Agrawal, B. C. 48.6.
Agrawal, Dinesh Chandra 34.8; 74.1.
Agrawal, D. P. 77.1-3; 81.5; 82.8-17.
Agrawal, Manju 59.1.
Agrawal, Padma 57.1; 68.4.
Agrawal, Vedaprakash 64.S1.
Agrawal, Vishvambhar Nath 56.1; 68.5; 80.3; 81.6.
Agrawala, Prithivikumar 51.62; 74.2; 80.4; 83.1.
Agrawala, V. S. 3.8; 31.1; 34.9; 48.7; 53.2; 54.4; 55.1; 67.1; 83.2.
Aguilar, A. 4.4.
Aguilar, H. 54.5.
Ahmad, Makhdum T. 66.1.
Airi, Raghunath 51.108; 79.6; 80.5-6.
Aithal, K. P. 24.14-16, 107.
Aiyangar, S. K. 82.18, 19.
Aiyangar, V. 50.197.
Aiyappan, A. 48.8.
Akhandananda Sarasvati, Swami 3.9; 60.1.
Akhtar, Naseem 82.20.
Aklujkar, Ashok 25.5.
Alayev, L B. 86.3.
Albedil, M. 51.169.
Aleksidze, E. G. 45.6.
Alexidze, E. 42.4.
Al-George, Sergiu 25.6-6B; 43.4-6; 54.6; 57.2; 79.7; 80.7, 8.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ali, Kausar 82.21.
Ali, Mohammed 79.8, 9.
Ali, Muhammad 51.6.
Alich, Salih H. 85.1.
Allan, J. 82.22.
Allchin, B. 82.23.
Allchin, B. and R. 82.24, 25.
Allchin, F. R. 34.10; 77.5, 6; 81.7, 8; 82.26-28.
Allchin, R. and B. 73.3.
Allen, W. S. 45.7; 79.10.
Almond, P. C. 64.1.
Alper, Harvey P. 50.116.
Alphonso-Karkala, John B. 30.3.
Alsdorf, L. 85.2.
Altekar, A. S. 65.1; 68.6; 71.2.
Altheim, Franz 81.9; 82.29.
Altuchow, Nicolás 42.5, 43.7.
Amalaprana, Pravrajika 68.S1.
Amarsimha 49.1; 79.11.
Amar Swami, Maharaj 80.9.
Ambaprasad "Suman" 43.8.
Ambesi, A. C. 80.10.
Ambriye, N. D. 10.7.
Ambrosini, R. 3.S1; 38.2; 81.10.
Ambrozini, R. 3.10.
Amin, J. P. 48.9; 50.116A.
Amir Chandra 29.1; 38.3; 80.11.
Amonkar, S. S. 34.11.
Anand, K. K. 61.3; 80.12.
Anand, Santa Ram 22.5.
Ananda Ageha, Swami 80.63.
Ananda Chandra Vedantavagisha 24.85.
Anandananda, Swami, 20.63.
Ananda Purna Munindra 20.176.
Anand Suman 56.2.
Anantacharya, E. 76.1; 83.3.
Anantanandanath 34.12.
Anantananda Sarasvati, Swami 22.6.
Ananta Sharma 33.3.
Anantasubrahmanyam, T. G. 25.9.
Ananthanarayana, H. S. 3.11; 4.5; 24.8; 25.7; 33.2; 36.1; 37.4; 40.1, 2; 41.1; 42.6; 43.9-11; 87 120.
Anati, Emmanuel 47.2.
Ananyananda, Swami 22.S1; 80.13.
Ancillotti, A. 79.12; 81.11.
Andersen, P. K. 41.2.
Anderson, J. D. 82.31.
Anderson, Norman 47.3.
Andronikashvili, M. 42.8.
Anikeev, N. P. 57.3.
Anirvan 34.13.
Anjaneya Sastri, G. 43.12.
Anṛṣi 3.12.
Ansari, Shareefunisa 30.S1.
Antes, P. 48.10.
Antonenko, V. F. 50.35.
Antonova, K. A. 82.32, 33.
Anttila, Raimo 45.8; 46.1.
Appa Rao, K. V. N. 79.13.
Aprile, Giuseppe 33.4.
Apte, K. V. 20.S8; 79.14.
Apte, S. S. 75.2.
Apte, U. M. 65.2; 68.7, 8.
Apte, V. M 3.13, 14.
Aquique, Md. 72.1; 84.1.
Arakeljan, Varaganuš 42.9.
Aranjaniyil, Augustine G. 22.7.
Aranjaniyil, Gabriel 62.3.
Arbeitman, Y. L. 87.97.
Archak, K. B. 20.4-6.
Arens, Hans 46.2.
Arjunwadkar, K. S. 25.10.
Arkasomayaji, D. 24.31.
Armelin, I. 80.14.
Arnold, Edward Vernon 4.6.
Arnold, Harold F. 54.7, 8.
Arnold, Paul 81.12, 13.
Aronson, H. B. 80.15.
Arora, Sudarsana 25.11.
Arora, U. P. 53.3.
Arrowsmith, K. 4.7.
Arsh, P. 7.2.
Arunkumar 79.15; 82.34, 35; 83.4.
Arvind Kumar 25.S1.
Arya, Indradevasimha 18.1; 53.4.
Arya, Jagadish 34.14.
Arya, Jayadeva 18.2; 33.5.
Arya, Jnanabhanu 83.5.
Arya, Kanhaiyalal 80.16.
Arya, Kusumlata 54.9; 79.16.
Arya, Satyapal 6.5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Arya, Satyendra Kumar 77.7.
Arya, T. D. 11.26.
Arya, Usharbudh 61.4.
Arya, Yasoda 50.117.
Aryamuni 30.4.
Aryan, K. C. 82.S2.
Asha Raj Ganesh 22.8.
Ashey, Philip H. 47.11; 48.12.
Ashopuri, Ramachandra 11.27.
Asmussen, Jes P. 32.1, 2; 47.4–6.
Asopa, Jai Narayana 53.5.
Asrani, U. A. 22.9.
Asthana, Pratima 68.9.
Asthana, S. 82.38, 39.
Athalekar, S. L. 25.12; 35.3.
Athavale, Pandurang Vaijanath 51.87.
Athavale, R. B. 3.16.
Athavale, S. N. 64.2.
Atkins, S. D. 39.1.
Atmananda Paramahamsa, Swami 62.4; 75.3, S1.
Atram, V. 82.40, 41.
Atreya, J. P. 57.4; 62.5.
Atreya, Prakash 62.6.
Atreya, S. P. 20.219.
Atulananda, Swami 22.10; 60.2.
Atulkumara Nanda Sharma 54.10.
Auboyer, J. 74.3; 82.42.
Aufrecht, T. 13.1; 79.17.
Aurobindo, Sri. 3.17; 20.7; 21.2; 22.11; 32.3; 34.16; 53.6; 80.17; 82.43; 85.S1.
Avanindra Kumar 25.13; 43.13.
Avedyanatha, Maharaj 50.198.
Avetisjan, G. M. 81.14.
Avinashlingam, T. S. 82.44.
Awalinda, Sri 20.8.
Awasthi, Avadhbeharilal 84.2.
Awasthi, Babu Ram 50.118, 199.
Awasthi, Brahmamitra 20.64; 43.14, 15; 80.18.
Awasthi, Deviratna 50.200; 51.20.
Awasthi, Ravi Shankar 47.7.
Awasthi, Sivasankar 51.21.
Awasthi, Vishvambhar Dayal 83.6.
Awasthi, Yogamaya 73.S1.
Ayachit, S. M. 24.106; 41.3; 47.8; 54.11.
Ayangar, S. S. 9.1.
Ayyangar, Krishnaswami 25.14.
Ayyangar, S. S. 58.2.
Ayyangar, T. K. 58.3.
Ayyangar, V. 25.15.
Ayyangar, V. Krishnaswami 43.16, 17.
Azim, Abdul 42.10.

van Baaren, Th. P. 47.9, 10.
Babb, L. A. 48.13.
Bader, F. 45.9-12; 79.18, 19.
Badhadara, Kailashcandra 80.19.
Beekes, R. S. P. 45.19.
Bag, A. K. 75. 4.
Bagchee, Moni 87.37.
Bagchi, Amalendu 62.7.
Bagchi, Asoke Kumar 46.3.
Bagchi, N. G. 80.20.
Bahadur, K. P. 21.3; 57.5; 66.2; 82.45.
Bahadurmal 82.46.
Bahal, Lalchand 20.9.
Bahirat, B. P. 80.21.
Bahm, A. J. 57.6.
Bahulikar, Saudamini 25.16-18; 80.22.
Bahulkar, S. S. 3.18; 5.21, 25, 26; 6.3, 6, 7; 24.45, 46; 54.12, 13; 79.20.
Bahura, G. N. 85.6.
Baij Nath, Lala 47.14.
Bailey, Ch.-J. N. 45.13.
Bailey, F. G. 65.3.
Bailey, G. 51.79, 80.
Bailey, G. M. 48.15.
Bailey, H. W. 34.17; 45.14; 49.2; 79.21-27, S1; 81.15-17; 84.3; 86.4-6; 87.140.
Baird, Robert D. 48.16.
Bajpai, K. D. 35.4; 74.4; 77.8; 82.47, 48; 84.4.
Bajpai, S. D. 75.5.
Bake, A. A. 37.7.
Bakelal Mishra 25.19.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bakre, M. G. 24.62.
Balabushevich, V. 86.7.
Baladeva, Brahmacari 59.2.
Baladeva Simha 43.18.
Balajit Singh 4.8.
Balan, P. V. 57.7.
Bala Sastri 42.11 ; 43.19, 20.
Balasubrahmanya, Sastri 20.65.
Balasubrahmanya Aiyar, K. 57.8.
Balasubrahmanyam, M. D. 25.21-28; 34.18-21 ; 37.5, 6 ; 41.4 ; 79.28-32.
Bala Subramaniam, C. 82.49.
Balasubramanian, R. 20.147 ; 47.11; 80.23, 24.
Balbir Singh 57.9, 10 ; 60.3 ; 80.25, 26.
Baldevasimha 25.20.
Baldi, Philip 45.15.
Bali, Chandra Kant 75.6.
Bali, Sarasvati 51.70, 71.
Bali, Suryakanta 6.8 ; 7.4, 5 ; 30.5 ; 38.4 ; 41.5 ; 64.3.
Balikstein, Izidaro 48.17.
Balkan, Kemal 81.18.
Ballhatchet, Kenneth 73.4.
Balse, Maya 47.12.
Balse, Vasistha Siva 30.6.
Bammesberger, Alfred 42.12 ; 79.33.
Bancroft, Anne 47.13.
Bandhu, Jayadeva 34.22, 23 ; 48.18.
Bandopadhyay, Sudhansumohan 50.119.
Bandopadhyaya, Dhirendra Nath 36.2.
Bandopadhyaya, N. C. 71.3.
Bandopadhyaya, S. P. 80.27.
Bandyopadhyay, Jitendra Nath 32.4.
Bandyopadhyay, Pratap 42.13.
Bandyopadhyay, Samresh 68.10 ; 79.34, 35.
Bandyopadhyay, Santi 40.3.
Bandyopadhyaya, Hari Bensy 48.19.
Bandyopadhyaya, S. 37.8.
Banerjea, P. N. 71.4.
Banerjee, Bibekananda 82.50.
Banerjee, B. N. 82.51.
Banerjee, Brojendra Nath 48.20; 65.4.
Banerjee, Dhirendra Nath 3.19.
Banerjee, N. K. 77.9.
Banerjee, N. N. 65.5, S1 ; 69.2 ; 71.5.
Banerjee, N. R. 81.19 ; 82.52.
Banerjee, N. V. 57.11.
Banerjee, P. 48.21.
Banerjee, Santi 17.6-8 ; 51.63 ; 53.7, 8.
Banerjee, Satya Ranjan 1.19 ; 23.3 ; 25.29 ; 42.14 ; 46.4 ; 79.36.
Banerjee, Suresh Chandra 4.9; 37.9, 10 ; 65.6 ; 79.37 ; 83.7.
Banerji, Adris 64.4.
Banerji, Gauri 80.28.
Banerji, N. R. 53.9.
Banerji, Pranab Kumar 87.29.
Banerji, R. D. 82.53.
Banerji, Sanat K. 22.12 ; 34.24.
Banerji, Satya Ranjan 45.16.
Banerji, S. C. 27.1 ; 37.S1 ; 65.7 ; 77.10 ; 82.54 ; 87.51.
Banerji, Sures Chandra 33.6 ; 38.5 ; 56.3 ; 68.11 ; 70.3.
Bankwar, Kashinath Laxman Rao 3.20.
Bannerjee, M. 48.22.
Bansal, Shashi Kumar 36.3.
Bapat, B. G. 75.7.
Bapat, G. V. 77.11.
Bapat, P. V. 34.25 ; 54.14.
Barber, E. J. W. 81.20.
Barcenilla, A. 45.17.
Barclay, Harold B. 73.5.
Bardis, P. D. 68.31.
Bare, James Stanton 25.30.
Barnett, L. D. 48.23 ; 82.55.
Barnett, Steve 65.8, 9 ; 66.3.
Barooah, A. 43.41.
Barschel, B. 42.15, 16, S1 ; 45.18 ; 79.38.
Barth, A. 48.24.
Bartholomaeo, Paulinus A. S. 42.17.
Barua, Benimadhab 58.4.
Barve, Himgauri S. 79.39.
Basavarajayya, M. S. 68.12.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Basham, A. L. 48.25; 65.10; 71.6; 81.20A; 82.56-58; 87.81.
Basu, A. 71.7.
Basu, D. N. 43.21-23; 65.11.
Basu, Jogiraj 68.13; 69.3; 83.8.
Basu, Praphulla Chandra 71.8.
Basu, S. C. 21.4.
Basu, Sobharani 62.8.
Basu, S. P. 80.29.
Basu, Subhra 23.4; 42.18, 19; 43.24, 25.
Basu-Ghosh, Snbhra 42.20.
Bätz, K. 48.26.
Bäumer, B. 48.27.
Bausani, Alessandro 46.5.
Bayart, J. 48.28.
Bazaz, Prem Nath 82.60.
Beale, Thomas William 35.5.
Beams, J. 85.7.
Beane, Wendell C. 48.29; 51.99, 100.
Beard, R. 35.6.
Bechert, H. 86.8, S1.
Bechis, Giovanni 3.21.
Beck, H. 79.40.
Bedekar, V. M. 51.170; 53.10.
Bedell, G. 25.31.
Bedge, Prabhakar V. 73.6.
Beekes, R. S. P. 42.21; 45.20; 46.6; 79.41, 42.
Begley, W. E. 50.201; 74.5.
Beidler, William 60.4.
Belardi, W. 79.43, 44.
Belvalkar, S. K. 43.26; 57.12.
Benfey, T. 8.1; 43.27, 28; 85.8.
Benke, A. 18.3.
Bense, Gertland 87.155.
Ben-Tata, Victor 57.13.
Bentley, John 75.8.
Benveniste, É. 45.21-23; 66.4; 80.30; 81.21-26.
Benware, W. A. 45.24, 25.
Berber, Friedrich 71.9.
Berg, Nils 45.26.
Bergaigne, Abel 49.3.
Berger, Hermannn 44.1; 79.45.
Bergren, Ann L. T. 79.46.
Bergua, J. B. 30.7.
Bernard, T. 57.14.
Berner, Ulrich 47.14.
Berreman, G. 65.12; 66.5, 6.
Berry, Thomas 48.30.
Bertolaso Stella, Jorge 82.61.
Berzin, E. 81.27.
Besant, Annie 48.31.
Beskrovnyj, V. M. 41.6.
Besterman, Theodore 85.10.
Betai, Ramesh 20.148; 22.13; 58.5.
Betai, R. S. 35.7; 48.32.
Béteille, A. 65.13; 66.7-9.
Bethlenfalvy, Géza 86.9.
Bey, Hamdi 82.62; 83.9.
Bhadrasena 22.14; 23.5, 6; 83.10, 11.
Bhadrasena Prakash 33.7.
Bhagat, M. G. 73.8.
Bhagat, V. S. 80.31.
Bhagavadacharya 3.22; 22.15.
Bhagavaddatta 6.9; 22.16; 23.7; 33.8; 34.26; 53.11.
Bhagawan Swarup 30.8.
Bhagvat Simha Jee 76.2.
Bhagwan Singh 46.S1.
Bhagwat, V. B. 25.32-34; 43.29; 79.47, 48.
Bhaktivedanta, Swami A. C. 20.10.
Bhanage, P. P. 34.27.
Bhandare, V. V. 42.22.
Bhandari, Bharati V. 49.4.
Bhandari, V. S. 11.28; 12.1; 50.108, 109; 51.22; 54.15-23; 71.10.
Bhandarkar, D. N. 65.14.
Bhandarkar, D. R. 82.63.
Bhandarkar, R. G. 44.2.
Bhanot, Deepali 50.27.
Bharadvaj, Dayavati 51.88.
Bharadvaj, Sivaprasad 22.17.
Bharadwaj, H. C. 77.S1.
Bharadwaj, K. D. 20.261; 49.S1; 50.202; 55.2.
Bharadwaj, O. P. 79.49; 84.5-11.
Bharadwaj, Shrikoshal 34.28.
Bharadwaj, S. M. 84.12.
Bharadwaj, Sudhikant 24.S2; 40.4, S1; 79.50, 51.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bharadwaja, Ramdat 80.32.
Bharati, Abhivinaya 34.29.
Bharati, Ramananda 57.15.
Bharati Krishna Tirth, Swami 60.5; 75.9.
Bharatiya, Bhavanilal 7.6; 11.29, 30; 22.18; 26.11; 30.9-12; 34.30; 78.1; 82.65; 87.121.
Bharatiya, Kanti Kishor 7.7; 71.11; 72.2; 73.9-12; 76.3; 78.2; 80.33.
Bharatiya, Mahesh 20.66.
Bharatiya, Kedar Singh 75.10.
Bhardwaj, H. C. 77.12-14.
Bhargava, Dayananda 3.23; 31.2.
Bhargava, Nirmala 33.9; 83.12.
Bhargava, P. L. 3.24, 25; 22.19; 33.10, 11; 42.23; 48.33; 50.31, 36, 179; 53.12; 68.14; 71.12; 79.52; 81.28; 83.13-17; 84.13, 14.
Bhargava, V. S. 82.66.
Bhashyananda, Swami 57.16.
Bhat, G. K. 3.26, 27; 17.9; 22.20; 31.3, 4; 69.4, 5; 79.53; 80.34, 35.
Bhat, G. N. 26.1.
Bhat, M. S. 2.3; 25.35; 29.2; 79. 54, 55.
Bhat, N. R. 87.63.
Bhat, Radhakrishna 30.13.
Bhat, Ramakrishna 75.11.
Bhat, R. R. 80.36.
Bhate, Saroja 25.36-39, 158; 26.2-5; 43.30; 79.56-58.
Bhatia, H. S. 70.4; 71.13.
Bhatia, Santidevi 3.28; 11.31.
Bhatia, T. K. 85.127.
Bhatia, Tej K. 46.7.
Bhatkhande, S. M. 20.123.
Bhatnagar, K. N. 54.24.
Bhatnagar, Shyam 52.2.
Bhatnagar, Suresh Chandra 3.29.
Bhatolia, Radhadevi 22.21.
Bhatt, Bharatkumar D. 32.5.
Bhatt, Gangadhar 25.41.
Bhatt, Gaurishankar 65.15.
Bhatt, J. A. 3.30.
Bhatt, Krishna Datta 11.32.
Bhatt, Ramakrishna Anant 32.6.
Bhatt, S. R. 80.37.
Bhatt, Srikrishna Datta 49.5.
Bhatt, Subray Ganesh 24.68.
Bhatt, Vasant Kumar 25.42.
Bhatt, Vasantkumar M. 43.31.
Bhatt, V. M. 42.24.
Bhatt, Vishnu Prasad (V. P.) 20. 177–181; 22.22; 32.7, 8; 69.6.
Bhatta, R. K. 48.34.
Bhatta, S. Krishna 43.32.
Bhatta, Vinayak Parameshwar 43.33.
Bhattabhatta, Sri Ram V. 34.34; 43.34; 48.35; 59.3.
Bhattacharjee, Amulya Kumar 42. 25; 71.14; 72.3; 73.13; 77.15.
Bhattacharjee, Arun 82.67.
Bhattacharji, Kalipada 30.14.
Bhattacharji, Sukumari 7.8; 29.3; 33.S1; 48.36; 49.6, 7; 51.64; 52.3; 87.29.
Bhattacharya, Amulya Kumar 71.15.
Bhattacharya, Arun 37.11.
Bhattacharya, B. 50.120; 62.9.
Bhattacharya, Bhabani 82.68.
Bhattacharya, Bhabani Prasad 3.31, 32; 23.8–10; 24.108; 36.4–6.
Bhattacharya, Bishnupad 22.23; 43.35.
Bhattacharya, Biswanath 25.43.
Bhattacharya, Chintamani 24.54.
Bhattacharya, Debika 7.9, 10; 49.8.
Bhattacharya, D. C. 35.8.
Bhattacharya, Deviprasad 48.37.
Bhattacharya, Dinesh Chandra 62.10.
Bhattacharya, Dipak 5.27, 28; 6.10, 11; 20.220; 22.24; 54.25; 59.4; 87.31.
Bhattacharya, Gopalnath 30.15.
Bhattacharya, Gopika Mohan 80.38; 85.107; 87.71.
Bhattacharya, Gouriswar 80.39.
Bhattacharya, Hamsanarayana 48.38 52.4.
Bhattacharya, Harinarayana 13.2.
Bhattacharya, Hrishikesh 43.36; 83.18.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bhattacharya, Kamaleswar 80.40.
Bhattacharya, Lakshminarayan 80.41.
Bhattacharya, Narendra Nath 54.26; 71.16.
Bhattacharya, Nitish 26.6; 30.16–18; 36.7.
Bhattacharya, N. N. 22.26; 33.12; 48.40–43; 59.5; 65.16.
Bhattacharya, Rabindrakumar 50. 121, 122.
Bhattacharya, Ramaprasad 20.11.
Bhattacharya, Ramkrishna 3.33.
Bhattacharya, Ram Shankar 7.12; 20.182, 183, 255, 262; 22.25; 24.69; 25.44; 30.19; 34.32, 33; 64.5; 79.59–61.
Bhattacharya, R. K. 54.27.
Bhattacharya, S. 30.20; 35.8.
Bhattacharya, Sabyasachi 77.16.
Bhattacharya, S. C. 65.17.
Bhattacharya, Sitesh Chandra 28.2.
Bhattacharya, S. K. 55.3.
Bhattacharya, Sri Saradindu 72.4.
Bhattacharya, Sudhibhusan 44.3.
Bhattacharya, Tarapad 55.4.
Bhattacharya, Vibhuti Bhushan 8.2; 24.70. 37.12.
Bhattacharya, Vishvanath 43.37, 38; 79.62.
Bhattacharya, Visnupada 48.39.
Bhattacharyya, Durgamohan 30.21.
Bhattacharyya, N. N. 68.15; 71.3.
Bhavanilal, 81.30.
Bhave, S. S. 25.45.
Bhavsar, S. N. 18.4.
Bhavyananda, Swami 22.27.
Bhawani Singh 71.17.
Bhayani, H. C. 42.26.
Bhayawala, A. 75.12–14.
Bheemacharya, A. K. 61.5.
Bhide, N. N. 61.6.
Bhide, V. V. 5.21; 24.32; 54.28–30; 79.63; 83.19.
Bhim Dev 19.3.
Bhimasen Sastri, Vaidya 25.46.
Bhimasimha, Vedalankara 25.47.
Bhimsen Sastri 79.65.
Bhingarkar, K. J. 77.16A.
Bhise, Usha R. 3.34, 35; 25.48; 37.13–15; 49.9, 10.
Bhrigu 82.69.
Bhujabali, K. 56.4.
Bhumkar, D. Y. 56.5.
Bhutani, V. C. 82.70.
Bhuvalka, Ram Kumar 3.36; 73.14.
Bianchi, U. 47.15; 59.6.
Biardeau, M. 48.44–50; 54.31, 32; 57.17–19; 62.11; 66.10.
Bibichin, V. V. 79.66.
Bickelmann, Eckehard 48.118.
Bidya Nand 39.2; 41.7.
Biezais, Haralds 53.13.
Biharilal, Sastri 54.33.
Bijalwan, C. D. 75.15.
Bilimoria, Purushottama 48.51.
Billard, Roger 75.16.
Billorey, R. K. 48.52.
Bilolikar, Rajani 6.11; 80.43.
Bindra, Trilochan Simha 38.6.
Binnani, Vallabh Das "Vrajesh" 32.9; 76.4.
Birader, B. C. 82.357.
Birendra Nath 70.5.
Birla, G. D. 64.6.
Birman, D. A. 85.13.
Birnbaum, Eleazar 85.15.
Birnbaum, H. 45.27; 81.31.
Bisgaard, Daniel James 65.18.
Bishop, D. L. 32.10.
Bishop, Donald H. 57.20; 66.11.
Bissa, Girivar Prasad 76.5.
Bissoondayal, B. 4.10; 82.71.
Biswanarayana Sastri 50.37.
Biswas, A. K. 78.3.
Biswas, Didhiti 50.123.
Biswas, S. P. 87.172.
Biswas, T. K. 79.67; 80.42.
Bjornstijerna, M. 48.53.
Black, P. 46.33.
Blackburn, Stuart H. 65.19.
Blacker, Carmen 59.7.
Bleeker, C. J. 47.16.
Blikstein, Izidoro 48.54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bloch, Jules 44.4.
Bloom, Alfred 48.16.
Bloomfield, M. 6.13; 14.3; 24.47; 30.22; 35.10, 11; 41.8.
Blumenthal, H. J. 45.28.
Boccali, G. 45.29; 79.68.
Bode, F. A. 80.44.
Bodewitz, H. W. 6.S1; 15.3, 9–11; 18.5; 53.14; 54.34–36; 79.69–72; 80.45, 46.
Bodhe, Y. G. 76.6.
Boeder, W. 45.30.
van Boetzelaer, J. M. 20.149.
Böhtlingk, O. 25.49; 35.12; 43.39,40; 85.16.
Bokil, V. P. 69.7.
Bolelli, T. 87.17.
Bolle, K. 47.17.
Bollée, W. B. 56.6; 65.20; 79.73.
Bomhard, Allan R. 45.31–36; 87.97.
le Bon, G. 82.72.
Bonazzoili, Giorgio 81.32.
Boner, Alice 20.S 16.
Bonfante, G. 42.27; 45.37; 46.8; 50.78; 81.33.
Bongard-Levin, G. M. 65.21; 72.5; 81.34–42; 82.32, 73–80; 86.10; 87.168.
Bopardikar, M. N. 9.2; 32.11.
Bopp, Franz 42.28; 45.38; 85.18.
Borsani, G. S. 57.21.
Bose, Avinash Chandra 30.23; 34.35; 83.20.
Bose, D. M. 78.4.
Bose, N. K. 65.22, 23.
Bosch, F. D. K. 80.47.
van den Bosch, L. P. 3.37; 5.19; 50. S4.
Bosch-Gimpera, P. 81.43.
Bossert, Jeannette 82.81.
Botto, Oscar 33.13; 48.55; 82.82.
Bouglé, C. 66.12.
Bowes, Pratima 48.56, 57, S 1; 57.22, 23; 82.83.
Bowker, John 47.18; 80.48.
Bowles, Gordon T. 82.84.
Boyce, Mary 32.12; 47.19; 50.71, 180, 181.
Brahmachari, Hare Krishna 34.S1.
Brahmachari, Karun Krishna 22.28; 80.49.
Brahmachari, Sarva Chaitanya 81.44.
Brahmadatta Jijnasu 25.50; 30.24.
Brahmajñānī Raikva 32.13.
Brahmamuni, Swami 5.20; 32.14.
Brahmamuni Parivrajaka, Swami 7.14; 76.7.
Brahmananda, Swami 20.184, S 10; 22.29, S2; 30.25.
Brahmanandendra Saraswati, Swami 58.6.
Brahmanyam, Sadhu 30.26.
Brahme, Kumudini R. 43.42.
Brajmohandas 'Vijay' 51.85 A; 53.15.
Bräker, Hans 82.85.
Brame, Michel K. 42.144.
Brandenstein, W. 85.19.
Brandon, S. G. F. 35.13; 47.20.
Braroe, E. E. 42.29.
Brelich, Angelo 81.45, 46.
Brentjes, Burchard 57.24; 81.47, 48; 82.86; 87.138.
Brereton, Joel Peter 3.38; 41.9; 50.23, 32.
Breunis, A A. 42.30.
Brinkhaus, Horst 66.13.
Brockington, J. L. 48.58.
Brogyanyi, Bela 87.178.
Bromwell, David 82.639.
Bronkhorst, Johannes 1.20,21; 23.11; 25.51–57; 26.7, 8; 43.43.
Brough, John 42.31; 50.225.
Brown, Brian 30.27.
Brown, Cheever Mackenzie 48.59.
Brown, Carolyn Henning 65.24.
Brown, W. Norman 3.39; 51.95; 85.20, S2.
Bruce Foot, Robert 82.87.
Brucker, Egon 35.14; 79.74; 83.21.
Bruckner, Heidrun 21.5.
Brughart, R. 66.15.
Brugmann, K. 45.39,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Bruhn, Klaus 87.5.
Brunner, Hélène 34.36; 66.14.
Brunner, Linus 45.40.
Brunswig Jr., Robert H. 85.21.
Bruteau, Beatrice 48.60.
Bryant, E. 85.11.
Buch, Maganlal A. 72.6.
Büchi, Ernst C. 82.88.
Buddhadeva, Vidyalankar 1.22.
Budhananda, Swami 22.30.
Buddha Prakash 57.25; 72.7; 82.89.
Buddruss, G. 42.32; 79.75, 76.
Bugault, Guy 61.7.
van Buitenen, J. A. B. 20.256; 30.39; 57.43; 80.50.
Burgess, Jas 85.22.
Burghart, R. 65.25.
Burkert, W. 54.37.
Burkert, Walter 47.21.
Burnouf, Émile 34.37.
Burridge, Lindsay 20.171.
Burrow, T. 42.33-39; 43.44, 45; 79.77-86; 81.49.
Burton-Page, John 87.196.
Buss, Andreas 65.26; 82.90.
Bussagli, M. 74.6.
Buth, G. M. 77.24.
Butler, J. L. 43.46.
Butterworth, E. A. S. 53.16; 80.51.
Bychikhina, L. V. 86.3.
Byrski, M. C. 66.16.

Caillat, C. 79.87; 86.11.
Caland, W. 15.6; 17.1; 24, 71, 102.
Campanile, E. 45.41-43; 81.50, 51.
Campbell, Lynn B. 51.102.
Canon, Garland 87.91.
Cappeller, Carl 35.15, 16; 85.23.
Capper, John 82.91.
Cappieri, M. 65.27, 28.
Cardona, G. 23.12; 25.58-71; 26.9; 41.10; 42.40; 43.47-50; 45.44, 45; 79.88, 89; 81.52, 53.
Carmody, Denise Lardner 68.16.
Caron, B. R. 87.62.
Carri, Sebastian J. 10.8, 9; 79.90, 91.
Carruba, O. 81.54, 55.
Cavendish, Richard 35.17.
Cenker, William 73.15.
Chadda, Kuladip 78.5, 6.
Chadney, J. G. 66.17.
Chaitanya Deva, B. 37.16, 17.
Chaitanyamuni 34.38.
Chajjuram Sastri 26.10.
Chakrabarti, D. 77.17-19.
Chakrabarti, Dilip K. 77.31, 68; 82.12, 28, 92-96; 87.65.
Chakrabarti, Samiran Ch. 13.9; 23.13; 24.2, 18-20, 98, 116-118; 54.38; 79.92; 80.53.
Chakrabarti, Sanat Kumar 20.186; 50.226.
Chakrabarti, Tarapad 43.51.
Chakrabarty, Ashit Ranjan 43.52.
Chakrabarty, C. 65.29.
Chakraborty, Chhanda 4.11; 7.15; 36.8; 83.23, 24.
Chakraborty, Haripada 48.61; 70.6; 71.18; 72.8; 73.17; 83.22.
Chakraborty, Suprova 22.33.
Chakravarthy, G. K. 64.7.
Chakravarthy, G. N. 4.12.
Chakravarthy, R. S. 83.25.
Chakravarti, Adhir 71.19.
Chakravarti, A. K. 68.17.
Chakravarti, Atul Chandra 82.97.
Chakravarti, Bani 73.18.
Chakravarti, Kshitish Chandra 22.34; 80.52.
Chakravarti, M. 33.14.
Chakravarti, Sures Chandra 58.7.
Chakravarti, Vani 68.18-20.
Chakravarty, Apurba Kumar 75.17.
Chakravarty, A. S. 64. S2.
Chakravarty, Chandra 65.30.
Chakravarty, Haripada 26.11; 68.21.
Chakravarty, Nilima 61.8.
Chakravarty, Umarani 50.28, 29; 51.14.
Chakravorty, Bankabehari 65.31; 82.98; 83.26.
Chakravorty, Meera 60.6.
Chaman, Lal, 82.99.
Chanana, Devraj 30.28; 72.9; 73.16;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82.100.
Chanda, Ram Prasad 65.32.
Chandel, Umapati Rai 53.17.
Chandra, Asit Nath 83.27.
Chandra, Rai Govind 53.18.
Chandra, S. 48. 62.
Chandrakanta Devi 20.187, 34.S2.
Chandrakanta, Pranava 80.54.
Chandraprakash 34.39.
Chandrasekharam Pillai, K. 48.63.
Chandrashekharananda Sarasvati 48.64.
Chandrashekharendra Sarasvati, Swami 34.40.
Chandrashekhar Swami, N. H. 75.18.
Chandratreya, G. L. 75.19.
Chapekar, N. G. 51.122.
Chapekar, N. M. 82.101; 87.114A.
Charpentier, J. 82.102.
Charudeva Shastri 41.11, 43.53, 54; 85.25.
Charu Krishna 20.188.
Chaterji, Kapila 82.103.
Chatterjee, Asim Kumar 51.171; 55.5; 73.19.
Chatterjee, Bandana 53.19.
Chatterjee, C. K. 54.39; 68.22.
Chatterjee, Dipankar 64.8.
Chatterjee, H. 70.7.
Chatterjee, Herambanath 68.23.
Chatterjee, K. N. 34.41; 52.5; 59.8; 68.24.
Chatterjee, M. 80.55.
Chatterjee, Rama 48.65; 50.123A, 227; 82.104.
Chatterjee, S. C. 77.20.
Chatterjee, Shantimoy 82.105.
Chatterjee, Syamadas 78.7.
Chatterji, A. K. 82.106-109; 83.28; 86.12.
Chatterji, B. K. 65.33; 82.110.
Chatterji, Jagadish C. 58.8.
Chatterji, S. C. 60.7.
Chatterji, S. K. 42.S2; 67.2; 68.25; 81.56, 57; 82.111-113; 85.26; 87.152.
Chatterji, Sulochana 1.23.
Chatterji-Gratry, Usha 82.114.
Chattopadhyaya, Amar Kumar 41.12; 43.55; 54.40.
Chattopadhyaya, Aparna 24.86; 73.20.
Chattopadhyaya, Basant Kumar 22.35; 54.41; 83.29.
Chattopadhyaya, D. P. 57.26-28; 60.8; 64.9; 78.8; 80.56; 86.13; 87.165.
Chattopadhyaya, Kamaladevi 77.21.
Chattopadhyaya, Kana 80.57.
Chattopadhyaya, Kshetresh Chandra 25.73, 74; 49.11; 85.27.
Chattopadhyaya, Pratima 57.29.
Chattopadhyaya, Shyamadas 51.S5.
Chattopadhyaya, Sudhakar 65.34, 35.
Chattopadhyaya Sastri, Asok 25.75.
Chaturvedi, A. K. 43.73.
Chaturvedi, Biharilal 43.56.
Chaturvedi, C. J. 23.14.
Chaturvedi, Giridhar Sharma 51.123; 60.9; 61.9; 79.94.
Chaturvedi, Jagadish 43.57, 58.
Chaturvedi, Mahasveta 17.10; 76.8.
Chatulvedi, Narmadeshwar 32.16.
Chaturvedi, Ramadhin 80.58.
Chaturvedi, Ram Narayan 33.15.
Chaturvedi, Shiv Kumar 20.263; 80.59.
Chaturveda, Sivadatta Sharma 66.18; 79.93.
Chaturvedi, S. P. 25.76, 77.
Chaturvedi, Vasudeva Krishna 61.10; 80.60.
Chaubey, B. B. (V. V.). 17.11-13; 18.6; 24.119; 30.29, S 2; 32.17; 33.16; 37.18-22; 48.66; 50.38; 54.42, S 1; 79.95, 96; 82.115; 83.30, 31.
Chaudhari, Madhuri 75.20.
Chaudhari, Nirajakantadeva 51.124.
Chaudhari, Radhakrishna 71.20.
Chaudhari, Raghav Prasad 20.189.
Chaudhari, Rama Vilas 26.12.
Chaudhari, Suresh Chandra 48.67, 68.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Chaudhary, Radhakrishna 66.19; 73.21.
Chaudhary, Satyadeva 30.30.
Chaudhuri, Devasarma Nirajakant 51.23.
Chaudhuri, Mamata 65.37, 38.
Chaudhuri, Nirad C. 48.69.
Chaudhuri, Nirajakant 80.61; 81.58; 82.116; 83.32, 33.
Chaudhuri, Nirajakant Devasarma 50.203.
Chaudhuri, N. K. 50.124.
Chaudhuri, P. K. 35.18; 71.21.
Chaudhuri, S. 85.28.
Chaudhuri, Sibdas 35.19; 86.14.
Chaudhuri, Suresh Chandra 82.117.
Chaudhury, R. L. 68.26.
Chaudhury, Roma 68.27.
Chaudhury, Usha 64.10.
Chauhan, Devising 41.13; 45.46, 47; 51.172; 79.97–104; 82.118; 83.34, 35; 84.15–19, S1.
Chauhan, Madan Simha 11.33.
Chauhan, Netrasimha 68.S 2.
Chauhan, Sraddha 67.3.
Chauhan, Usha 20.221; 79.105.
Chavchavadze, T. 43.59.
Chavarria-Aguilar, O. L. 82.119.
Chawla, Jyotsna 50.182.
Chawla, Madhubala 30.31.
Chelyshev, E. P. 82.272.
Chemburkar, Jaya 20.102; 53.20.
Chemparathy, G. 56.7.
Chennakesavan, Sarasvati 48.70; 57.30; 62.12, 13.
Chenna Reddy, J. 82.120.
Chethimattam, John B. 57.31; 60.11.
Chhabra, B. Ch. 74.7.
Chhaddha, Kuladip 32.15.
Chidananda, Swami 61.11.
Childe, V. Gordon 81.59.
Chinmayananda, Swami 20.72; 48.71; 51.110; 57.32.
Chinmoy, Sri 22.36; 34.42.
Chinmulgund, P. J. 86.15.
Chinnaswami Sastri, A. 15.5; 17.3; 24.3, 4, 72.
Chitale, S. B. 37.23; 83.36.
Chintamani, T. R. 24.53.
Chitawala, Y. M. 65.36.
Chitrav, Siddheshwar Sastri 21.7.
Chitrita Devi 21.8; 22.37.
Chlopen, I. N. 47.22.
Choksi, Kamaleshkumar C. 3.40.
Cholkar, V. B. 3.41, 42; 22.38; 58.9.
Chopra, Dharam Vir 75.21.
Chopra, P. N. 82.121–124, 317, 406.
Chopra, S. N. 48.72.
Chopra, S. R. K. 82.125.
Choudhari, Lakshman 68.28.
Choudhary, Radhakrishna 82.126.
Choudhuri, N. C. 65.39.
Choudhuri, Usha 7.16; 49.12; 50.39, 183; 53.21.
Chousalkar, Ashok 71.22–24.
Chowdhary, G. C. 80.S 1.
Chowdhary, T. H. 69.8.
Chowdhury, K. A. 77.22–24.
Christananda, M. P. 64.11.
Christie, Jr., William M. 25.191.
Christol, A. 79.106.
Chunder, Pratap Chandra 82.127.
Church, Cornelia Dimmit 80.62.
Cimochowski, W. 87.147.
Clair, W. 3.97.
Clark, Grahame 82.129; 87.197.
Clason, A. T. 22.23; 73.22; 82.130, 131.
Claxton, Guy 80.63.
Clayton, A. C. 4.13; 49.13.
Cline, Platt 57.33.
Clothey, F. W. 56.8.
Closs, A. 47.23, 24; 81.60.
Co, Alfredo P. 61.12.
Cogni, Giulio 20.150, 151; 54.43.
Cohen, David 87.36.
Cohen, Gerald Leonard 45.48, 49; 71.25.
Cohen, Sulman Samuel 20.222.
Cohn, Bernard S. 65.126.
Cohn, B. S. 65.41; 82.132.
Cole, Colin A. 20.223.
Colebrooke, H. T. 48.73; 82.133;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

85.29.
Collinder, Björn 45.50.
Collins, Alfred 3.43.
Colpe, Carsten 32.18; 80.64, 65.
Companile, Enrico 38.7; 79.107.
Compton, G. B. 51.125; 73.24.
Comrie, Bernard 46.9.
Cone, Margaret 80.66.
Conger, G. P. 80.67.
Conio, Caterina 20.224; 57.34, 35; 59.9.
Conrad, Roswitha 73.25.
Converse, Hyla S. 22.39; 54.44.
Coomaraswamy, A. K. 4.14; 30.32; 31.5; 48.74, 75; 49.14; 53.22; 54.45; 56.9; 71.26; 80.68–70; 83.37.
Cop, Bojan 45.51; 79.108.
Corlett, William 48.76.
Cornelius, Friedrich 81.61.
Cornillot, François 79.109.
Correia-Afonso, John 86.17; 87.82.
Cosling, David 82.135.
Costa Parga, Salvador 79.110
Coulson, Michael 43.60.
Coward, Harold G. 61.13; 62.14; 64.12; 80.71, 72.
Cowell, E. B. 20.116, 257; 21.40.
Cowgill, W. 45.52, 53; 79.111, S 2.
Cox, George W. 47.25.
Cox, Oliver 66.20.
Craven, Roy C. 74.8.
Crawford, S. Cromwell 48.77; 61.14.
Creel, Austin B. 61.15, 16; 85.31.
Crespo, R. 21.9.
Crevatin, F. 10.10; 11.34; 41.14; 47.26; 61.63; 79.112; 80.73; 81.62–65; 83.38, 39.
Crevoshav, George 52.6.
Crollins, Ary A. Roest 80.74.
Crompton, Yorke 48.78.
Crossland, R. A. 81.66–68.
Cullanu, Ioan P. 50.40
Cunningham, Alexander 84.20.
Curtis, J. W. 80.75.
Cvetko, V. 42.41; 46.10; 79.113, 114.
Cyrzyk, Leszek 86.19.
Dabhade, B. M. 48.79.
Dabral, Parthasarathi 34.43.
Dabu, D. K. S. 47.121.
Daffinà, P. 82.137.
Da Fonseca, Carlos Alberto 38.13.
Dagli, Vadilal 82.138.
Dahiya, B. S. 83.40.
Daivarata, Maharsi 10.2.
Dal, Ingerid 45.54.
Dalal, Manoharlal 3.44.
Dale, Ian 44.5.
Dales, G. F. 82. 139.
Damle, T. R. 79.115.
Damle, Y. B. 66.21.
Dammann, Ernst 47.27.
Damodara Pisaraka 43.61.
Dandage, G. B. 50.125, S5; 54.46.
Dandekar, R. N. 3.45; 5.21; 6.12; 25.78; 32.19; 35.32, 96; 48.80-83; 49.15-17; 50.1, 126; 51.72; 80.76; 85.32-38, 44.55; 86.20-30; 87.18, 24, 31, 95, 122-125. 157, 158, 161, 162, 186, 190.
Dange, Sadashiv A. 3.46-50; 4.15, 16; 22.40; 31.6; 32.20, 21; 34.44; 42.42; 43.62; 48.84, 85; 49.18, 19; 50.41, 110; 53.23-26; 54.47-56; 55.6; 56.10; 58.10; 62.15; 67.4; 79,116-118; 80.77-88; 82.140; 83.41-43; 85.39.
Dange, Sindhu S. 3.51-53; 24.120, 121; 26.13; 54.57-67; 68.29; 73.26.
Dani, A. H. 82.141, 142; 84.21.
Daniel, Glyn 82.143.
Daniélou, Alain 37.24, 25; 82.144.
Danielson, Henry 22.41.
Danielson, Niels 46,11.
von Daniken, Erich 80.89.
Danka, Ignacy Ryszard 30.33.
Danylenko, V. N. 81.69.
Darden, B. J. 46.12.
Darian, Steven 48.86; 53.28, 29; 74.9; 82.145; 84.22.
Darms, G. 79.119.
Darshanananda Sarasvati 22.42
Das, A. C. 83.44, 45.
Das, Binod Sankar 71.27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Das, D. R. 73.27; 87.172.
Das, Durgaprasad 3.54.
Das, J. L. 87.126.
Das, Karuna Sindhu 22.43; 25.79, 80; 43.63.
Das, M. N. 82.122, 406.
Das, M. S. 68.31.
Das, R. 22.44; 54.68; 80,90, 91.
Das, Rahul Peter 80.92.
Das, Ram Kumar 51.85B; 53.30.
Das, Santosh Kumar 72.10.
Das, Sisirkumar 82.146.
Das, V. 65.42.
Das, Veena 54.69; 66.22, 23.
Dasarathraj 38.9.
Das Gupta, Aparna 54.70.
Dasgupta, Chidananda 87.38.
Dasgupta, K. K. 82.147; 87.39.
Das Gupta, Nalini Nath 25.81.
Dasgupta, Probal 42.43, 44.
Dasgupta, Ram Sharan 80.93.
Das Gupta, Shashi Bhushan 48.87.
Dasgupta, S. N. 57.36; 60.12; 63.1; 64.13.
Dasgupta, Subhayu 48.88.
Das Gupta, Tapan Kumar 80.94.
Dasopant 3. S2.
Dass, A. C. 4.17; 51.126, 127.
Dass, Ayodhya Chandra 6.17; 50.204; 77.25.
Dasu, T. U. S. 77.26.
Date, R. S. 32.22.
Date, Vinayak Hari 21.11.
Datta, Asim Kumar 3.55.
Datta, Asit Kumar 34.45.
Datta, Dhirendra Mohan 62.16.
Datta, K. K. 82.318, 319.
Datta, Nilanjana 3.56.
Datta, Vinod Vihari 30.34.
Dattaray, R. 34.46; 71.28.
Dattaray, Rajatbaran 83.46; 86.31.
Dattatreya Sharma 42.45.
Davane, G. V. 51.45; 53.31; 80.95.
Davary, Gholam Djalani 35. S1.
Dave, Harshadray T. 30.35.
Dave, Govardhan 34.47.
Dave, Jaswanti 24.122.
Dave, J. H. 54.71; 71.29.
Dave, Kantilal Ramashankar 36.9.
Dave, M. M. 34.48.
Dave, Narendra 34.49.
Dave, P. T. 49.20; 51.60; 56.11.
Dave, S. K. 51.52; 55.7.
David, C. W. 48.304.
David, Kenneth 82.148.
Davies, Anna Marpurgo 87.149.
Davies, D. 62. S1.
Davies, Paul 45.55.
D'Avino, Rita 25.82.
Davis 65.43.
Davis, A. R. 85.40.
Davis, Harrist Boyd Hill 45.56.
Daya Krishna 22. S3.
Dayal, Nisha 30.36.
Dayal, Thakur Harendra 82.150.
Dayananda 3.57; 8.30; 54.72, 73.
Dayananda, Swami 30.37.
Dayananda Sarasvati, Swami 29.4; 35.20.
Dayananda Videha, Swami 6.13.
Dayanidhi, 'Mishra' 22.45.
De, A. 3.59; 59.10.
De, Sita Nath 11.35.
De, Sushil Kumar 33.17.
Deane, Elizabeth 57.37.
Deb, Surendranath 3.60.
Debnath, P. K. 79.67; 80.42.
De Chaudhury, H. K. 57.38; 64.14.
Deep Chand 5.2.
Defourny, Michel 53.32.
Deglurkar 82.151.
De La Lama, Graciela 20.225.
De Lamberterie, Ch. 79.120.
Delbrück, Bertold 41.15; 45.57.
Dell, David J. 48.89.
Della Casa, Carlo 21.6; 22.31, 32; 42.46; 79.121; 80.96.
De Menasce, P. J. 53.33.
De Mora, Juan Miguel 4.18, 19; 30.38; 38.8; 48.90; 57.39; 58.11; 80.97-101.
Deore, Vijaya Ram 68.32.
Deppert, Joachim 50.127.
Derrett, J. Duncan M. 33.18; 65.44;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

66.24; 70.8-11; 71.31, 32; 79.122; 80.287; 82.152.
Desai, Mahendrakumar M. 57.40.
Desai, M. R. 3.61; 20.14.
Desai, P. B. 82.153.
De Sai, Santosh N. 60.13.
Desai, S. G. 48.91.
Deshayes, J. 81.70.
Deshingkar, V. S. 48.92.
Deshmukh, P. R. 46.13; 82.154, S3; 83.47, 48.
Deshpande, A. N. 20. S1.
Deshpande, C. G. 73.28.
Deshpande, C. R. 87.114A.
Deshpande, G. T. 3.62-64; 22.46; 25.83-88, 127; 34.50; 41.16, 17; 73.29; 78.9; 80.102.
Deshpande, Indu 3.65; 15.12; 19.5-8; 54. 74.
Deshpande, Madhav 23.15, 16; 25.89-96; 39.3; 41.18; 42.47, 48; 43.64-66; 46.14; 48.93; 57.41; 65.45, 46; 79.123, 124; 80.103, 81.71; 82.155, S4.
Deshpande, M. N. 78.10.
Deshpande, Nirmala 20.15.
Deshpande, P. N. 51. S2.
Deshpande, Prajna 25.97, 98.
Deshpande, V. N. 52.7.
Deshpande, V. V. 80.104.
De Silva, M. W. Sugathapala 43.67.
De Smet, R. V. 48.94, 95; 61.17; 71.33; 80.105-107.
De Souza, J. P. 74.10; 84. 23.
Deuskar, L. S. 79.125.
Deussen, P. 21.12, S1; 57.42; 58.12.
Deutsch, E. 30.39; 57.43.
Dev, Shri Krishna 54.75, 76.
Deva, K. 82.156.
Deva, Munishwar 34.51.
Devadatta Sastri 21.13; 22.47; 30.40; 82.157; 83.49.
Devadoss, T. S. 68.33.
Devahuti 82.158-160.
Devanathacharya, N. S. 54.77, 78.
Devaraj 53.34.
Devaraja, N. K. 48.96; 57 44-47.
Devashayam, N. 48.97.
Devaskar, Prabhakar 38.10.
Devasthali, G. V. 1.24-29; 2.2, 4-7; 3.66; 4.20; 7.18, 19; 10.6; 11.16, 36, 37; 23.17-19; 24.123; 25.99-107; 26.14; 35.21; 36. S1; 37.26, 27; 41.19; 43.68-70; 58.13; 79.126-128; 83.50; 87.2.
Devdhar, S. K. 20.172; 48.98; 64.15.
Devesh 11.38.
Devi Chand 8.3; 11.1.
Devi, Sushil Malti 77.27.
Devoto, G. 45.58; 81.72, 73.
Devlamminck, Bernard 35.46.
Devotee 22. S4.
De Vries. Larry 79.129.
Dey, N. L. 82.161.
Dhadphale, M. G. 26.15; 42.49; 87.10, 114.
Dhal, Upendra Nath 51.89; 68.34.
Dhaneshwar Das 33.19.
Dharam Datt 79.130.
Dhareshwar, Dayananda 50.2.
Dharmadeva 1.1; 11.39; 22.48; 34.52; 54.79; 83.51; 87.45.
Dharmadhikari, T. N. 10.3, 3A, 11-13; 18.7; 24.81, 124; 25.108; 34.53; 54.80, 81; 83.41; 85.42.
Dharmananda Sarasvati 34.54, 55; 54.82; 80.108.
Dharmapal, G. 30.41; 34.56; 54.83.
Dharmavira 22.49.
Dharmendra 53.35.
Dharmendu, Devavrata 34.57.
Dhasmana, Vidyadhar 80.109.
Dhavale. D. G. 75.22.
Dhavale, G. S. 50.228.
Dhavalikar, M. K. 48.99; 50.128; 51.24; 82.151, 162.
Dhavamony, M. 48.100, 101; 67.5.
Dhavan, Krishna Kumar 22.50; 36.10.
Dhere, R. C. 53.36; 55.8.
Dhruva, A. B. 60.14.
Dhundiraja Sastri 3.67, 68.
Diakonov, I. M. 81.74-76.
Diderichsen, Paul 46.15.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Diebold, A. R. 81.77.
Diehl, C. G. 48.102.
Dietrich. Gabriele 48.103.
Dietrich, M. 85.43.
Dikshit, Harinarayan 36.11.
Dikshit, Jagadish 56.12; 57.48; 58.14.
Dikshit, K. K. 21.14; 22.51.
Dikshit, K. N. 77.28; 82.163, 164.
Dikshit, Lakshmi Dutt 30.42; 31.7; 34.58; 76.9; 83.52.
Dikshit, Somasundar 54.84.
Dilip Vedalankar 58.15.
Dillon, Myles 81.78.
Dimock, E. C. 33.20; 87.89.
Dimri, Dz. P. 25.109.
Dinanath, Acharya 22.52.
Dinanath, Siddhantalankar 22.53.
Dinanath Sarma 51.128.
Dispeker, Frank 21.15.
Disterheft, Dorothy 45.59-61.
Divakaran, K. N. M. 25.110; 42.50; 43.71.
Divatia, S. H. 46.16.
Diwakar, R. R. 22.54.
Diwan Chand 26.16, 152; 22.55, 56.
Diwatia, S. H. 60.15.
Diwekar, H. R. 1.30; 4.21, 22; 24.48; 33.21; 34.59; 37.28, 29.
Dockhorn, Kurt 87.12.
Doctor, Adi 37.30.
Dodwell, H. H. 82.22.
Dogra, S. D. 73.30.
Dogra, Shyam Lal 43.72; 79.131, 132.
Dolke, Suresh M. 57.49.
Dombrowski, B. W. W. 54.85.
Dongre, Anantarama Sastri 2.8; 24.38.
Doraswamy, K. 25.285.
Down, Jack 64.16.
Dowson, John 35.23.
Dragonetti, C. 22.229; 48.104; 54.86, 302; 57.219; 62.18; 63.2, 18-20; 80.442.
Draguhn, Werner 72.11.
Dravid, Rajeshvara Sastri 34.60; 71.30.
Drekmeier, C. 71.34.
Dressler, W. 45.62; 81.79; 85.88.
Drobin, Ulf 81.80.
Drury, Naoma 17.14; 32.23; 34.61; 54.87.
D'Souza, P. P. 82.165.
D'Souza, V. S. 66.25.
DuBary, Wm. Theodore 35.24.
Dube, B. 84.24.
Dube, Chandrabhushan 3.69.
Dube, Ramadhara 20.68.
Dube, Rajadeva 7.S1; 68.S3; 76.S1.
Dubey, S. P. 48.105, 106; 56.13; 60.16; 61.18.
Dubuisson, D. 47.27A; 54.88; 71.35; 81.81.
Duchesne-Guillemin, J. 53.37; 56.14; 79.133.
Ducrot, Oswald 35.102.
Dudley, Guilford A. 82.166.
Duff, C. M. 82.167.
Duleba, W. 47.28.
Du Mesnil-Marigny, Jules 71.36.
Dumézil, G. 4.23; 47.29-37; 50.72, 206; 53.38-43; 56.15; 68.35; 80.110, 111; 81.82-95.
Dumont, L. 65.47-50; 66.26-32; 70.12; 82.168; 85.45.
Dunichandra 22.57.
Dunkel, George 34.62; 39.4; 41.20, 21; 42.51; 45.63, 64; 46.17; 79.134-136.
Dupont-Sommer, A. 50.73.
Durgashankara, Satyarthi 34.63, 64; 62.19, 20.
Durante, Luigi 86.32.
Durante, M. 79.137.
Dutt, Nalinaksha 56.16.
Dutt, N. K. 66.33; 81.96; 82.169.
Dutt, Nomita 25.111; 26.16, 17.
Dutt, Romesh Chunder 82.170, 171.
Dutt, V. B. 75.23.
Dutta Sastri, K. K. 33.22.
Dviveda, Chandra Bhushan 50.3.
Dviveda, Janaki Prasad 25.112.
Dvivedi, Brahmadatta 25.113.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Dvivedi, H. P. 25.114-116, S2.
Dvivedi, Manchharam Sastri 25.117.
Dvivedi, Rajendra Prasad 57.50.
Dvivedi, Ram Govind 33.23.
Dvivedi, S. B. 43.73.
Dwarakinath, C. 76.10.
Dwarikadas Shastri 43.74.
Dwiveda, Janaki Prasad 79.138.
Dwivedi, A. N. 48.107; 56.17.
Dwivedi, Kailash Nath 77.29.
Dwivedi, Manchharam 43.75.
Dwivedi, Nanheprasad 50.4.
Dwivedi, Parasnath 38.11.
Dwivedi, Rajendra Prasad 22.58; 67.6.
Dwivedi, Ramanath 76.11.
Dwivedi, R. C. 79.139.
Dwivedi, R. N. 73.31.
Dwivedi, Vinod P. 74.11.
Dwivedi, Usha 22.59.
Dwivikadesa Sastri, Swami 25.118.
Dybo, V. A. 45.65.
Dyen, I. 46.33.

Easwaran Nampoothiry, E. 33.24.
Ebenbauer, Alfred 50.111.
Eck, Diana L. 80.112.
Ed. 3.70-74; 6.14, 15; 20.17; 22.60-64; 30.43; 33.25; 34.65-68; 48.108; 57.51, 58.16; 62.21, 22; 64.17-19, S3; 68.S4; 80.113-121; 81.97, S1.
Edelman, D. J. 45.66; 46.18; 84.25.
Edgerton, F. 41.8.
Edholm, Erik Af. 48.109.
Edlabadkar, Asok 73.32.
Eduljee, H. E. 32.24.
Edwards, I. E. S. 81.98, 99.
Eggeling, J. 17.4.
Ehret, Ch. 82.172.
Eichinger Ferro-Luzzi, Gabriella 48.110.
Eichman, Th. L. 79.140.
Eichner, H. 79.141, 142.
Eichner-Kühn, I. 79.143.
Eidlitz, W. 48.111, 112; 57.52.
Eilers, W. 45.67; 47.38; 79.144-147; 81.100; 87.146.
Einoo, Shingo 16.2; 24.79, 89, 99, 125; 54.90; 79.148.
Ejerhed, E. I. 42.52.
Elayath, K. N. N. 80.122.
Elenjimittam, Anthony 21.17; 64.20; 73.33.
Eliade, M. 47.39; 48.113; 54.91; 63.3; 80.123, 124; 87.40.
Eliot, C. 56.18.
Elizarenkova, T. Y. 6.16, S2; 7.S2, S3; 30.44, 45; 38.12; 39.5-7; 41.22-27; 42.53; 43.76; 50.229; 53.44; 79.149.
Ellis Davidson, H. R. 47.40.
Elmo, St. 35.26.
Elphinstone, M. 32.173.
Embree, Ainslie T. 35.24; 48.114, 115; 82.174.
Emeneau, M. B. 42.54, 55; 43.77, 78; 44.6; 46.19; 79.150-152; 85.47.
Ensink, J. 53.45; 54.92.
Epstein, T. Scarlett 82.175.
Erhart, Adolf 43.79; 45.68-71; 81.101.
Erikson, J. A. 45.72.
Erman, V. G. 33.26; 82.647.
Esnoul, A-M. 48.116.
Esteller, A. 1.31-43, S2; 3.75, 76; 4.24, 25.
Euler, W. 45.73, 74.
Evans, David 81.103.

Failla, Donatella 53.46.
Fairbanks, Gordon H. 45.75,
Fairservis Jr., Walter A. 82.176.
Falk, H. 26,18; 77.29A; 79.153, 154.
Falk, Nancy E. 53.47; 80.126.
Fanart, P. 79.155.
Fane, Hannah 44.7.
Farmer, Edward L. 82.177.
Farquhar, J. N 48.117.
Faruk "Anwar" 56.19, 20.
Faruk Khan 30.46; 34.69; 49.21; 69.9.
Faruqui 48.342.
Fassnacht, Dieter 48.118.
Fatah Singh 1.44, 45; 3.7, 77-79;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

6.2, 17; 30.47; 34.70-72; 58.17; 73.1.
Fausset, H. L. 57.53.
Faust, Manfred 79.156.
Feibleman, James K. 57.54.
Fellman, J. 87.59.
Ferrari, G. 35.29; 79.157.
Ferreira, Mario 79.158.
Ferro-Luzzi, Gabriella Eichinger 53.48; 80.127.
Feuerstein, Georg 63.4, 5.
Feys, J. 22.65.
Filliozat, J. 34.73; 42.56; 48.119; 57.55; 62.23; 76.12; 79.159, 160; 80.128; 82.178-181; 83.53; 85.49; 86.33, 34; 87.182.
Filliozat, P. 25.119, 120; 42.57; 87.63.
Fillipi, Gian Giuseppe 80.129.
Fillmore, Charles J. 43.80.
Findly, E. B. 50.5, 6; 51.3; 79.161.
Fischer, Klaus 55.9; 73.35; 82.182.
Fišer, I. 32.25; 73.34.
Fisher, Robert L. 45.76; 79.162.
Fiske, Adele 80.130.
Flattery, D. S. 50.230; 81.104.
Flego, Gvozden 22.66.
Flor, Fritz 81.105.
Fogt, G. 45.77.
Folena, G. 87.54.
Ford, Richard B. 82.183.
Forssman, B. 79.163, S4; 87.112.
Forster, George 48.120.
Fowler, Murray 25.121.
Franci, G. R. 30.48; 35.28; 46.20; 57.56; 80.131; 82.184.
Francillon, Mark 85.46.
Franke, Rudolf Otto 85.50.
Frauwallner, E. 57.57-60; 85.51.
Frawley, David 22.67; 58.18.
Frazer, Robert Watson 33.27.
Frazier, Allie M. 48.121.
Friedrich, Paul 45.78, 79; 81.106.
Fruzzetti, Lina 65.8, 9; 66.3.
Frye, Richard N. 50.74.
Fuchs, Stephen 48.122; 65.51, 52.
Fugier, Hugnette 81.107.
Fujii, Masato 51.98.
Fukuhara, Ryogon 61.19.
Fuller, C. J. 48.123; 66.34.
von Fürer-Haimendorf, C. 61.20; 65.53.
Furtado, António 87.159.
Fussman, G. 48.124, 125; 71.37; 81.108.

Gabhirananda, Swami 80.132.
Gabriel, A. 47.43; 56.21.
Gadgil, S. R. 54.93.
Gadkari, Jayant 66.35.
Gadre, Pramod B. 79.164.
Gafurov, B. G. 81.109-111.
Gaikwad 82.151.
Gail, A. 50.207; 51.130; 52.49, 50; 66.36.
Gairola, Vacaspati 34.74, 75; 83.54.
Gajendragadkar, A. B. 80.133.
Gajendragadkar, P. B. 21.18; 22.68.
Gajendragadkar, S. N. 79.165; 81.112; 87.94A.
Gajjar, Irene N. 74.12.
Gambhirananda, Swami 20.18, 55, 226, 244; 21.19.
Gamkrelidge, Th. 42.58; 45.80, 81; 81.113-117.
Ganapati, S. V. 8.4, S1.
Ganapati Mishra 25.122.
Gandhe, Vasudha 10.14; 54.94; 79.166.
Gandhi, M. K. 48.126.
Gandhi, Ramachandra 61.21.
Gandhi, R. S. 66.37.
Gandhi, V. R. 57.61.
Ganesan, Saw. 87.144.
Ganesh Bhatt, B. 54.95.
Gangadatta Sastri 78.11.
Gangadhar, D. A. 48.127.
Gangadbaran, N. 30.49; 34.76; 50.129, 130; 61.22; 67.7; 80.134.
Gangadhar Guru 51.131.
Gangal, Bal 66.S1.
Gangeshwarananda, Swami 3.80; 11.10; 30.50; 34.77, 78; 51.25, 180; 81.118.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gangeshwarananda Udasin 49.S2.
Ganguli, Kalyan Kumar 50.7; 80. 135; 83.55.
Ganguly, Bireshwar 20.19.
Ganguly, D. K. 71.38.
Ganguly, Sailendra Kumar 82.S5.
Gankovsky, Y. V. 86.35.
Garbacz, S. K. 42.59.
Garbe, Richard 24.1, 100; 57.62.
Garcia, Gual C. 45.82.
Garcia Bazam, Francisco 48.128.
Garcia Teijeiro, Manuel 45.83.
Gardner, Robert 54.96.
Garg, Ganga Ram 35.30.
Garg, Pushpa 34.79.
Garg, R. K. 22.69-74; 61.23, 24; 63.6; 68.36; 80.136, 137.
Gaston, A.-M. 50.131.
Gatzlaff, M. 85.52.
Gaud, Ramachandra 84.26.
Gauda, Sivanarayana 77.29B.
Gauda, Veniramaji Sarma 50.208; 78.12.
Gauda Sastri, Asoka Chandra 43.81.
Gaur, R. C. 53.51; 81.119; 82.185-188; 83.56.
Gaur, Veniram Sharma 54.97.
Gaurinath Sastri 34.80.
Gaurishankar 34.81.
Gautam, A. R. 65.54.
Gautam, M. R. 37.31.
Gautam, Nandakishore 61.25.
Gautam, Radhesyam Simha 79.S5.
Gautama 8.31.
Gayathri, P. K. 80.138-140.
Geib, Ruprecht 3.81; 50.8; 53.52; 64.21; 79.167; 80.141.
Geiger, Wilhelm 85.53.
Geigh, Henry 48.129.
Genevieve, Sr. 52.8; 53.53; 74.13; 80.142, 143.
Gening, V. F. 81.121.
van Gennep, A. 54.99.
van Gennep, A. 54.99.
Gense, J. H. 82.189, 190.
Geoffrey, Clements 77.30.
Georgiev, V. I. 41.28; 45.84-88.
Gera, Vimla 6.18.
Gerasimov, A. V. 82.78,
Gerber, W. 57.63.
Gercenberg, L. G. 45.89-93, S1; 56.22.
Gerow, Edwin 80.144.
Gerschel, Lucien 53.54; 81.120.
Gershevitch, I. 47.44; 50.75, 231.
Ghatage, A. M. 25.123; 35.31-33; 42.60; 79.168; 85.55.
Ghatak, Shridhar 47.45.
Ghildayal, A. 65.55; 71.39; 72.12.
Ghirshman, R. 81.122.
Ghosal, S. N. 25.125; 38.14; 45.94; 50.232.
Ghose, B. K. 18.8.
Ghose, M. C. 65.56.
Ghose, Sisirkumar 58.19.
Ghosh, A. 73.36; 82.13, 191.
Ghosh, Asok Kumar 48.130; 82.192, 193.
Ghosh, Batakrishna 25.124; 42.61, S3; 45.95.
Ghosh, Ekendranath 52-9.
Ghosh, Manomohan 38.15.
Ghosh, Oroon Kumar 82.194.
Ghosh, Ramachandra 33.28.
Ghosh, Robin 80.145, 146.
Ghosh, Sati 47.46.
Ghosh, Tuk-Tuk 77.31.
Ghosh, U. N. 80.147.
Ghoshal, S. N. 41.29; 80.148.
Ghoshal, U. N. 72.13.
Ghurye, G. S. 68.37; 73.37; 83.57.
Giacomelli, R. 79.169.
Gidwani, N. N. 85.114.
Gignoux, Ph. 56.23; 87.17.
Gimbutas, M. 45.96; 47.46A; 51.57; 81.123-131.
Gindin, L. A. 79.170; 81.132.
Gippert, Jost 45.97.
Giri, K. S. V. 57.64.
Gispert-Sauch, G. 20.190; 22.75, 76.
von Glasenapp, H. 48.131; 57.65; 85.56.
Glazebrook, Tony 48.132.
Glazov, Yuri, 50.209.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Glockner, H. 81.133.
Gnoli, G. 32.26, S1; 79.171; 82.195; 87.183.
Godbole, G. H. 19.9; 20.56; 79.172; 80.149.
Godbole, N. N. 84.27.
Godiyal, Jayakrishna 80.S2.
Godse, B. S. 25.126, 127; 68.38.
Goegginger, Wolf H. 81.134.
Goeseke, G. 85.94.
Goetz, H. 74.14; 86.36.
Gogni, Giulio 20.13.
Gokak, V. K. 82.196.
Gokhale, B. G. 82.197-199.
Gokhale, Jayashree B. 71.40.
Gokhale, N. N. 80.150.
Gokhale, Pratibha P. 25.128-130.
Gokhale, V. V. 80.181; 87.151.
Goldman, R. P. 65.57; 66.38.
Goldstücker, T. 25.131; 42.62; 85.58.
Gombrich, Richard 43.82.
Gonda, J. 3.82-86; 4.26; 6.19; 10.15; 11.42; 13.10; 19.10; 20.69; 24.49, 73, 103; 25.132; 33.29, 30; 34.82; 39.8; 41.30; 43.83; 47.47; 48.132A-137; 49.22; 50.76-80, 132, 210; 51.1, 64, 73, 84; 52.10-12; 53.55; 54.100-109, S2; 57.66; 59.11; 67.8, 9; 79.173-178; 80.152-155; 81.135; 82.200; 83.58; 85.59; 86.37; 87.112.
Goodenough, Ward H. 81.136.
Goody, Jack 81.137.
Goossens, R. 50.133; 81.138.
Gopal, B. R. 87.52.
Gopalakrishna, K. 25.133.
Gopalakrishna, P. K. 43.84.
Gopalan, S. 61.26; 65.58, 59; 80.156.
Gopala Reddy, Y. 51.53.
Gopal Prasad Kaushik 1.2; 8.5.
Gopal Sastri 34.83; 79.179.
Gopani, A. S. 82.201.
Gopinath Kaviraj 51.132.
Gorakhanath Singh 80.157.
Gorakh Nath 83.59.
Gorakh Prasad 75.24.
Gordon, Douglas H. 82.202.
Gordon, Lonard A. 82.203.
Gosavi, R. R. 51.133.
Gosvami, Satsvarupadasa 30.51.
Goswami, B. K. 55.10.
Goswami, J. 82.204.
Goswami, K. G. 55.11; 68.39, 40.
Goswami, Mahaprabhu Lal 20.191; 34.84; 79.180.
Goswami, R. P. 3.87; 50.134; 52.13.
Goswami, S. 20.103.
Goswami, Sita Nath 20.20.
Gotō, T. 3.88; 79.181, 182.
Gottschalk, Herbert 35.34.
Gouch, E. 58.20.
Goudie, A. 82.23.
Goudriaan, T. 80.158, 159; 81.139.
Gourypathy Sastry, T. S. 42.62A, 63.
Govindan Nambiar, K. 43.85.
Gowda, K. Kushalappa 79.152.
Gowen, H. H. 33.31.
Goyal, Pritiprabha 68.41-43.
Goyal, Ramesh Chandra 76.13, 14.
Goyal, S. C. 78.13.
Goyal, S. R. 82.205.
Goyal, Virendra 3.89.
Grace, Eugene Cornelius 45.98.
Grant, Michael 73.38.
Grantovskij, E. 66.39; 81.40-42, 140-142, S2.
Grassmann, H. 35.35.
Graur, Al. 87.108.
Gray, Wallace 57.157.
Greenberg, J. 39.8.
Greenebaum, S. E. 50.42.
Gren-Eklund, Gunilla 22.77; 40.5.
Greppin, John A. C. 79.183.
Griffith, Ralph T. H. 1.3; 8.6.
Grimm, George 57.67.
Griswold, H. D. 49.23.
Grjunberg, A. L. 87.140.
De Gubernatis, A. 81.143.
Guchman, M. M. 45.99.
Guha, Amalendu 82.206.
Guiro, P. 21.20.
Gulab, Rai 82.207.
Gune, Jayashree 41.31.
Gune, Saroj 1.46; 43.86.
Gupta, Ananda Swarup 3.90; 8.32.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Gupta, Babulal 22.78.
Gupta, Beni 64.22.
Gupta, B. S. 57.68.
Gupta, Chitralekha 66.40.
Gupta, Dharmendra Kumar 22.79.
Gupta, D. K. 87.3.
Gupta, D. R. 70.13.
Gupta, Kanta 65.60; 68.44.
Gupta, Krishna 69.10.
Gupta, Krishna Prakash 48.138.
Gupta, L. P. 62.24.
Gupta, Mallika Clare 64.23.
Gupta, M. L. 75.25.
Gupta, M. N. 37.32.
Gupta, Motilal 37.33; 65.61.
Gupta, Mridula 3.91; 59.12, 13; 77.32; 78.14.
Gupta, Nathuram 30.52; 34.85.
Gupta, N. K. 32.27.
Gupta, N. L. 57.69.
Gupta, Nolini Kant 22.80; 30.53.
Gupta, Ramasarandas 80.160.
Gupta, Rameshwar Dayal 73.39.
Gupta, Rani 54.110.
Gupta, R. C. 75.26.
Gupta, R. D. 71.41.
Gupta, Santisvarupa 80.161.
Gupta, S. B. 12.2; 34.86.
Gupta, Shakti M. 48.139; 50.134A; 51.134, 135; 53.56, 57.
Gupta, Shanti Nath 57.70.
Gupta, Shyam Ratna 82.208.
Gupta, S. K. 1.47; 3.92; 6.20; 11.18, 43; 20.21, 104; 22.81, 82; 26.19; 30.54-58; 34.87; 35.36; 37.34, 35; 41.32; 49.24; 50.43; 57.71; 74.15; 79.184-186; 80.162; 87.11.
Gupta, S. L. 22.83; 62.25; 68.45.
Gupta, S. P. 82.209; 86.51.
Gupta, Sukeshi Rani 17.15.
Gupta, Venu G. 62.26.
Gurov, N. 44.8; 79.187.
Gurudasananda, Swami 48.140.
Guru Dutt, K. 48.141; 51.103; 54. 111; 57.72; 58.21.
Guru Datta 21.21; 50.S7; 81.144.
Gurumurty, N. S. V. R. 56.24.
Gururaja Rao, B. K. 87.164.
Guseva, N. R. 48.142; 66.41; 86.38.
Gusmani, R. 81.S3.
Guzdar, S. 77.2; 82.14.

Haas, D. D. 39.10.
Haas, Volkert 56.25.
Hacker, P. 20.227; 73.S2; 80.163, 164; 85.60.
Hackett, Stuart C. 57.73.
Hahn, E. Adelaide 45.100.
Hahn, Michael 42.64.
Haig, T. W. 82.22.
Hajari 34.88.
Halbfass, W. 57.74; 61.27; 65.62; 66.42; 80.165, 166; 82.210; 87.75.
Halen, Harry 87.1.
Halle, M. 45.145.
Hammick, Murray 82.645.
Hammond, N. G. L. 81.146.
Hamp, E. P. 45.101, 102; 79.188-201, S6; 80.167; 81.145.
Hampel, Jürgen 82.S6.
Hamsamuni Sastri, Swami 22.84.
Hamsananda, Swami 61.28.
Hančar, F. 73.59.
Handa, Devendra 74.16; 82.211; 84.28.
Handa, D. N. 48.143.
Handoo, Jawaharlal 85.61.
Hanefeld, Erhardt 22.85.
Hansen, Leigh Jellison 81.147.
Hans Raj 79.202.
Hanumanthan 66.43.
Hara, Minoru 50.44; 66.44; 71.42, 43; 79.203; 80.168-175; 87.182.
Hara Gopal Rao, M. 75.27.
Hargulal 87.44.
Haridas, B. 83.S1.
Haridatta Sastri 1.48; 24.63; 30.59.
Harideva 38.16.
Hariharananda Sarasvati 34.89.
Harihav, V. N. 82.212.
Harikai, Kunio 34.90; 80.176.
Harisarana, Siddhantalankar 8.7, 8.
Harishchandra, Vidyalankar 8.9.
Harmatta, J. 81.148-151; 85.64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Harper, E. B. 66.45.
Harrison, John 73.4; 85.62.
Harry, A. 81.161.
Harshananda, Swami 80.177.
Harsh Narain 34.91; 56.26; 57.75, 76; 80.178.
Hart, George L. 48.144.
Hartman, C. G. 20.169; 40.6.
Hartman, Sven S. 50.184.
Hartmann, R. R. K. 35.37.
Hartmann, S. S. 79.204.
Hartshorne, Charles 57.77.
Hatab, Lawrence J. 22.86.
Hathi, Jaisukhlal 75.28.
Hattiangadi, J. H. 57.78.
Hattori, Masaki 22.87.
Haudricourt, A. 45.103; 85.9; 87.17.
Haudry, J. 41.33,34; 45.104-110; 47.49; 50.80A, 185; 56.27; 81.152, 153.
Haug, Martin 13.3; 47.50.
Hauri, C. 42.65.
Hauschild, R. 35.38.
Häusler, Alexander 81.154-156.
Havell, E. B. 82.213, 214.
Hawkes, J. 82.215; 87.198.
Hayashi, T. 24.13.
Haynes, Edward S. 35.39.
Hazarika, B. N. 18.9; 38.17; 66.46; 68.46.
Hazra, R. C. 10.16; 25.134; 48.145; 50.45, 135-137; 79.205, 206; 87.51.
Hearn, W. E. 73.40.
Hebbar, Gopinath Sastri 77.32A; 78.15.
Hebbar, S. 4.27.
Heehs, Peter 80.179.
Heesterman, J. C. 34.92; 48.146; 54.112-115; 65.63; 66.47; 67.10; 71.44; 79.207; 80.180; 82.216; 83.60.
Hegde, Gurupad K. 36.12; 52.14.
Hegde, K. T. M. 77.33, 34; 82.23, 217.
Hegde, R. D. 6.21.
Hehn, Victor 81.157.
Heiler, Friedrich 68.47.
Heilmann, L. 42.66.
Heim, Roger 50.233.
Heimsath, Charles H. 51.104; 82. 218.
Heinhold-Krahmer, S. 81.158.
Heinrich, A. 46.21.
Hejib, Alaka 3.93-96; 25.135; 39.11-18, 47; 42.67; 48.147; 68.48.
Heller, Louis G. 45.111.
Helm, K. 47.51.
Hencken, H. 81.159.
Hendriksen, H. 79.208.
Henning, W. B. 85.63.
Heras, H. 51.26.
Herbert, Jean 34.93; 48.148, 149; 57.79; 82.219.
Hercus, L. A. 87.S1.
Herman, A. L. 57.80; 61.29.
Hermann, E 45.112.
Herrenschmidt, Cl. 50.186.
Herrera, J. León 20.70, 105.
Herring, Herbert 87.127.
Herrmann, J. 82.220.
Hertzenberg, L. 45.113.
Herzer, Marie Anna 22.88.
Heston, W. I. 44.9.
Heston, W. L. 45.114.
de Heusch, D. 47.52.
Hewitt, J. F. K. 65.64.
Hick, John 62.27.
Hiersche, R. 17.16; 45.115; 79.210; 83.61.
Hillebrandt, A. 21.22; 24.104; 30, 60; 49.25; 54.116, 117.
Hiltebeitel, Alf. 48.150; 53.58; 54. 118; 62.28; 86.39.
Hindery, Roderick 61.30.
Hinnells, John R. 48.152; 50.81; 85, 65; 87.26.
Hino, Shoun 20.154, 192, 193.
von Hinüber, O. 61.31; 77.35; 79.209.
Hinz, W. 45.116, 117.
Hira, Rajavamsa Sahay 33.32.
Hiriyanna, M. 20.22; 57.81, 82; 61.32; 80.181.
Hjejle, Benedicte 82.221.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hoàng-Sy-Quý, H, 60.17.
Hoard, James E. 42.68.
Hocart, A. M. 65.65.
Hock, H. H. 39.19, 20; 42.69-74; 45.118; 46.21A.
Hoenigswald, Henry M. 39.21; 45. 119, 120; 46.22-24; 81.160; 86.40.
Hofler, Otto 46.25.
Hofmann, A. 50.261.
Hoffmann, I. 81.158.
Hoffmann, K. 5.29; 25.136-138; 41.35; 42.75; 45.121; 79.211-213; 85.66.
Hoffmann, Yoel 57.84; 80.182.
Hoffner, Harry A. 81.161.
Hogg, Alfred George 61.33.
Holck, Frederick H. 80.183.
Holland, Barron 85.67,
Holland, Gary 42.76.
Hollifield, Patrick 45.122; 79.214.
Holroyde, P. 37.36; 47.53.
Holtzmann, Adolf 45.123.
Hooja, G. B. K. 69.11.
Hook, Peter Edwin 25.139; 81.71.
Hooykaas, C. 54.119.
Hopkins, E. W. 48.153.
Hopkins, Thomas J. 48.154.
Hoppe, L. M. 47.54.
Hopper, Paul J. 45,125; 87.111.
Hopstetter, E. 50.138.
Horowitz, Franklin Eugene 39.22; 79.215.
Horsch, Paul 38.18.
Hosoda, Noriaki 20.S11, S12.
Howard, J. 43.87.
Howard, W. 9.3; 37.37; 85.68.
Howse, Joseph 75.29.
Hrouda, B. 81.162.
Hübschmann, Heinrich 42.77.
Hughes, S. F. D. 87.35.
Huja, B. K. 78.16.
Hulin, M. 80.184.
Humbach, H. 32.28; 34.94; 45.125; 49.26; 50.82; 52.15; 79.216, 217; 81.163.
Hume, R. E. 21.23.
Humphreys, C. 61.34; 62.29, 30.
Huntington Jr., Clair W. 3.97.
Hürlimann, M. 82.222.
Husaini, S. A. Q. 72.14.
Hutchinson, John A. 57.85.
Hymes, D. 43.234.

Icke-Schwalbe, Lydia 65.66; 82.223, 224.
Ickler, I. 39.23, 24; 40.7; 41.36; 79.218.
Ickler, Nancy 42.76.
Ihara, Shoren 37.38; 54.120.
von Ihering, Rudolph 81.164.
Ikari, Yasuke 24.5, 13, 74; 54.121.
Ilin, G. F. 82.79, 225.
Imanishi, Junkichi 79.219.
Imoto, E. 50.83.
Indich, William M. 60.18.
Indra 23.20.
Indradeva 79.220.
Indradeva, Shriram 68.49; 83.62.
Induchudan, V. T. 54.122.
Indu Shekhar 38.19.
Ingalls, Daniel H. H. 50.234.
Insler, S. 41.37, 38; 45.126; 47.55; 53.59; 56.28; 79.221-224.
Irmscher, Johannes 86.41.
Irwin, J. 80.186, 187.
Isherwood, Christopher 57.87.
Ishwari Prasad 82.228.
Isigaki, Yukio 41.40.
Itakura, Hiroyuki 20.194; 22 89.
Itō, G. 32.29; 79.225, 226; 80.188.
Ivanov, V. V. 36.36; 42.79; 45.81, 127; 47.56; 49.27, 80; 50.46, 69, 187; 51.58; 53.60; 54.123; 55.12; 64.24; 79.227-231, 587; 81.114-117, 165, 166; 87.108.
Iyangar, K. N. Varadaraj 44.10.
Iyengar, D. Krishna 43.88.
Iyengar, P. T. Srinivas 83.63.
Iyer, K. Purna 50.211.
Iyer, Raghavan 80.189.
Iyer, V. A. K. 67.11.

Jacob, G. A. 35.41.
Jacobi, Hermann 85.71.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jacobsohn, Hermann 81.167.
Jacqz, Jane W. 82.230.
Jafarey, A. A. 50.84.
Jagadish Arya 18.10.
Jagadishvarananda Sarasvati, Swami 30.61, 62.
Jagannatha 22.90; 53.61.
Jagannath, Sastri 36.13.
Jagannath, Vedalankar 6.S3; 30.63; 51.136.
Jagannath, Vidyalankar 34.96.
Jagannathan, Shakuntala 48.S2, S3.
Jagatkumar 3.99-101; 6.22, 23; 30. 64; 34.97; 54.124.
Jagatpriya Hiranyagarbha 63.7.
Jaggi, O. P. 76.15, 16; 78.17; 83.64.
Jagtiani, G. M. 48.155.
Jain, C. R. 47.57.
Jain, Devaki 68.50.
Jain, Gokul Chandra 82.231.
Jain, Harindra Bhushan 80.190, 191,
Jain, Hemachandra 62.31.
Jain, Jyotiprasad 49.28; 56.29, S1.
Jain, Kailash Chand 82.232, 233.
Jain, Kunwar Lal 33.34; 34 98.
Jain, P. C. 72.15.
Jain, Ram Chandra 3.102; 65.67; 81.168; 82.234.
Jaini, P. S. 48.156; 82.235.
Jaiswal, Manju Rani 25.140.
Jaiswal, Suvira 48.157-160; 66.48, 49; 68.51.
Jaitli, K. T. 67.12.
Jaitli, Muralidhar 65.68.
Jalan, Motilal 73.41.
Jamaspasa, K. 54.125; 57.88.
Jambunathan, M. R. 38.20.
James, E. O. 54.126; 80.192.
Jamidar, Rasesh 82.236.
Jamison, S. 3.103; 36.14; 39.25, 26; 40.8; 41.41, 42; 42.80; 45.128; 79.232.
Janaki, S. S. 53.62; 87.105, 181.
Janamejaya 20.264.
Janert, K. L. 34.99; 85.72.
Jani, A. N. 22.91; 25.45; 37.39, 40; 43.89; 53.63; 61.35; 87.6, 162.
Jani, H. M. 28.3; 75.30.
Jani, R. I. 30.65.
Jankowska, N. 81.75.
Jankowsky, K. R. 87.128.
Jasanoff, Jay 45.129.
Jash, Pranabananda 50.139, 140.
Jauk-Pinhak, Milka 39.27; 41.43-45; 42.81; 45.130.
Javadekar, A. G. 47.58.
Jayadatta Sastri 22.92, 93; 34.S3; 61.36; 80.S3.
Jayadeva 32.30.
Jayadeva, Vedalankar 58.22.
Jayadeva, Vidyalankar 1.4; 8.10; 11. 2; 21.26.
Jayanarayan 77.36.
Jayanarayana, Mallika 3.104.
Jayaraman, Raja 66.50.
Jayashanmukham, N. 22.94, 95; 34, 100-102; 60.19; 82.237.
Jayaswal, K. P. 71.45.
Jayaswal, Sita Ram 69.12.
Jayaswal, V. 82.238.
Jayaswal, Vidula 77.37.
Jayendra Saraswati, Swami 3.105; 48.162; 60.20.
Jean, E. 82.246.
Jeanfeys, S. J. 60.21.
Jeffers, Robert J. 42.88; 45.131-133; 46.26.
Jejurkar, R. D. 7.20.
Jena, Siddheswar. 53.64, 65.
Jening, V. 81.169.
Jennings, Hargrave 48.163.
Jensen, H. 74.17.
Jetley, I. S. 34.103.
Jetli, Krishna Sharma 83.65.
Jettmar, K. 47.59; 50.47; 81.170-172.
Jevons, F. B. 47.60.
Jezíç, M. 38.21; 49.29; 53.56.
Jha, Adityanath 34.104.
Jha, Akhileshwar 82.239.
Jha, B. N. 73.42.
Jha, Chintamani 80.193.
Jha, Damodar 75.31; 80.194
Jha, Dayadhar 71.46, 47.
Jha, D. N. 65.69; 72.16, 38; 82.240.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

244.
Jha, G. S. 75.32.
Jha, Harihara 66.51.
Jha, Hari Mohan 80.195.
Jha, J. S. 87.90.
Jha, K. N. 25.141; 79.233.
Jha, Lakshmishwar 25.142; 34.105; 39.28; 42.82; 43.90.
Jha, Makhan 82.245.
Jha, Narendra 73.43.
Jha, Satish Chandra 25.143.
Jha, Sobhananda 35.42.
Jha, Sukheshwar 37.41; 42.83; 79. 234.
Jha, Tarinish 67.13.
Jha, Tulakrishna 25.144; 43.91.
Jha, Udayakant 78.18.
Jha, Vivekananda 65.70; 66.52-56; 79.235; 87.100.
Jha, V. N. 1.49-58; 10.17; 25.145; 79.236.
Jha Bakshi, Mukund 24.55, 84; 26.20.
Jhala, G. C. 3.106-109; 22.96, 97; 31.8; 50.188, 235; 53.67; 54.127.
Jhingram, Saral 47.61.
Jhunjhunwala, Shyam Sunder 50.9.
Jing, Gong 86.42.
Jiva Ram 33.35.
Jivan Krishna 68.52.
Jnanakumar 79.237.
Jnanasimha 58.23.
Jnani, Sivadatta 83.66.
Joachim, U. 39.29.
Jog, D. V. 21.27.
Jog, K. P. 1.59-62; 3.110; 13.11; 22.98; 24.21, 22; 79.238.
Johanns, F. Pierre 48.164.
John, P. M. 53.68.
John, T. K. 62.32.
Johnson, Clive 30.66; 57.89; 80.196.
Johnson, Donald 48.165; 82.246.
Johnson, Jean 48.165.
Johnson, Willard 3.111; 4.28; 36.15; 49.30.
Johnsson, H. 46.27.
Joki, Aulis J. 45.134; 81.173.
Jolly, J. 24.97; 65.71; 70.14; 76.17.
Jones, John P. 82.247.
Jones, Pauline Mary Milton 22-99.
Jones, Richard S. 20.26.
Jones, William 47.62.
Jonsson, Hans 79.239.
Jordens, J. T. F. 87.46.
Joseph, P. 82.249.
Josephson, Folke 86.43.
Josh, Pranabananda 48.161.
Joshi, Arvind H. 20.228.
Joshi, D. M. 25.146, 147; 35.43.
Joshi, Gita 50.10.
Joshi, Hari Shankar 43.92.
Joshi, H. M. 80.197.
Joshi, Ilachandra 22.100.
Joshi, J. R. 49.31; 50.85, 141; 51.9, 54, 66, 90, 96; 52.16-22; 73.44; 80.198, 199.
Joshi, Jyoti 68.53.
Joshi, K. R. 23.21; 25.148; 42.84.
Joshi, Kunjavihari 54.128.
Joshi, Lakshman Sastri 35.44-45A; 48.166-168; 49.32; 66.57; 73.45, 46.
Joshi, Lakshmesh 11.44; 23.22.
Joshi, Lal Mani 3.112; 48.305.
Joshi, L. V. 23.23.
Joshi, Mahadeva Sastri 35.45B.
Joshi, M. C. 82.250.
Joshi, M. P. 50.142.
Joshi, Navin 20.S6.
Joshi, N. V. 57.90, 91.
Joshi, P. H. 18.11; 38.22.
Joshi, R. V. 33.36; 80.200.
Joshi, S. B. 4.29; 32.31; 48.169, 170; 49.33; 50.48; 51.137; 55.13; 79.240; 80.201.
Joshi, S. D. 25.149-160, 172; 42.85; 43.93, 94.
Joshi, Shivanarain 22.101, 102; 56.30.
Joshi, Sunder Samuel 65.72.
Joshi, Umashankar 20.27.
Joshi, Venkatesh Sastri 25.161; 43. 95; 71.48; 79.241.
Jouveau-Dubreuil, G. 82.248; 83.67.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Jovanović, Borislav 81.174.
Joyardar, Devadas 34.106.
Judakin, A. P. 41.46, 47.
Jucquois, G. 35.46; 45.135, 136.
Junnarkar, P. B. 25.162, 163.
Jung, Ralf D. 82.251.
Jvalanta Kumar, Sastri 34.106A-108; 50.49.
Jyotimitra 69.13.
Jyotir Maya Nanda, Swami 3.113; 20.71; 21.28.
Jyotishmati, Usha 24.114.
Jyotsna 34.109.

Kabir, Humayun 69.14.
Kadenkavil, K. T. 20.245.
Kaelber, Walter O. 49.34; 53.69, 54.129; 67.14; 80.202-204.
Kahrs, Eivind 26.21, 22.
Kailash Chandra, Vidyalankar 49.35; 50.112, 113; 51.61A; 54.129A.
Kajale, M. D. 77.38.
Kajiyama, Yuichi 87.68.
Kakade, J. R. 77.39.
Kalanath Sastri 83.68.
Kale, M. R. 43.96.
Kale, Nana 54.130.
Kalghatgi, T. G. 61.37-39; 62.33, 34.
Kali Charan Sastri 43.97.
Kamalapur, J. N. 81.175.
Kamath, M. A. 48.171.
Kamath, Sanjiva 80.205.
Kamath, Suryanath Upendra 82.545.
Kambi, V. S. 20.72; 57.92.
Kamble, B. R. 18.12; 51.67; 66.58.
Kamble, N. D. 70.15.
Kamboj, J. L. 20.247; 40.9; 42.86, 87.
Kamioka, Koji 3.114; 79.242.
Kamm, R. 46.28.
Kammenhuber, A. 81.158, 176–180.
Kanakaprabhaji, Sadhvi 22.103.
Kanakura, Y. 20.155; 57.93; 80.206.
Kanav, K. D. 22.104; 57.94; 58.24.
Kanjilal, Anil Kumar 87.29.
Kanjilal, D. K. 87.79.
Kankar, Narayana Sastri 80.207.
Kankar, Naval Kishor 80.208.
Kanniah Yogi, G. 77.40.
Kansara, N. M. 3.115; 30.67; 64. S4.
Kantawala, S. G. 3.116,117; 30.69; 41.48; 49.36; 53.70-75; 79.243, 244; 80.209.
Kantor, R. N. 42.88, S4.
Kapadia, B. H. 2.9; 30.68; 42.89; 50.50; 53.76, 77.
Kapali Sastri, T. V. K. 3.118; 57.95.
Kapani, Lakshmi 20.119; 80.210.
Kapil Dev, Sastri 50.S1; 52.24; 82.252; 87.47.
Kaplan, Reid W. 50.236.
Kapoor, L. D. 79.360.
Kapur, Devendra Kumar 3.119; 11.45; 30.70, 71; 61.40; 63. S1; 80.211.
Kapur, Karma Narayan 11.46; 30.72; 34.110, 111; 54.131; 59.14; 62.35; 79.245; 80.212; 81.181.
Kapur, Sivanandan 19.11.
Kapur Singh 57.96.
Kar, Dinabandhu 25.164-166.
Karambelkar, Usha 32.33; 53.78, 79; 54.132.
Karambelkar, V. V. 4.21; 32.32.
Karandikar, A. J. 50.86.
Karandikar, Ranjana 24.105; 54.133, 134; 67.15.
Karan Singh 47.63; 57.97; 82.253.
Karapatri, Swami 34.112, 112A; 51.138; 62.36.
Karashima, Seishi 50. S2.
Kareem, C. K. 82.254.
Karf, Artur 26.23.
Karkala, John B. Alphonse 34.113.
Karmelkar, B. 49.37; 52.25.
Karnia, C. R. 50.237.
Karnik, H. R. 13.12; 15.13; 53.80, 81.
Karnik, V. B. 65.73.
Károlyi, Z. 85.57.
Karstien, Hans 45.137.
Karunakaran, R. 60.22.
Karve, Iravati 65.74.
Karwar, Y. K. 48.172.
Kashikar, C. G. 5.21; 10.18; 11.17; 16.3; 24.77, 78, 90, 91, 126, 127;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

30.73; 34.114, 138; 35.95; 50.238; 54.135-143; 74.18; 77.41; 79.246; 83.69; 86.30; 87.129, 130.
Kashinath Sastri 59.15; 80.213; 83.70.
Kashyap, R. A. 20.28; 22.105; 57.98.
Kaskhedikar, V. V. 20.29.
Katariya, Milap Chand 12.3.
Kate, Alakananda D. 20.156.
Katičic, Radoslav 33.37.
Katoch, Jagdev 82.255.
Katre, S. M. 25.167, 168; 35.47; 42.90; 43.98; 45.138; 86.44.
Katti, Madhav N. 83.71.
Kaufmann, Walter 37.42.
Kaul, Harikrishen 35.48.
Kaul, Narendra Nath 85.125.
Kaulins, Andis 45.139; 81.182.
Kaur, Inderjeet 68.54.
Kaushik, Gopal Prasad 5.5.
Kaushik, Jaya Narayan 35. S2.
Kaushik, M. 53.82.
Kaveeshwar, G. W. 61.41.
Kaw, R. K. 77.42.
Kawasaki, Shinjō 80.214.
Kawthekar, P. N. 4.30; 53.83, 84.
Kazama, K. 37.43; 79.247.
Keay, Frank Ernest 69.15.
Keay, John 82.256.
Keene, H. G. 82.257.
Keiler, Allan R. 45.140.
Keith, A. Berriedale 13.4; 19.1, 4; 38.23; 49.38; 58.25.
Kelkar, R. N. 3.120.
Kellenberger, J. 64.25.
Kellens, J. 41.49; 45.141, 142; 50.87; 56.31; 79.248, 249; 86.45, 46.
Keller, C. A. 56.32; 64.26.
Kenghe, C. T. 63. 8.
Kennedy, J. M. 47.64.
Kennedy, Kenneth A. R. 81.182A; 82.258, 402.
Kennedy, Vans 48.174.
Kenneth, W. M. 48.175.
Keny, L. B. 82.259.
Kerns, J. A. 45.143.
Kesarcodi-Watson, Ian 47.65; 48.176-179; 51.61; 57.99, 100; 60.23; 80.215.
Kesava Deva Sastri 76.18.
Keshavadas, Sant 48.180; 57.101.
Keshava Iyengar, B. R. 3.121.
Keshavananda, Swami 83.72.
Keshavmurti 87.150.
Keswani, N. H. 76.19.
Ketkar, S. V. 66.59.
Khadilkar, S. D. 24.35, 36.
Khaire, Vishvanath 33.85; 44.11.
Khan, M. I. 22.106; 38.24; 43.100; 51.111-115; 52.26; 53.86; 84.29, S2.
Khan, Rasheeduddin 65.75
Khandelwal, Jayakishan Prasad 33.36.
Khanna, Amar Nath 82.260.
Khanna, K. M. 34.115.
Khanolkar, Savitri 82.261.
Kharbas, Datta S. 85.73.
Khare, Kiran 13.13.
Khare, R. S. 66.60; 73.47, 48.
Khare, Susheela 51.116.
Kharwandikar, D. K. 25.169.
Khatri, J. D. 48.181.
Khatri, Vina Rani 83.73.
Khem Chand 6.24.
Khole, G. S. 78.19.
Khoroche, Peter 79.250.
Khosla, Sneha 61.42.
Kidar Nath 55.14.
Kiehnle, C. 50.212; 79.251.
Kielhauer, Anneliese 48.173.
Kielhorn, F. 43.101; 85.74.
Kieniewicz, Jan 82.262.
Killingley, D. H. 42.91.
Kim, Yong Choon 20.126.
Kimura, Toshihiko 10.19; 11.47; 79.252.
Kindt, Walther 46.29.
King, U. 80.216
Kinjawadekar, Shripad Sastri 64.27.
Kiparsky, C 46.32.
Kiparsky, P. 25.152, 170-172, S3; 37.44, 45; 39.30; 42.92; 43.102; 45.144, 145; 46.30-32.
Kirby, Ernest Theodore 38.25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Kirfel, W. 82.263; 85.75.
Kirk, W. 82.264.
Kirpal, Prem 82.265.
Kirthisinghe, Buddhadasa P. 82.266.
Kishordas, Swami 62.37.
Kispert, R. J. 87.92.
Kitagawa, Joseph M. 47.66; 48.342.
Klaiman, M. H. 42.93.
Klass, Morton 66.61.
Klein, Jared S. 4. S1; 39.31-35, S1; 41.50; 79.253-255.
Klimkeit, Hans-Joachim 48.182; 87.48.
Klingenschmitt, Gert 45.146; 79.256; 81.183.
Kneupper, Theodore L. 22.107.
Knipe, David M. 47.67; 50.11-13; 80.217.
Knobl, Werner Franz 79.257, 258.
Knobloch, J. 35.49; 81.184.
Koch, H. J. 45.147; 79.259.
Kochergina, V. A. 35.50; 42.94-96.
Kodandaramaiah, T. 53.87.
Ködderitzsch, R. 45. S2.
Kodolikar, S. J. 20.30.
Koelreutter, H. J. 37.46.
Koerner, Konrad 45.148.
Köhler, Hans-Werbin 80.218.
Koivulehto, J. 79.260.
Kolenda, Pauline 66.62-64.
Kolhatkar, Madhuri 54.144.
Kolhatkar, V. V. 3.122; 54.145.
Koller, John M. 57.102; 64.28; 80.219.
Kolosimo, Peter 77.43.
Kölver, B. 41.51; 42.97; 54.146; 79.261.
Kölver, U. 41.51.
Komalbhai 'Kesh' 3.123; 6.25; 11.48.
König, Franz 35.51.
Konishi, M. 82.267.
Konow, K. D. 64.29.
Konow, Stem 43.103.
Konrad, N. 87.168.
Kortlandt, Frederik 45.149-151.
Kosambi, D. D. 82.268-270; 86.47.
Koskinen, K. E. N. 45.152.
Kostjucenko, J. P. 45.153.
Kothiya, Darabari Lal 82.271; 83.74.
Kotovskij, G. G. 82.32, 272.
Kraig, Bruce 81.185-187, 322.
Krahe, Hans 45.154.
Krahl, K. 86.48.
Kramers, J. H. 79.262.
Kramrisch, Stella 48.183; 50.24, 143-146; 51.97; 54.147; 78.20.
Krick, H. 50.51; 54.148-150, S3.
Krikshtopaitis, I. B. 83.75.
Kripacharyulu, M. 30.74.
Krishan, Y. 20.S17; 22.108; 54.151; 56.33; 61.43, 44; 67.16; 82.277.
Krishna, G. 82.273.
Krishna, Nandita 66.65.
Krishna Chaitanya 33.38; 82.274.
Krishna Datta 34.116.
Krishna Kaushik, Sastri 6.26.
Krishna Kumar 77.44.
Krishnalal 3.124; 7.22; 11.49; 17.17; 22.109-111; 24.128, 129, S3; 30.75, 76; 31.9; 34.117; 51.17; 64.30; 73.49; 74.19; 79.263; 81.188; 82.275; 86.49.
Krishnamacharya, K. A. 25.173-175.
Krishnamacharya, V. 43.104.
Krishna Mohan, P. 22.112.
Krishnamoorthy, K. 30.77-79; 34.118; 36.16, 17; 52.27.
Krishna Murthy, K. 65.76; 73.50, 51; 80.220; 82.276.
Krishnamurthy, P. 10.20.
Krishnamurthy, R. U. 82.15.
Krishnamurthy Iyer, M. S. 32.34.
Krishnamurti, E. R. 32.S2.
Krishna Nambiar, A. K. 3.S3.
Krishnananda, Swami 3.125; 20.127, 229, 246, S13; 48.184; 57.103 104; 64.S5; 80.221.
Krishna Rao, M. V. N. 83.76.
Krishnaswami, K. 20.157.
Krishnaswami Aiyangar, V. 25.176 177; 26.24; 43.105, 106; 51.81.
Krishnaswami Iyer Sarma, T. K. 50.30.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Krishna Swarup, Vaidya 54.152.
Krishna Warrier, A. G. 21.29; 57.105; 80.222.
Kristeva, Julia 87.15.
Kriyananda Sarasvati, Swami 21.30.
Kronasser, H. 81.189.
Kruskal, I. B. 46.33.
Krzak, Z. 45.155.
Kshatri, Kiranalata 25.178.
Kshirasagar, D. B. 40.10; 54.153.
Kshirasagar, V. K. 25.179.
Kubba, Raj Kumari 7.23.
Kudryavtsev, M. K. 86.50.
Kühn, H. 45.156; 81.190.
Kuiper, F. B. J. 32.35; 38.26, 27; 44.12; 45.157, 158; 47.68; 48.187; 49.39; 50.88-90, 189, 190; 51.74; 53.88; 79.264-269; 80.223; 82.278; 87.166.
Kulenovic, Tvtko 57.106, 107.
Kulkarni, Bharati V. 51.22.
Kulkarni, B, R. 57.108.
Kulkarni, Chidambara 82.279-281; 83.77, S2.
Kulkarni, Dilip 75.7.
Kulkarni, E. D. 3.126.
Kulkarni, G. V. 48.185; 80.224.
Kulkarni, Manohar Balkrishna 22.113.
Kulkarni, Prabhakar 52.28.
Kulkarni, R. G. 34.119.
Kulkarni, R. P. 24.131, 132; 75.33, 34; 78.20A.
Kulkarni, Rupa 37.47.
Kulkarni, S. D. 4.S2; 34.120, S4; 83.S2.
Kulkarni, S. N. 81.191.
Kulkarni, S. R. 51.139.
Kulkarni, T. R. 22.114.
Kulke, Hermann 82.S7, S8.
Kulli, J. S. 46.21.
Kumar, B. S. 42.98; 79.270.
Kumar, G. D. 65 33; 81.191A.
Kumarappa, B. 48.186.
Kumar Hooja, G. B. 54.154.
Kumbhare, R. V. 50.239; 71.49.
Kundu, B. B. 72.17.
Kunhan Raja, C. 4.31; 32.36; 57.109.
Kunjunni Raja, K. 25.180; 33.39; 35.52; 42.99; 43.107-113; 79.270A, 271; 82.282; 85.76, S4.
Kunst, A. 20.128, 265.
Kunte, M. M. 82.283.
Kunwarlal, Vyasasisya 24.S1; 26.25; 34.121.
Kupiszewski, W. 87.108.
Kuppanna Sastri, T. S. 28.4; 75.35.
Kuppuram, G. 66.66.
Kuppuswamy, B. 61.45, 46; 62.38; 65.77.
Kurauzkiewicz, W. 87.147.
Kurata, Haruo 57.124.
Kurian, K. Mathew 82.284.
Kurochkin, G. N. 81.192.
Kurundkar, Sitaram Sastri 34.122.
Kurylowicz, J. 37.48; 42.100, 101; 45.159-167; 79.272; 81.193; 85.77, 78.
Kurzová, Helena 45.168.
Kushi Ram 43.99.
Kushvah, Sivapujan Simha 53.89
Kusumalata 3 127; 34,15.
Kusumgar, S. 82.14-16, 285.
Kutsenkov, A. A. 66.67.
Kutumba Rao, B. 43.114.
Kuzmina, E. E. 81.194, S5.
Kwella, Peter 3.128; 53.90.

La Barre, Weston 50.240.
Lacombe, O. 57.110; 60.24; 79.273; 85.79,
Lacy, Greighton 57.111.
Lad, A. K. 62.39.
Lad, Gauri 74.20.
Laddu, S. D. 25.159, 181, 182; 26.26; 30.80, 81; 42.102; 43.115; 79.274.
La Fontaine, J. S. 54.155.
Laggett, T. 24.6.
Lahiri, A. K. 50.52, 53.
Lahiri, B. K. 8.11.
Lahiri, P. C. 43.116, 117.
Lakhera, M. P. 32.37.
Lakhpatray "Prabhakar" 49.40.
Lakshmana Prasad, Gautam 34.S5.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lakshminarasimha Sastri, S. 34.123; 50.147; 67.17.
Lakshminarayana, Kodali 76.20.
Lal, Archana 34.124.
Lal, B. B. 81.195; 82.286-290; 86.51.
Lal, P. 20.195, 218.
Lal, R, B. 54.156.
Lal, S. K. 3.129; 36.18; 39.36; 49.41; 51.16, 44, 46, 47, 55; 52.29-31, S1; 79.275; 80.225.
Lalitananda, Vana Swami 80.226.
Lallanji Gopal 77.45, 46; 79.276; 82.291; 87.99.
Lalou, M. 85.108.
Lalye, P. G. 51.50; 53.91.
Lambrick, H. T. 82.292.
Lannoy, Richard 82.293.
Laping, Johannes 72.18.
Lariviere, Richard W. 70.16.
Laroche, E. 42.103; 79.277.
Larson, G. 53.92; 80.227; 81.196.
Latakshatri, Kiran 30.82.
Latif, S. A. 82.294.
Law, B. C. 82.295, 296; 84.30-32.
Lazard, G. 45.169; 87.17, 140.
Lazzeroni, R. 3.130; 42.104-110; 79.278-280; 83.79-81.
Leach, E. 66.68.
Le Bourdelles, H. 81.197.
Leffer, Walter 86.52.
Lehmann, W. P. 3.11; 17.18; 40.11; 45.170-172; 46.34, 35; 86.53.
Leidecker, K. 22.115; 43.118.
Leist, B. W. 70.17; 81.198.
Leistner, Otto 85.80.
Lekov, I. 87.108.
Lele, Shivaram G. 81.199.
Lele, Vimal 51.10; 53.93.
Le Mee, Jean 30.83.
Lentz, Wolfgang 86.54.
Leopold, Joan 65.78.
Leroy, M. 45.173.
Le Saux, Henri (Abhishiktananda) 22.116.
Leshnik, L. S. 73.53; 81.200; 82.298-300.
Leslie, Charles 76.21.
Lessing, Ferdinand 80.228.
Lévi, Sylvain 38.28; 82.297.
Levin, S. 45.174-176; 81.201.
Levitt, Stephen Hillyer 79.281.
Levy, J. 37.49.
Lewandowski, T. 35.53.
Lewis, H. D. 47.69; 87.113.
Lewis, Lata Jane 80.229.
Liebert, Gösta 35.54; 41.52; 79.282.
Lienhard, Siegfried 76.22; 79.283, 284.
Lightner, Theodore M. 46.36.
Limaye, V. P. 5.21; 11.50; 24.50; 25.183, 184; 79.285-287.
Limet, H. 47.70.
Lincoln, Bruce 47.71-73; 50.91, 114; 53.94, 96; 62.40, 41; 66.69; 79.288, 289; 80.230-232; 81.202-207.
Lindblad, J. Thomas 71.50.
Lindemann, F. O. 45.177, 178; 46.37.
Lingat, Robert 70.18, 19.
Linker, W. M. 45.179.
Lipner, J. J. 20.76; 80.233.
Lipsey, Roger 85.30; 87.41.
Littleton, C. Scott 47.74-78; 51.4; 65.79; 81.196, 208-211.
Litvinskij, B. A. 81.212.
Locchi, G. 53.97; 81.213.
Lockwood, W. B. 45.180-182.
Lodrick, Deryck O. 53.98; 73.52.
Loewe, Michael 59.7.
Lohani, Bhaskarananda 83.78.
van Lohuizen-De-Leeuw, J. E. 86.55.
Lokeshananda Sastri 21.31.
Lokeshwarananda, Swami 20.77, 158, 196, 230, 248, 266, S14; 22.117.
Loman, J. R. A. 85.81.
Lommel, H. 32.38; 47.79; 50.92, 191; 53.99, 100; 54.157; 85.82.
Londhe, Veena A. 50.14; 54.158, 159.
Long, J. Bruce 48.188; 50.148, 149; 51.49; 53.101.
Loretz, O. 85.43.
Loth, A. M. 82.302.
Lowe, Ramesh Kumar 16.4, 5; 40.12-15; 41.53, 54.
Lubockaja, N. Ju. 79.290.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Lubotsky, A. 37.50; 40.16; 42.111; 79.291.
Luciano, D. R. 81.214.
Lüders, H. 85.83.
Luke, K. 79.292.
Luniya, B. N. 82.303, 304.
Lurker, Manfred 53.102; 85.84.
Lyall, Alfred C. 85.85.

Maan Singh 26.28, 29.
Mabbett, Ian W. 71.51; 80.234; 82.305, 306.
Mac Dermott, Robert A. 85.86.
Macdonald, A. A. 85.108.
Macdonald, K. S. 18.13; 49.42; 66.71.
Macdonell, A. A. 30.84, 85; 35.56; 41.55; 43.119; 49.43.
MacGinty, Park 47.80.
Machwe, Prabhakar 48.189.
Mackenzie, D. A. 53.103.
Macmunn, George 48.190.
Macnicol, Nicol 48.191.
Macqueen, J. G. 81.215, 216.
Madan, G. R. 65.80.
Madan, Savitri 50.25; 51.117; 52.32.
Madan, T. N. 66.70.
Madhava Sastri 11.4.
Madhavācārya 5.7
Madhavacharya, Sastri 34.125.
Madhava Krishna Sarma, K. 43.120.
Madhavan Unni, M. 24.24.
Madhavasaran, Upadhyaya 43.121
Madhow, Aruna 22.118.
Madhubala 30.86.
Madhusudan Sarma 51.56.
Madhusudan Sastri 81.217.
Madsen, William 47.81.
Madtha, William 51.105.
Maggi, Daniele 3.131-134; 53.104; 79.293; 80.235.
Mags, P. D. 35.76.
Mahadevan, R. 42.112.
Mahadevan, T. K. 80.236.
Mahadevan, T. M. P. 20.31; 21.32, 33; 30.87-89; 48.192, 193; 57.112-115; 60.25, 26; 61.47, 48; 68.55; 80.237; 87.20.
Mahadeva Sastri, A. 20.159; 21.34-36.
Mahajan, V. D. 82.307, 308.
Mahalingam, N. 75.36.
Mahanti, Damodar 43.122, 123.
Mahapatra, Pijuskanti 55.15.
Maharaj, Raj O. 48.194.
Mahashabde, M. V. 25.185.
Mahato, Damodar 80.238.
Mahavir 25.186-190; 26.27.
Mahdihasan, H. 77.46A.
Mahdihassan S. 7.24; 50.241-246; 76.23.
Mahendra Sastri 3.135; 6.27; 11.51; 71.52; 72.18A.
Maher, J. Peter 77.47; 79.294-296.
Maheshananda Giri 11.52; 20.32, 78, 267; 22.119.
Maheshwari Prasad 48.195.
Maheta, Mrudala H. 48.196.
Mahulkar, D D. 23.24.
Mainkar, T. G. 3.136, 137; 4.32; 36.20; 38.29; 52.33; 58.26; 79.297; 86. 56.
Maitra, Madhusudan 57.116
Maitra, Susil Kumar 61.49.
Maity, S. K. 69.16; 82.309.
Majumdar, Ajit B. 70.20.
Majumdar, A. K. 72.19; 82.310.
Majumdar, B. B. 51.18; 82.311.
Majumdar, Bimal Kanti 71.53.
Majumdar, G. P. 77.48.
Majumdar, Paresh Chandra 42.113.
Majumdar, R. C. 72.20; 82.312-319; 83.82.
Makaev, E. A. 45.183.
Makkai, A. 25.191.
Makkhan Lal 82.320.
Malakar, Kalipada 80.240.
Malamoud, C. 7.25; 19.12-15; 39.37; 50.247; 53.105; 54.31, 160-162; 69.17; 70.21; 73.54, 55; 79.298, 299; 80.241-245; 81.218, 219; 83.83.
Malandra, W. W. 6.28; 79.300-302.
Malaviya, Madan Mohan 48.197.
Malaviya, Maya 3.138; 24.64; 85.87.
Malaviya, Sudhakar 3.139, 140; 13.5.
Malhara, Sundarlal B. 34.126.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Malik, Hari Krishna 75.37.
Malik, S. C. 65.81-83; 72.21; 82.321-327.
Malkiel, Yakov 35.57.
Mall, Ram Adhar 57.117; 65.84.
Malledevaru, H. P. 33.40.
Mallik, Bh. P. 87.32.
Mallik, M. 86.7.
Mallory, J. P. 81.220-224.
Maloney, Clarence 82.328.
Malvania, D. 73.56; 87.177.
Manchester, Frederik 21.44; 30.128
Mandal, D. 82.329.
Mandal, Kumar Kishore 80.246.
Mandan Mishra 54.163.
Mandelbaum, David G. 65.85.
Manessy-Guiton, J. 45.184; 79.155; 303.
Mangaladeva, Sastri 17.19; 22.120; 50.213; 82.330; 83.84; 87.49.
Mangharaya 43.124.
Mankad, D. R. 83.85.
Manning, Charlotte 57.118; 82.331.
Manohar 51.140.
Mansharamani. D. M. 22.121; 78.21; 82.454.
Mansimha 12.4; 22.122-124; 25.192; 71.54; 80.247; 83.86.
Mansingh 36.19; 39.38.
Mantrini Prasad 26.30; 40.17.
Manudeva 30. S3.
Manudeva "Bandhu" 26.31.
Maral, Bhagban 51.141.
Marasinghe, M. M. J. 48.198.
Marathe, M. P. 57.119.
Marfatia, Mrudul J. 22.125.
Margabandhu, C. 77.3, 49.
Marglin, F. A. 66.72.
Maringer, Johannes 74.21; 81.225, 226.
Markandeya Sastri, C. 3.141.
Markey, T. L. 45.185, 186; 81.227.
Marmat, Sankar Lal 48.199.
Marr, John R. 82.332.
Marriott, M. 48.200; 65.86, 87; 66.73-75; 82.132.
Marshall, P. J. 48.201.
Martin, Consuelo 60.27.
Martin, E. Osborn 48.202.
Martinet, André 46.38.
Martinet, Jeane 46.38.
Marulasiddaiah, G. 34.127; 71.55.
Mascarenhas, H. O. 48.203.
Mascaro, J. 21.37.
Masica, C. 44.13; 46.39; 77.50.
Masih, Y. 48.204, 205, S4.
Mason, J. 87.89.
Masson, J. 42.114; 73.57.
Mastrelli, C. A. 79.304; 87.54.
Mate, M. S. 78.22.
Mathothu, Kurian 48.206.
Mathur, K. S. 65.88.
Mathur, Mina 7.26.
Mathur, P. N. 49.44; 75.38.
Mathur, Ramesh 68.57.
Mathuranath Sastri 34.128.
Matic, Vlasta 22.126.
Matilal, B. K. 25.193; 43.125-128; 57.120; 80.248; 87.89.
Matišic, Z. 86.57.
Matsunami, Yoshihiro 34.144; 53.106; 71.56.
Maue, D. 20.197; 79.305.
Mauer, G. 81,158.
Maurer, Walter H. 3.142.
Maximilien, Guy 80.249.
Max Müller, F. 1.S1; 21.38; 24.110; 30.90; 31.10; 34.129; 43.129; 46.40; 47.82, 83; 48.207; 57.121-123; 87.87A.
Mayank, Manjul 1.62; 3.143.
Mayeda, Sengaku 20.232; 57.124; 86.58.
Mayer, Adrian C. 66.76.
Mayer, W. 85.43.
Mayrhofer, M. 32.39; 35.58, 59; 42.115; 43.130, 131; 44.14; 45.187-192; 46.41; 50.93; 73.59; 79.306-310; 80.250; 81.228-235, S4; 85.19, 88, 89, 91; 87.17, 54, 74, 78.
Mays, Paul D. 57.158.
Mažiulis, V. 87.147.
Mazumdar, A. K. 82.333, 334.
Mazumdar, B. P. 73.60.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mazumdar, Pradipkumar 46.42; 64.31.
Mazzarino, V. 57.125.
McCartney, J. 63.9.
Mc Clain, Ernest G. 4.33; 49.45; 53.107.
Mcdermott, A. C. S. 37.53.
McDermott, Robert A. 57.126, 127.
McGilvray, D. B. 66.77.
McMichael, Jim Douglas 48.208.
McMullen, Clarence O. 54.164; 67.18.
Meadow, R. H. 81.236.
Medda, Ettore 3.144; 36.21.
Medda, J. B. 50.150.
Mees, G. H. 80.251.
Mehendale, M. A. 1.64-66; 3.145; 20.217; 23.25; 25.194, 195; 26.32-37; 32.40; 35.32; 38.30, 31; 43.132, 133; 46.43; 50.94, 95, 192; 59.16; 79.311-331, S7; 80.252, 253; 85.55.
Mehlig, Johannes 80.254; 86.59.
Mehling, J. 87.138.
Mehra, Baldev Singh 24.109.
Mehra, K. L. 77.51, 52.
Mehta, D. D. 78.23.
Mehta, Harivamsa Lal 3.146; 6.29.
Mehta, Mahesh M. 80.255.
Mehta, Mohan Lal 67.19.
Mehta, N. D. 48.209.
Mehta, P. D. 47.84.
Mehta, R. P. 53.108.
Mehta, Vasistha Dev Mohan 22.127.
Mehta, Vinod P. 79.332.
Mehta, Vishvanath 59.17.
Meid, W. 45.193, 215; 81.237-239; 87.112, 149.
Meier-Brügger, Michael 79.333.
Meillesauz, Claude 66.78.
Meillet, A. 45.194.
Melchert, C. 39.39.
Mellaart, James 81.240.
Mencher, Joan 66.79.
Mendonca, Alberto 66.80.
Menezes, Anne 68.58.
Menon, B. Damodara 34.130.
Menon, G. Krishna 50.151.
Menon, P. Damodara 20.108.
Mensching, Gustav 47.85; 53.109.
Meringer, Johannes 68.56.
Merkrels, Allen Hillel 80.256.
Merlingen, Weriand 45.195, 196; 81.241.
Merpert, N. Ja. 81.242, 243.
Meserole, Harrison T. 85.92.
Metcalf, George J. 81.244.
Mette, Adelbeid 82.335.
Meyer, Ernst 81.245.
Meyer, Milton W. 82.336.
Michael, Aloysius 61.50; 87.160.
Michaels, Axel 24.133; 35.S3; 75.39.
Michalski, S. F. 79.334.
Michelini, G. 4.34; 39.40; 42.116, 117; 45.197; 79.335.
Miehle, Helen Louise 39.41.
Migron, Saul 39.42; 41.56; 79.336.
Milinda, H. L. 34.131.
Miller, Barbara Stoler 51.85; 82.203.
Miller, David M. 64.32.
Miller, D. Gary 45.198, 199.
Miller, Jeanine 34.132; 49.46; 51.142; 63.5.
Millonig, Harold 43.134.
Miltner, V. 83.87.
Minard, A. 79.337.
Mina Rani Sarada 50.193; 68.58A, 59.
Mira, S. 20.215.
Miranda, Rocky V. 45.200.
Mirasdar, Mangala 71.57
Mirashi, V. V. 82.337; 86.15, 60.
Mirza, H. K. 22.128; 32.43; 45.201; 79.338, 339.
Mishra, Ajad 43.135.
Mishra, Ashok Kumar 77.S2.
Mishra, Banamali 79.340.
Mishra, Bhola 42.118.
Mishra, B. P. 32.41; 51.27.
Mishra, Chandra Narayan 60.28.
Mishra, D. P. 82.338, 339; 83.88.
Mishra, G. 57.130.
Mishra, Gangadhar 41.57.
Mishra, Gopalbandhu 42.119.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mishra, Gopal Chandra 11.53, 54; 23.26; 30.91, 92; 34.133; 79.341.
Mishra, G. S. P. 82.342.
Mishra, Hari Mohan 22.129; 25.196-198; 30.93, 94; 32.42; 79.342-350.
Mishra, Harsha Nath 30.95; 42.120; 43.136, 137.
Mishra, Janardan 34.134.
Mishra, Jayamanta 25.199-202; 43.138.
Mishra, Kamala Kant 6.30.
Mishra, Kedar Nath 63.10.
Mishra, Kishor 5.30; 54.165.
Mishra, K. N. 57.128.
Mishra, Krishna Chandra 67.20.
Mishra, Krishna Kumar 65.89.
Mishra, Lalamani 37.54.
Mishra, M. 43.139.
Mishra, Madhusudan 41.58, 59; 42.121; 45.202; 79.351-355.
Mishra, Mangilal 77.53.
Mishra, Narayan 22.130.
Mishra, Padma 66.81.
Mishra, Pramila 5.31.
Mishra, Radheshyam 43.140.
Mishra, Rajachatra 7.27; 83.89.
Mishra, Ram Chandra 21.39.
Mishra, Rameshwar Prasad 33.41.
Mishra, Ram Gopal 3.147; 79.356.
Mishra. Ram Jit 7.28.
Mishra, Ram Prasad 48.210.
Mishra, R. C. 7.29.
Mishra, Rudrakanta 3.148.
Mishra, Saligram 25.203.
Mishra, Satrughna 30.96.
Mishra, Shobhit 80.257.
Mishra, Shri Kesi 3.149.
Mishra, Shrikrishnacandra 3.150.
Mishra, Sri Narayana 23.27; 57.129.
Mishra, V. B. 82.340.
Mishra, Vidhata 23.28; 25.206; 42.122, 123.
Mishra, Virendra Kumar 67.21.
Mishra, Vishvanath 22.131; 43.141.
Mishra, V. N. 82.344-346.
Mishra, Yadunandana 30.97.
Mishra, Yogendra 82.341.
Mishra, Yugal Kishor 11.55; 87.137.
Misra, Bani Prasanna 68.60.
Misra, Gayatri 53.110.
Misra, G. S. P. 80.258, 259.
Misra, Narayana 25.204.
Misra, R. N. 74.22.
Misra, Satya Deva 58.27.
Misra, Satya Swarup 43.142; 45.203-206, S3; 46.44, 45; 79.357-359; 81.246, 247.
Misra, S. N. 71.58.
Misra, Vama Deva 25.205.
Misra, V. D. 81.248.
Misra, Vidya Niwas 25.207; 30 S6; 31.11; 46.46; 48.211; 80.260; 82.343.
Misra, Vir Bhadra 25.208.
Mitchiner, John E. 32.44; 53.111.
Mitra, Arati 37.55, 56.
Mitra, Bhagvan Din 43.143.
Mitra, Panchanan 82.347.
Mitra, Priti 83.90.
Mitra, R. 79.360.
Mitra, Rajachatra 38.32.
Mitra, R. L. 21.40.
Mitra, Sisirkumar 82.348.
Mitra, S. K. 72.22.
Mitra, V. 68.61.
Mitra, Vihari Lal 80.261.
Mittal, Chedalal 54.166.
Mittal, Kewal Krishna 64.33; 87.94;
Mitu, M. 87.108.
Mlecko, J. D. 80.262.
Modak, B. R. 1.67; 5.32-34; 6.31; 7.30-33; 22.132, 133; 30.98, 99; 32.45; 34.S6; 54.167; 58.28; 62.42.
Modak, M. S. 80.263.
Mode, H. 82.349, 350.
Modhe, Ramgangadhar 53.112.
Modhe, S. G. 20.109; 48.212, 213; 51.82; 74.23.
Moeller, V. 49.47; 53.113.
Moffit, John 58.29.
Moghe, S. G. 24.56, 87; 30.100, 101; 41.60; 68.62; 70.22.
Mohan, K. R. K. 71.59.
Mohan Chand 3.151; 34.135; 82.351; 87.70.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Mohanty, S. S. 24.23.
Mohgaonkar, V. P. 3. S4.
Moinfar, M. Dj. 87.16.
Molé, M. 79.361.
Möller, H. 35.60; 45.207.
Mondal, Anjali 34.136.
Mone, Neelima 6.32-35; 54.168.
Monier-Williams, M. 35.61; 43.144; 48.214, 214A; 57.131.
Monna, Maria Cornelia 32.46.
Monterio, José Lino Gracias 80.264.
Mookerjee, Ajit 74.24.
Mookerjee, Jatil Coomar 57.132, 133.
Mookerjee, Nanda 85.87A; 87.87.
Mookerje, Sudhamsu Bimal 57.134.
Mookerji, R. K. 32.47; 69.18.
Mookherjee, Purn Chandra 22.134.
Moor, Edward 48.215.
Moore, C A. 57.168.
Moore, John 48.76.
Moore, R. J. 82.352.
Moorthy, A. Satyanarayana 48.271.
Moraes, G. M. 87.83.
Morani, Moreno 45.208.
Moretta, Angelo 42.125.
Morgenroth, Wolfgang 20.129; 42.124; 43.145; 44.15; 79.362; 85.93; 86.61; 87.78, 191, 192.
Morgenstierne, G. 41.61; 45.209-211; 79.363; 81.249, 250.
Morí, Shigeo 79.364.
Morkhandikar, R. S. 80.265.
Morretta, Angelo 57.135; 80.266, 267.
Moti Chandra 55.16; 72.23; 73.63.
Motwani, Kewal 33.42.
Mountcastle Jr., William W. 47.86.
Mrozek, Boguslaw 82.353.
Mudaliar, N. Murugesa 48.216.
Mudalliar, Murugesa N. 65.90.
Mudgal, S. G. 22.135; 80.268.
Mudholkar, V. V. 20.33.
Mudiraj, Chaya 34.137.
Muir, J. 30.102.
Mukerjee, Pratul Chandra 57.136.
Mukerjee, Radhakamal 74.25, 26.
Mukerjee, S. 80.269.
Mukherjee, Amita 79.365.
Mukherjee, Biswanath 50.248.
Mukherjee, B. N. 87.172.
Mukherjee, Kalpika 38.33.
Mukherjee, Paresh Nath 80.270.
Mukherjee, Prabhati 66.82.
Mukherjee, Ramakrishna 86.62.
Mukherjee, S. K. 74.27.
Mukherjee, S. N. 87.14.
Mukherji, Amulya Dhan 37.57, 58.
Mukherji, Anil Kumar 22.136.
Mukherji, Govind Gopal 34.138.
Mukherji, Shobha 71.60.
Mukhopadhyay, Biswanath 49.48; 50.249; 51.48; 52.34; 79.366, 367; 80.271.
Mukhopadhyaya, Aditi 13.14.
Mukhopadhyaya, Devavrata 71.61.
Mukhopadhyaya, Govindagopal 32.48.
Mukhopadhyaya, S. 82.354.
Mukhyananda, Swami 20.34; 48.217.
Mulholland, Jean 50.250.
Mullik, B. P. 54.169.
Muni, V. 35.62.
Muni Devaraj 54.170.
Munishvarananda Sarasvati, Swami 54.171.
Munishwaradeva 4.35; 25.344; 49.49.
Munshi, S. 65.91.
Munshi Ram (Swami Shraddhananda) 34.139.
Munshi Ram, Acharya 49.50.
Munshiram Sharma "Soma" 3.152; 11.56; 50.214, 251, 252.
Müller, N. 82.355.
Murakami, Shinkan 80.272-274.
Murdoch, J. 66.83.
Murdock, George P. 82.356.
Murthy, B. R. K. 82.357.
Murthy, H. V. Sreenivasa 82.358.
Murthy, M. L. K. 82.359.
Murthy, S. R. N. 77.54, 55; 78.24.
Murty, K. Satchidananda 48.218.
Murukami, Shinkan 62.43.
Musalgaonkar, Gajanan Sastri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.140; 43. 146.
Myint Aung 82.360.
Mylius, Klaus 13.15, 16; 24.37; 30.103-105; 34.141-143; 35.63-65; 37.59; 54.172-182; 73.64; 77.56; 80.275; 83.91, 92; 84.33; 85.94; 86.63-67; 87.193, 194.

Nachane, S. A. 20.79.
Nag, B. C. 42.126.
Nagar, M. 82.346.
Nagaraj, Muni 74.28, 29; 82.361.
Nagarajan, K. P. 32.49.
Nagarajan, V. 25.209.
Nagaraja Rao, M. S. 82.362; 87.53.
Nagaraja Rao, P. 48.219, 220; 57.137, 138; 80.276; 87.85.
Nagarkar, R. S. 51.173; 52.35; 76.24.
Nagatomi, M. 87.89.
Nagendra 35.66.
Nagendra Singh 71.62.
Nagendra, S. P. 54.184.
Nageswara Rao, G. 42.127.
Nagraj, V. 62.44.
Nagy, G. 37.60; 47.86A; 51.59; 79.368.
Naidis, Mark 73.65.
Naik, Bapurao 74.30.
Nair, M. Ramakrishnan 43.147.
Nair, S. Bhaskaran 35.107.
Nakamura, Hajime 22.137; 34.144; 42.128, 129; 48.221; 54.141; 57.139-142, S1; 70.23; 79.S8; 80.277, 278.
Nakano, G. 70.24.
Nakaso, Issei 22.138.
Nambiar, Sita Krishna 20.80.
Namboodiry, C. P. M. 82.363.
Nambutiri, Erkkara Raman 34.145.
Namputiri, P. Narayanan 25.210.
Nanavati, R. I. 26.62.
Nandasharma, Atulkumar 67.22.
Nandi, R. N. 24.134.
Nandrekar, N. A. 82.364.
Nandy, Santosh Kumar 61.51.
Naputirippal, Sankaran 25.211.
Naqvi, G. A. 48.222; 85.95.
Nara, Tsuyoshi 44.16, 17.
Naradeva Sastri 3.153; 25.212.
Narahari, H. G. 14.4; 40.18; 79.369, 370.
Narain, A. K. 51.28.
Narain, J. 82.365.
Narain, Swami 20.35.
Narang, Saroj 36.22.
Narang, Satya Pal 5.35; 70.25; 79.371, 372.
Narang, Sudesh Kumari 62.45.
Narasimha Brahmachari 20.121.
Narasimhachar, S. 24.12.
Narasimha Murthi, A. V. 87.164.
Narasimhan, R. 54.185.
Naravane, V. S. 57.143.
Narayan, Ramvallabh 50.152.
Narayana 54.186.
Narayana, Trivikrama 87.117.
Narayanacharya, K. S. 83.93.
Narayanananda, Swami 47.87; 60.29; 66.84; 80.279.
Narayana Murti, M. S. 25.213.
Narayanan, M. G. S. 48.223; 82.366-370.
Narayanan Namputirippad, O. M. C. 30.106.
Narayana Sharma 11.S1.
Narayanashram, Swami 51.143.
Narayana Swami 20.57.
Narayanaswami Aiyar, K. 21.41; 64.35.
Narayan Chandra, Pandit 43.148.
Naresh Kumar 34.146, 147; 86.68.
Nariman, Faribourz 17.20; 54.187.
Narmadeshwar Prasad 65.92.
Narr, Karl J. 81.251.
Narsimhachar, R. 22.139.
Narten, J. 46.47; 79.373-378.
Narula, S. S. 46.48; 65.93.
Nath, Mrinal 45.212.
Nath, Mrinal Kanti 79.379.
Nath, R. 20.2.
Nath, Raj Mohan 4.36.
Nathan, Leonard 30.107, S6; 36.23.
Natu, G. Y. 20.81.
Naubath, Ranji S. 48.224.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Naudou, J. 57.144.
Nauman Jr., St. Elmo 35.67.
Naumann, Hans 47.88.
Navaratnam, Ratna 51,174.
Navathe, P. D. 2.10; 10.21, 22; 54.188-191; 79.380-384.
Nawabi, Yahya Mahyar 35.68.
Naxucrišvili, Gr. 45.213.
Nayak, G. C. 62.46.
Nayar, N. Chandrashekharan 22.140.
Nayar, T. B. 82.371.
Neckel, Gustav 81.252.
Neelakantan Elayath, K. N. 62.47.
Nehring, Alphons 81.253.
Neisser, Walter 85.96.
Nene, Gopal Sastri 24.38, 65.
Neogi, Panchanan 77.57.
Neroznak, V. P. 81.254.
Nespital, H. 44.18.
Neu, E. 45.214, 215.
Neufeldt, Ronald Wesley 4.37; 34.148.
Neumann, G. 45.S4.
Neumann, Günter 45.216; 81.255.
Neustupný, Evzen 81.256.
De Nicolas, Antonio T. 4.38, 39.
Nicholas, R. W. 65.100; 80.280.
Nickel, Heinrich L. 74.31; 82.350.
Nigam, R. C. 44.19.
Nigam, R. L. 57.145.
Nigam, Shashibala 30.108.
Nigam Sarma 20.214.
Nijenhuis, E. W. T. 37.61-63.
Nikam, N. A. 22.141; 48.226; 82.372, 373; 85.97.
Nikhilananda, Swami 20.233; 32.50; 61.52.
Nilakantan Elayath, K. N. 80.281.
Nilakanta Sastri, K. A. 30.109; 48.225; 82.374-378.
Nilakanthan, Ratnam 59.18.
Nipanikar, R. P. 73.66.
Nirakari, Ramadas 3.154; 20.142; 30.110; 80.282.
Nirmal Kumar 82.379.
Niranjana Deva Tirth, Swami 51.29.
Nityabodhananda, Swami 22.143; 53.114; 80.283.
Nitya Chaitanya, Yati 48.227.
Niyogi, Bhavani Shankar 22.144.
Njammasch, Marlene 82.380.
Noelle. W. 86.69.
van Nooten, Barend A. 23.30; 25.214; 79.385.
Norman, K. R. 42.130.
Normier, R. 45.217; 79.386, 387.
Nowicki, H. 45.218.
Nowotny, Karl Anton 78.24A.
Numazawa, Küchi 81.257.
Nusser, G. W. 82.381.
Nyayacharya, Satindrachandra 81.258.
Nyberg, H. S. 47.89.

Oak, M. P. 25.215.
Obarai, K. 73.67.
Oberhammer, G. 48.228, 229; 57.146; 80.284, 285; 87.67.
O'Brien, S. 62.48; 81.259, 260.
O'Bryan, Margie 43.149.
Odden, D. 46.49.
O'Flaherty, Wendy Doniger 30.111, 112; 48.230-233; 50.153-156; 53.115-120; 61.53-55; 62.49; 80.286, 287; 86.70; 87.118.
Ogibenin, B. 3.155; 4.41, 42; 41.62; 45.219; 46.50; 47.90; 49.51-53; 53.121-123; 54.192; 65.94; 79.388-391; 80.288, 289; 81.261; 87.166.
Ojha, A. P. 66.85, 86, S2; 77.58.
Ojha, Catherine 68.63; 80.290.
Ojha, Gulabrao Vajesankara 13.6.
Ojha, K. C. 82.382.
Ojha, Madhusudana 23.31.
Ojha, V. D. 82.383.
Ojihara, Yutaka 25.216-218, 352; 43.150; 79.392-394.
Oldenberg, H. 1.68; 4.43; 24.110; 85.98; 86.71.
Olivelle, P. 54.193; 64.36; 67.23-27; 79.395; 80.291.
Olmo, A. 3.156.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Oltramare, P. 54.194.
Oman, John Campbell 48.234.
Omkarananda, Swami 51.144.
Om Prakash 10.23; 70.26; 71.63, 64; 82.384.
Onkar, Harishankar Sastri 54.195.
O'Neil, L. Thomas 80.292.
Opper, S. Michael 57.147.
Oppert, Gustav 65.95.
Oranskaja, T. J. 37.64; 41.63, 64; 42.131; 50.95A, 194; 80.297.
Oranskij, I. M. 79.396.
Orenstein, H. 65.96; 70.27.
Organ, Troy Wilson 48.235, 236; 57.148, 149.
Orlandi, Ch. 41.65; 79.397, 398; 81.51.
Östör, Akos 65.8, 9; 66.3.
Ostrow, Judith Ann 80.294.
Otrebski, J. 35.69; 79.399-401.
Ott, M. 41.66; 46.51.
Otto, Rudolf 3.157; 64.37, 38.
Ouseparampil, J. 42.132.
Oza, Kedarnath 25.219; 80.295.
Oza, Ramananda 43.151.

Pachalina, T. N. 45.220.
Pade, J. S. 43.152.
Padhaye, Narmada L. 50.253.
Padhi, Umakant 20.S15.
Padmanabhacharya, Pandit 3.158.
Padmanabhan, M. 30.113.
Padoux, A. 64.39; 80.296-298.
Pahadiya, S. M. 67.28.
Pahi, Biswambhar 25.220.
Pai, G. K. 67.29.
Paik, T. S. 25.221.
Pakhalina, T. N. 81.262.
Pal, Keshav Ram 87.170.
Pal, Krishna 48.237.
Paliwal, Haridatta 49.54.
Paliwal, K. V. 30.114.
Palkhivala, N. A. 58.30; 82.385, S9.
Palmaitis, Mykolas L. 45.221.
Palmer, L. R. 79.403.
Palsule, G. B. 25.222-225; 39.43-45; 40.19; 41.67; 42.133-135; 43.153, 154; 45.222; 46.52; 79.404-406.
Panchanadikar, K. C. 48.238.
Panchmukhi, Raghavendra 34.149.
Pancholi, Badri Prasad 3.159-161; 6.36; 11.57; 79.4, 407; 80.299.
Panda, Jayanti 32.51.
Panda, Ramesh Chandra 80.300.
Panda, Virendrakumar 11.58.
Pande, B. M. 82.17; 84.35; 85.99; 87.69A.
Pande, G. C. 80.301; 82.386, 387, S10.
Pande, Indiracharana 50.254.
Pande, Rama 59.19.
Pande, Susmita 48.238A, S5.
Pande, V. C. 82.388.
Pandey, Amar Nath 25.226; 43.155; 80.304.
Pandey, Indira Charan 73.69.
Pandey, L. P. 51.145; 73.68.
Pandey, M. S. 84.36.
Pandey, Nagendra 78.25, 26.
Pandey, Om Prakash 15.14.
Pandey, Rajbali 67.30.
Pandey, Rajendra 84.37.
Pandey, Ram Awadh 43.156.
Pandey, Ramji 84.38.
Pandey, R. B. 35.70.
Pandey, R. K. 80.302.
Pandey, R. R. 60.30; 80.303.
Pandey, Rupanarayan 20.36; 43.157.
Pandey, S. 82.389.
Pandey, Sangam Lal 41.68.
Pandey, Shyam Lal 71.65.
Pandey, Sivapujan 18.14.
Pandey, Uma Kant 11.59; 71.66.
Pandey, Umesh Chandra 24.3,
Pandey, Vijay Kumar 51.43.
Pandey, Vimal Chandra 71.67.
Pandey, Yogesh 3.162; 34.150; 58.31.
Pandeya, Devendra Nath 50.15, 255.
Pandeya, Gangaram 42.136-138; 43.158,
Pandeya, Girish Datta 34.151, 152.
Pandeya, Jagannarayana 3.163.
Pandeya, Kumkum 50.157.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Pandeya, Lalit 82.S11.
Pandeya, Lalta Prasad 77.59, 60.
Pandeya, Murlidhar 80.305.
Pandeya, Nanda Kisore 24.135; 69.19; 83.94, 94A.
Pandeya, Om Prakash 32.52; 34.153, 154; 50.155; 51.91; 80.306.
Pandeya, Radheshyam 23.S1; 34.S7.
Pandeya, Rajmani 43.159.
Pandeya, Raj Nath 23.32.
Pandeya, Ramachandra 80.307.
Pandeya, Ramajna 43.160.
Pandeya, Ramashish 26.42-44; 34.156.
Pandeya, Ram Prasad 57.150.
Pandeya, Shiv Nath 26.45; 43.161; 80.308.
Pandeya, Srikanta 43.162.
Pandeya, Suryabali 81.263.
Pandeya, Vimal Chandra 22.145.
Pandhare, H. D. 79.408.
Pandharipande, S. L. 22.146; 54.196.
Pandian, V. 67.31.
Pandit, B. N. 37.65.
Pandit, M. D. 25.227, 228; 35.71; 41.69, 70; 75.40; 79.409, 410.
Pandit, Moti Lal 58.32; 80.309.
Pandit, M. P. 22.147-150; 30.115, 116; 34.157; 49.55; 58.33.
Pandrimalai, Swamigal 3.164.
Panduranga Bhatta, C. 73.70.
Pandurangi, K. T. 20.130, 131; 41.71; 43.163.
Pandya, Amrit V. 81.264-266; 84.39, 40.
Pandya, B. D. 43.164.
Pandya, Bhagavatiprasad 36.24.
Pandya, C. J. 25.229.
Pandya, J. J. 48.239.
Pangborn, C. R. 47.91; 57.151.
Panikkar, K. M. 84.41.
Panikkar, N. K. 80.310.
Panikkar, R. 30.117; 54.197; 57.152; 58.34; 61.56; 80.311, 312; 82.390.
Panse, G. M. 6.37; 41.72.
Pant, A. B. 48.240.
Pant, G. N. 73.71-73.
Pant, Maheshraj 28.5, 6; 54.198; 69.20.
Pant, M. B. 3.165-180, S5; 4.44-46; 78.27.
Pant, Nayaraj 3.181; 6.38; 25.229A; 28.7, 8; 32.53; 75.41, 42.
Pant, Rajanikant 75.43; 82.15.
Pant, Sushila 74.32.
Panthi, Tika Ram 43.165.
Pantul, Manjul Mayank 4.47; 30.118; 76.24A; 79.411.
Paper, H. H. 45.223.
Papesso, Valentino 7.34.
Pappu, S. S. Rama Rao 48.241.
Paraddi, Mallikarjun 48.242.
Paradkar, M. D. 24.136; 49.56; 68.64; 80.313.
Parain, Brice 81.267.
Paramananda, Swami 21.43; 30.119.
Paramananda Sastri, Acharya 49.57.
Parameshvara, P. 60.31; 61.57; 62.50.
Parameshwarananda, Sastri 34.159.
Parampanthi, Puragra 48.243.
Parandekar, S. A. 77.61.
Paranjape, G. R. 20.132.
Paranjape, K. R. 3.182.
Paranjape, Sucheta M. 8.33, 34.
Paranjape, V. G. 83.95, 96.
Paranjape, V. V. 27.3.
Paranjape, V. W. 23.33; 25.230; 42.139.
Paranjpe, A. C. 66.87.
Parashar, Kanhailal 76.25.
Parasher, Aloka 79.412.
Parashuram Sastri 25.231.
Pareira, J. 30.120; 48.249.
Parel, A. 86.72.
Pargiter, F. E. 82.391.
Paribok, A. 25.232.
Parihar, Pannalal 11.60.
Parikh, J. T. 38.34.
Parimal, Prakash 51.30.
Parkhe, M. S. 34.158; 47.92; 54.199, 200.
Parmelee, M. 82.392.
Parpola, A. 8.35; 15.15; 24.60, 111,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

112; 30.121, 44.20; 48.245, 246; 53.124; 54.201, 202; 75.44; 79.413-418; 81.268; 82.393-395; 83.97; 86.73, 74; 87.103, 167.
Parpola, S. 79.418; 82.395.
Parret, Herman 46.53.
Parrinder, E. G. 56.34, 35.
Parrinder, G. 22.151; 35.72, 73; 47.93-95; 60.32; 62.51; 87.201.
Parsons, Howard L. 57.153.
Parthasarathi, K. E. 61.58.
Parthasarathy, T. S. 37.66.
Parthasarathy, V. S. 65.135.
Parui, Sasanka Sekhar 68.65.
Parvatiya, Nityananda Pant 54.203.
Pârvulescu, Adrian 79.419.
Patanjali Sastri, Deo Prakash 25.233.
Patel, Gautama 3.183; 20.133; 30.122; 34.160, 161; 49.58; 50.215; 79.420; 80.314; 83.98.
Patel, Mohanlal 36.25.
Patel, Ramesh 61.59.
Patel, Satyavrata 48.247.
Patel, S. R. 82.396.
Pathak, Chintamani 30.123.
Pathak, J. R. 3.184; 30.124; 34.162; 43.166, 167; 54.204.
Pathak, Keshav Prasad 43.168.
Pathak, Madhukar 23.37.
Pathak, Madhusudan M. 32.54.
Pathak, Manisha 43.169, 262.
Pathak, Naresh Chandra 80.315.
Pathak, Nathu Lal 50.216.
Pathak, Padmesh 80.316.
Pathak, Raghunath Prasad 81.269.
Pathak, Rama Adhar 43.170.
Pathak, Ramnath 27.4.
Pathak, Sarvananda 3.185; 22.152; 51 146; 61.60; 68.66; 80.317.
Pathak, Shobhanath 32.55; 51.118.
Pathak, S. K. 77.81.
Pathak, Sridhar 47.96.
Pathak, Suniti Kumar 81.270; 83.99.
Pathak, V. S. 38.35; 79.421; 82.397.
Pathariya, Satya 3.186, S6, S7; 6.S4; 8.36, S2-S4; 11.61; 54.S4; 62.52; 69.21, 80.318.
Patil, N. B. 80.319.
Patil, Sarad 66.88; 68.67, 68; 73.74-76; 80.320-322; 83.100.
Patil, Vasant S. 4.48; 51.11, 92; 79.422, 423.
Pattabhirama Sastri, P. N. 23.34-36; 24.4; 30.125; 52.36; 54.206; 80.323.
Pattanayaka, D. P. 46.54.
Pattanayaka, Duhkhishyam 5.36; 52.37.
Patterson, M. L. P. 85.100.
Patwardhan, V. D. 50.256.
Patwardhan, Y. K. 37.67; 50.54; 71.68.
Patyal, H. C. 5.37-39; 6.39, 40; 22.153; 24.51, 101; 30.126; 35.74, 75; 40.20; 42.140; 49.59, 60; 54.207-212; 79.424-427; 80.324-327.
Paul, Harendra Chandra 42.141; 43.171; 79.428.
Paul, Robert A. 54.213, 214.
Paustian, P. R. 43.172.
Pauw, J. W. 45.224.
Pavan Kumari 22.154; 63.11.
Pavgee, N. B. 71.69.
Pavolini, P. E. 25.234.
Pavry, Jal 68.69; 69.22.
Paz, Octavio 43.173, 174.
Pearson, J. D. 85.101.
Pearson, Roger 81.271, 272.
Pedda Venkatayya, M. 25.235.
Pedoux, André 79.402.
Peeters, Chr. 79.429-434.
Pellegrini, Agata Sannino 20.37.
Pemaratna, W. 64.40; 73.77.
Pendse, G. S. 80.328.
Pensa, Corrado 48.248; 57.154.
Pepicello, W. J. 45.133.
Perera, L. P. N. 71.70.
Peris, Merlin 80.329.
Perpillou, Jean-Louis 41.73.
Pestman, P. W. 85.102.
Peters, Martin 79.435.
Petr, J. 87.108.
Peuke, Hans-Joachim 82.398.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Peuke, H.-G. 73.78.
Pezzali, Amalia 56.36.
Pfeiffer, O. E. 35.89.
Phadke, Anant Sastri 68.70.
Phadke, Babusastri 19.2.
Phadke, H. A. 84.42.
Phadke, Purushottam Sastri 22.155.
Phatak, D. S. 55.18.
Phatak, G. G. 79.436.
Phelps, Elaine 42.142-144.
Phillips, H. B. 3.187; 30.127.
Phillips, Maurice 34.163; 49.61; 58.35.
Phuntalmegha, Ramesh 54.215.
Piano, Stefano 48.250; 66.89; 82.399.
Piantelli, Mario 20.160, 198, 199.
Piatigorsky, A. M. 57.155.
Pidara, Swatantra Kumar 68.71.
Pieper, J. 65.97.
Pieris, A. 47.97.
Pilch, H. 87.174.
Pillai, A. B. 50.158.
Pillai, K. Chandrashekhara 48.251.
Pillay, K. K. 82.400.
Pimplapure, G. W. 3.188; 11.62-65; 17.21; 41.74; 54.216; 79.437; 80.330.
Pinault, G. 41.75-77; 45.225, 226.
Pingle, B. A. 37.68.
Pingree, D. 75.45-47.
Pinnow, H. J. 79.438.
Pipitone, Giuseppe 24.7; 69.23-25.
Pirart, E. 3.189-192; 79.439.
Pirotti, Giuliano 45.227.
Pisani, V. 3.193; 25.236, 237; 45.228-230; 79.440-447; 81.273-275; 85.103.
Pischel, Gina 74.33.
Pitt-Rivers, Julian 66.90.
Plaeschke, H. 51.175.
Pleiner, Radomir 82.401.
Plott, J. C. 35.76.
Plott, John 57.156-158.
Pobozniak, Tadeusz 42.145.
Poddar, R. P. 79.448.
Pokorny, J. 35.77, 110; 81.276, 277.
Poley, Utz 17.22; 80.331.
Poliakov, Léon 65.98.
Pollet, G. 84.43.
Pollock, Sheldon Ivan 27.5.
Polomé, E. 41.78; 44.21; 45.231-234; 47.98; 49.62; 58.36; 79.449, 450; 81.278-280.
Poor, L. E. 48.252.
Porzig, W. 45.235; 79.451.
Porzio Gernia, M. L. 45.236; 81.281.
Possehl, G. L. 82.258, 402; 85.104.
Post, Kenneth H. 20.134.
Potdar, K. R. 54.218.
Potdar, Mrinalini K. 53.125.
Poti, N. Narsimhan 34.99; 85.72.
Potter, Karl H. 35.78; 57.159; 85.105, 106.
Pouchepadass, Jacques 66.91.
Powell, James Newton 53.126.
Powell, T. G. E. 81.282.
Prabhakar, C. L. 3.194, 195; 4.49; 10.24; 11.66-70; 12.5-8; 17.23; 19.16; 34.164; 38.36; 50.16, 96; 52.38; 61.61, 62; 80.332; 84.44.
Prabhamitra 20.250; 22.156.
Prabhavananda, Swami 21.44; 30.128; 48.253, 254; 49.63; 57.160; 58.37.
Prabhoo, L. R. 42.146.
Prabhu, Pandharinath 48.255.
Prabhu Ashrit, Swami 54.219.
Prachandia, Rajiv 60.33.
Pradhan, S. N. 82.403; 83.101.
Pradhan, S. S. 26.46-48.
Pradyumna Sharma 6.41.
Prahlad Kumar 36.26-28.
Prajna Devi 8.37; 11.71, 72; 34.165-167; 52.39; 81.283.
Prajnanananda, Swami 37.69-71; 57.161; 60.34; 62.53.
Prakashkar, V. B. 3.196.
Pramod Kumar 62.S2.
Prasad, Dharmendra 77.61A; 78.28.
Prasad, Prajapati 45.237.
Prasad, Prakash Charan 72.24.
Prasad, Rai Gyan Narain 75.48.
Prasad, Sheo Shankar 79.452.
Prasannakshi, K. L. 10.25.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Prasannakumar, Vedalankar 68.72.
Prasanta Kumar, Arya 34.168; 50.257; 54.220.
Prasasyamitra, Sastri 11.73, 74; 22.157; 34.169; 41.79; 54.221; 79.452A, 452B.
Pratap, B. 77.62.
Pratap Chandra 48.256; 57.162, 163; 60.35.
Pratapsimha, Vijay 22.158.
Prema Gupta Mani 50.159.
Presler, Henry H. 48.257.
Pristhi, Golak Vihari 54.222, 223.
Prithipal, D. 80.333.
Priyananda 49.64.
Priyavrata 33.43.
Prosdocini, A. L. 87.17.
Provasi, E. 79.453.
Prušek, Jaroslav 35.79.
Przyluski, J. 81.284.
Pudić, Ivan 47.100; 81.285.
Puhakka, Kaisa 56.37.
Puhvel, J. 45.27, 238-240, S5; 47.99, 99A; 50.97; 51.5; 53.127; 54.224; 56.38; 77.63; 81.196, 286-290.
Pujari, Anuradha 20.135.
Pulgram, E. 46.55; 81.291.
Puligandla, R. 57.164; 61.63; 80.334.
Pulleybank, E. G. 46.56.
Punatamakara, Mukund Pant 24.67.
Punia, Dharmapal Singh 68.73, 74.
Purandare, G. G. 3.197, 198.
Puri, B. N. 48.258; 51.31; 71.71; 82.122, 405, 406.
Puri, H. L. 22.159.
Purna Chandra 63.12.
Purnananda Sarasvati, Swami 22.160.
Purohit, Amrutlal 34.170.
Purohit, Bhai Shankar 57.165; 71.72.
Purohit, Jivaram 20.161.
Purohit, Ramakrishna 43.175.
Purohit, Sucheta 15.2.
Purohit, Vinayak 82.407, 408.
Purohit Swami 21.45.
Purusharthi, Yogendra 63.13.
Purushottama Tirtha 20.258.
Pushpalata 34.171.
Pushpavati 26.49; 79.454.
Pushpendra Kumar 38.37; 51.106, 107; 52.40, 41; 55.19; 64.41.
Puskaś, I. 83.102.

Quecke, K. 82.409.
Qureshi, I. H. 82.410.

Raczek, J. 87.17.
Radhakrishnan, S. 21.46; 48.259-261; 57.166-168; 82.411, 412,
Radhe Shyam, Sastri 20.162; 34.171A.
Radhey Sharan 82.413.
Radicchi, Anna 42.S5; 43.176.
Raevskij, D. S. 81.142.
Raghavachar, S. S. 22.161; 48.262; 57.169; 80.335.
Raghavan, G. N. S. 82.414, 415.
Raghavan, V. 3.199; 6.42; 30.129, 130; 32.56; 42.147, 148; 43.177; 48.263, 264; 51.147; 57.170; 73.79; 80.336-338; 85.109, 110; 86.75-78; 87.13, 131.
Raghunadhacharya, S. B. 32.57.
Raghunandacharya, S. B. 3.200; 4.S3.
Raghunatha Sharma 43.177A, 178; 85.111.
Raghunath Rao, R. 68.73.
Raghuvir, Vedalankar 43.179.
Raghu Vira 5.11; 24.92; 43.180; 85.112.
Raghuvirsimha Sastri 22.162.
Rahurkar, V. G. 11.75; 32.58-60; 50.115, 258; 67.32; 73.80; 83.103.
Rai, Ganga Sagar 9.S1; 33.44.
Rai, G. K. 72.25.
Rai, Govind Chandra 73.81.
Rai, Ram Kumar 1.12; 2.11; 5.22.
Rai, Upendranath 66.92.
Rajagopala Aiyangar, T. 54.225.
Rajagopala Aiyar, P. K. 9.4; 37.72.
Rajagopala Aiyar, T. R. 3.201, 201A; 20.82, 110, 136.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Rajagopalachari, C. 21.47, 48; 57.171.
Rajagopalan, N. V. 43.181.
Rajamani, S. 80.339.
Rajan, K. V. S. 82.416.
Rajanikant 75.49.
Rajapurohit, Bhagavati Lal 33.46; 66.93; 79.455.
Rajarama Sastri 22.164; 63.14.
Rajavira Sastri 3.202; 4.50; 11.11; 22.165; 30.131-135; 34.172-177; 35.80; 42.149; 43.182; 48.265; 58.38; 62.54, 55; 68.76; 76.25A; 78.29; 80.340; 81.292.
Raje, Chandrakant Gajanan 33.45.
Rajeevi Devi, M. 82.417.
Rajendra Prasad 61.64; 62.56; 71.73; 80.341, 342.
Rajesh, Dhanya Kumar 80.343.
Rajeshwar Simha "Rajesh" 51.85C; 53.128.
Rajimwale, S. G. 54.227, 228.
Rajneesh 20.38, 83, 111; 22.166.
Rajpal, Sushila 3.203.
Raju, P. T. 48.342; 57.172.
Rajukkar, G. G. 82.418.
Rakesh Chandra 39.46.
Rakhe, D. A. 67.33.
Ralaram 22.167; 80.344.
Rama, Goparaju 44.22.
Rama, Swami 20.39-41, 234.
Ramachandra, Tirumala 3.204.
Ramachandran, K. S. 82.419; 85.99.
Ramachandran, T. N. 70.28; 84.45.
Ramachandra Rao, S. K. 25.238; 57.173; 62.57.
Ramachandra Sastri, A. 24.24.
Ramachandrudu, P. 23.39.
Ramachari, C. 25.239.
Ramachari, G. 51.8.
Ramadas 'Nirakari' 11.76.
Rama Dayalu, Sastri 62.58.
Ramaiya, V. 48.266.
Ramakrishna 22.168.
Ramakrishna "Bharati" 68.77.
Rama Krishnan, R. 82.546; 87.132.
Ramakrishnan, S. 48.267.
Ramakrishna Nair, M. 44.23.
Ramakrishna Rao, K. B. 20.42; 60.36; 80.345.
Ramakrishna Sastri 30.S4; 34.178.
Ramakumaradas "Ramayani" 51.181.
Ramamurti, K. S. 25.240; 43.183.
Ramamurti, Pratapagiri 82.420.
Ramamurti, P. S. 3.205.
Ramamurti, Rajan 25.241.
Ramamurty, A. 30.136; 57.174.
Ramananda Sastri 43.184.
Ram Anant, L. B. 25.S4.
Ramanarayanadas 78.30.
Ramanath 3.207; 6.43; 8.38; 11.77; 36.29; 73.82.
Ramanath, Vedalankar 3.206; 50.160; 69.26.
Ramanath, Vidyalankar 30.137.
Ramanatha Dikshita, M. 8.21; 9.5; 23.40.
Ramanathan, A. A. 20.101; 21.49.
Ramanathan, C. 66.94, 95.
Ramanathan, N. S. 78.31.
Ramanath Sastri 4.51.
Ramanujacharya, N. S. 43.185.
Ramanujachary, N. C. 80.346.
Ramanujan, A. K. 50.161.
Ramanuja Tatacharya, A. 26.50; 30.138.
Ramanuja Tatacharya, N. S. 25.242-244.
Rama Saran, Sastri 25.245.
Ramasarupa Sastri 81.293.
Ramasarup 'Rasikesh' 61.65; 73.83-85; 80.S4.
Ram Ascikranian, V. 82.421.
Rama Sharma 25.246.
Ramaswami, N. S. 87.93.
Ramaswamy, Br. 20.163.
Ramaswamy Aiyar, C. P. 31.12.
Ramaswarup Sastri 51.148.
Ramat, Paolo 46.57.
Ramavarma Raja, P. R. 3.208.
Ramdas 49.65, 66.
Ramesh Chandra Das, Sharma 54.229.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Ram Gopal 3.S8; 11.78; 24.138; 26.51, 52; 30.139-142; 32.61; 33.47; 34.179, 180; 36.30; 41.80; 58.39; 79.456-462.
Ram Gopal Sastri 52.42; 53.132-135; 61.69; 67.34; 80.347.
Ram Lal 30.143; 51.75, 182.
Ram Lal Simha 82.422.
Ram Mohan Roy, Raja 33.48.
Ram Nath, Vedalankar 79.463, 464.
Ram Niwas 7.35.
Ramos, Manuel G. 42.150.
Ram Sharma 18.15.
Ram Sarup "Rasikesh" 59.20.
Ram Svarup "Rakshak" 69.78.
Ram Swarup 56.39; 83.348.
Ramu, Anantha 67.35.
Rana, Pravin Simha 83.S4.
Rana, S. S. 79.465.
Ranachodadas 78.32.
Ranade, Eknath 57.175.
Ranade, G. S. 50.162.
Ranade, H. G. 6.44; 24.8, 25, 26, 39, 40, 137; 42.151, 152; 51.148A, 149; 52.43; 54.231-234; 79.466-468; 80.349.
Ranade, R. D. 57.12.
Ranavijaya Sinha 80.350.
Randhwa, M. S. 77.64.
Rangachar, S. 58.40.
Ranganathacharya, V. S. 43.186.
Ranganathananda, Swami 22.169-171, S5; 48.268, 269; 57.176; 63.15; 77.65; 82.423.
Ranganatha Sarma, N. 25.247.
Ranganath Iyer, K. 22.172.
Rangaswami Alyangar, A. 54.230.
Rani, Raman 4.52; 72.26.
Ranjit Simha 67.36.
Rao, M. C. R. 10.26.
Rao, Radhakanta 51.176.
Rao Rayapati, J. P. 57.177.
Rapallo, U. 81.294.
Raphael, R. 87.42.
Rapson, E. J. 82.424.
Rasikesa, Ramasarup 34.181.
Rasmussen, J. E. 45.241.
Rastogi, Indu 23.41.
Rastogi, Jayashri 79.469.
Rastogi, Prasant Kumar 32.62, 63; 50.56; 76.S2.
Rastogi, Sudha 50.55.
Rastogi, Urmila 54.235-238.
Ratanajoti, Hundirpola 17.18; 40.11.
Ratate, V. R. 7.36; 41.81; 50.195; 71.74; 73.86.
Ratnakar Sastri 80.351.
Rau, Heimo 60.S1.
Rau, W. 20.84, 137; 30.144; 35.81; 43.187, 188; 50.57; 53.129; 74.34, 35; 77.66, 67; 78.33; 79.470-473; 80.S5; 82.425; 83.104, 105; 87.88.
Raval, N. P. 33.49.
Ravindra Devi 66.94.
Ravindran, T. K. 82.124.
Ravindranath 32.64; 71.75.
Ravindranath, P. K. 34.182.
Ravi Shankar, Pandit 34.183.
Rawal, Ananta Ray 67.37.
Rawlinson, George 47.101.
Rawson, Joseph Nadin 20.85.
Ray, A. 77.68.
Ray, Ananda Sankar 82.426-428.
Ray, Asharani 80.352.
Ray, Aswini K. 86.79.
Ray, Gangasagar 38.38.
Ray, N. R. 65.99; 82.429, 520.
Ray, Promod Ranjan 4.53; 38.40.
Ray, Rai Umapath 77.69, 69A.
Ray, Ramkumar 30.145; 35.82.
Ray, Sarangdhar 80.353.
Ray, Sibnarayan 80.354.
Ray, Upendra Nath 50.163; 66.97; 67.S1.
Rayapati, Jacob Purnachandra Rao 34.184; 86.80.
Rayasam, Venkata Rao 20.43.
Raychaudhuri, H. C. 48.270; 82.318, 319.
Raynaes, Erling 45.242.
Reddy, A. Pulla 48.271.
Reed, Elizabeth A. 33.50,
Rees, Alwyn D. 50.217.
Reese, W. L. 35.83.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Regamey, C. 57.178; 87.88.
Regill, Nageshwar 34.185.
Reirere, Juan Roger 82.430; 86.81.
Rempis, Chr. 32.65.
Remy, J. 75.50.
Reno, Stephen J. 80.355.
Renou, L. 31.13; 48.272, 273; 82.431, 432; 85.113.
Renou, Marie-Simone 80.356.
Reu, Vishveshvara Nath 4.54.
Revatinandan, Swami 62.59.
Reviv, H. 79.474.
Reychman, J. 87.173.
Reyna, Ruth 22.173; 51.93; 57.179; 61.66.
Reynolds, Frank E. 47.104; 80.357.
R. G. K. 51.150.
Richards, J. F. 47.102; 65.100; 87.57.
Richards, J. W. 65.101.
Riepe, Dale 57.180-182.
Ries, J. 47.70; 50.98; 56.40.
von Rintelen, Fritz-Joachim 80.358.
Rishi, R. M. 25.248, 249.
Ritschl, E. 65.102; 66.98; 68.79; 72.27; 80.359.
Ritter, Joachim 35.84.
Ritti, Shrinivas 87.52.
Rivière, J. C. 47.103; 51.32; 87.58.
Robbins, Miriam 81.295.
Robins, R. H. 46.58.
Robinson, Richard Hugh 57.183.
Rocher, Ludo 3.209; 20.86, 87; 24.57; 38.39; 42.153; 61.67; 62.60; 66.99, 100; 68.80; 71.76; 79.475-478; 87.133.
Rocher, Rosane 25.250, 251; 43.189-191; 86.82; 87.27, 75A, 76.
Rodhe, Sten 48.274.
Roer, E. 1.6; 20.200; 21.40.
Rogers, David Ellis 25.252, 253; 46.59.
Rolland, P. 10.27; 24.93-96; 41.82; 54.239-242; 66.101; 73.87; 7·.26; 81.296.
Romanov, V. N. 61.68; 70.39; 71.77.
Ronconi Fillippani, Pio 48.275.
Roodbergen, J. A. F. 25.160; 42.85.
Rosanski, L. 83.107.
Rösel, Jacob 48.86.
Rosen, Lawrence J. 22.174.
Ross, Alan S. C. 45.55.
Ross, Nancy Wilson 56.41.
Roşu, A. 54.6; 76.27; 79.7, 479; 87.4.
Roth, Gustav 87.8.
Roth, R. 26.53; 35.12.
Rothermund, D. 82.433, 434.
Roy, Asim Kumar 85.114.
Roy, Benoy Gopal 48.276.
Roy, Brajadeo Prasad 77.70, 71; 84.46.
Roy, Chhaya 22.175.
Roy, G. C. 82.435.
Roy, K. K. 85.115.
Roy, N. D. 79.480.
Roy, P. B. 82.436.
Roy, Pramod Ranjan 38.36.
Roy, S. B. 25.254; 32.66, 67; 33.51; 75.51; 81.297; 82.437-439; 83.108-110.
Roy, S. L. 71.78.
Roy Chaudhuri, S. P. 72.28.
Roy Chowdhury, Amiya K. 76.28.
Rozhansky, Lev 53.130.
Ruben, W. 36.31; 38.41; 43.192; 57.184-186; 64.42; 65.103, 104; 66.102; 70.29; 71.79; 72.29; 73.88, 89; 82.440-445; 86.83.
Rudolph, Kurt 50.99.
Rudra Prasad Sarma 23.43.
Ruilin, Yang 66.103.
Rukmini, T. S. 48.277; 60.37.
Rupachand "Dipak" 11.79.
Rupanarayana 22.176.
Rüping, K. 57.187; 73.90; 87.75.
Ruplal 34.186.
Rupwate, D. D. 80.360.
Rusek, J. 87.107.
Russell, Josiah C. 65.105; 82.446.
Russell, P. 21.51; 30.163.
Rüstau, Hiltrud 57.188.
Rutkowska, Tatiana 86.84.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sabourin, Leopold 65.106; 80.361.
Saccidananda "Ojha" 22.177.
Sacharov, J. V. 82.447.
Sacharov, V. I. 86.85.
Sadanandan, V. 43.193.
Sadangi, Suresh Kumar 80.362.
Sadasiva Murty, R. 37.73.
Sadhuram 3.210; 20.201; 35.85; 50.164; 53.131-135; 61.69; 79.481; 81.298, 299; 82.448.
Sadovszky, Otto J. 45.243.
Safarewicz, J. 87.17, 108.
Safaya, Raghunath 62.61.
Sag, I. A. 42.154; 45.244, 245.
Sagar, Poonam 72.30; 77.71A.
Sagar, Sunder Lal 66.104.
Saha, A. N. 68.82; 70.30.
Saha, Sisir Ranjan 71.80.
Sahadeva 61.70.
Sahal, Rama Prasad 75.52.
Sahasrabuddhe, M. T. 3.211, 212; 50.165.
Sahay, Indu 43.194.
Sahay, Ramavati 69.27.
Sahay, Sacchidananda 82.449.
Sahay, S. N. 73.91; 77.72.
Sahay, Uma 71.81.
Sahgal, Jaya Rani 68.83.
Sahgal, S. 73.92.
Sahgal, Sitaram 22.178; 24.139; 43.195.
Sahi, M. D. N. 77.73; 82.450.
Sahoo, Purna Chandra 79.482.
Said, Edward W. 86.86.
Saigusa, Mitsuyoshi 22.179; 79.483.
Sailaja, V. 34.187.
Sain Das 22.180.
Saini, Krishna 62.62.
Saito, Tadashi 67.38.
Sakauchi, Tatsuo 80,363.
Sakhyananda, Swami 80.364; 82.451; 84.47, 48.
Saklath, Rustam T. 32.68.
Saksena, Krishna 80.365.
Saksena, Siyaram 8.39; 34.188.
Saksena, Ushadevi 9.6.
Saletore, B. A. 71.82.
Saletore, R. N. 35.86; 48.278; 72.31.
Saligram Misra 43.196.
Salimski, L. 87.108.
Saloman, R. 40.21.
Salomons, H. J. W. 24.80.
Salunkhe, A. H. 7.37; 51.76; 57.189.
Salus, Peter 85.116.
Samarth, S. J. 80.366.
Sambamurti Sastri, Sista 43.197.
Sambasiva Rao, Swarna 43.198.
Sambasiva Sastri, K. 24.27.
Sambhunath 53.136.
Samkaleshwar Sastri, Vishnudev 68.84.
Samozvantsev, A. M. 70.31, S1; 72.32.
Sampath Iyengar, G. S. 75.53.
Sampatkumar, M. 51.12.
Samrat, Gangaram 82.452.
Samtani, N. H. 56.42.
Sanchez Perez, J. A. 75.54.
Sandal, M. L. 58.41.
Sandoz, C. 45.246, 247; 79.484, 485.
Sandvoss, E. R. 57.190.
Sane Guruji 82.453.
Sangam, Krishna Sastri 22.182.
Sanghavi, Nagindas H. 82.454.
Sangoram, K. D. 49.S3.
Sani, S. 3.213; 7.38; 36.32; 79.486-488; 81.51.
Sanjay 82.455.
Sankalia, H. D. 74.36; 77.75; 78.34; 81.300-302; 82.456-473; 87.84.
Sankaracharya Kanchi, Swami 33.52; 34.189; 49.67.
Sankaracharya of Sringeri 51.151; 61.71.
Sankarananda, Swami 45.248; 82.474.
Sankarananda Sarasvati, Swami 51.152.
Sankara Narayan, Srautin 8.12.
Sankaranarayanan, S. 83.111.
Sankara Rama Sastri 25.225.
Sankhdher, M. M. 66.105.
Santhanam, K. 30.147.
Santosh Rai 3.214.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sant Ram, Vedaratna 34.190.
Santucci, J. A. 20.1; 33.53; 71.83; 79.489.
Saradapriyananda, Swamini 20.58, 216, S5.
Sarad Kumar 32.69.
Saraf, R. K. 26.54; 38.42; 69.28.
Saraf, Samarendra 54.243.
Saran, A. K. 48.279.
Saran, Mahesa Kumar 82.570.
Saran, P. 71.84.
Sarana, Gopala 65.107, 108.
Sarangi, A. C. 25.256-258, S5; 42.155, 155A; 43.199, 200; 79.490.
Sarasvati, Baidyanath 54.244, 245; 65.109; 66.106; 68.85; 69.29; 82.475.
Sarasvati Amma, T. A. 75.55.
Saraswat, K. S. 77.24.
Saraswati Ratna 53.137.
Sarda, Sohan Lal 54.246.
Sar Desai, Manohar L. 82.476.
Sarkar, A. C. 22.183-185.
Sarkar, Amal 50.58; 51.83.
Sarkar, Anil Kumar 58.42.
Sarkar, H. B. 87.115.
Sarkar, S. S. 65.110.
Sarkar, Subimal Chandra 69.30.
Sarkar, Susobhan 82.477.
Sarma, D. S. 48.280, 281.
Sarma, G. Akkubhotlu 80.367.
Sarma, I. K. 74.37.
Sarma, K. V. 7.39; 8.22; 34.191; 43.201; 73.92; 75.56, 57; 85.133; 86.89; 87.175, 185.
Sarma, Purushottam 11.12.
Sarma, Ramamurti 80.368.
Sarma, V. A. 79.491.
Sarma, Vidya 24.82.
Sarma, Vidyasagar 69.31.
Sarmah, J. 69.32.
Sarmah, Thaneswar 32.70, 71.
Sarpotdar, M. 77.76.
Sarsija, Asha Varshaneya 61.72.
Sarup, Lakshman 26.55.
Sasaki, G. H. 65.111.
Sasaki, Shokaku 73.94.
Sastri, Badri Prasad 43.202.
Sastri, Deo Prakash Patanjala 3.215.
Sastri, Devendra Muni 80.369.
Sastri, Dharmendranath 53.138.
Sastri, Ganga Datta 59.51.
Sastri, Haridatta 30.148.
Sastri, Hindakesari 73.95.
Sastri, Jyotsna 48.282; 73.96.
Sastri, Kapil Deva 26.56.
Sastri, K. N. V. 1.7.
Sastri, Nandakumar 67.39.
Sastri, Nemichandra 84.49.
Sastri, Prasasyamitra 30.149.
Sastri, P. S. 20.138; 60.38; 62.63; 87.43.
Sastri, Ramakanta 33.54.
Sastri, Ramesh Chandra 78.35.
Sastri, Ranvir Sinha 79.492.
Sastri, R. H. 24.83.
Sastri, R. K. 5.12.
Sastri, Sambhunath 80.370.
Sastri, Sudhindra Nath 54.247.
Sastri, T. V. G. 80.371; 82.478.
Sastri, Vishnu Sharma 3.216.
Sastri, V. N. 78.38.
Sastry, B. A. 42.156.
Sastry, B. R. 20.236; 26.57, 58.
Sastry, Krishna Murty 48.283.
Sastry, Viswanath 54.248.
Saswadkar, P. L. 48.284.
Satapathi Sarma, Ladukeshwar 25.259; 42.157; 43.203, 204.
Satapathi Sarma, T. 25.260.
Satavalekar, S. D. 1.8; 5.10; 10.S1; 20.44.
Satchidanandendra Sarasvati, Swami 20.45, 202, 237; 22.186.
Sathe, Jayashree 3.217; 8.23; 24.113.
Sathe, M. D. 42.158; 43.205.
Satprakashananda, Swami 57.191, 192; 58.43.
Satsvarupadas, Goswami 30.150.
Satyabhushan Yogi 30.151.
Satyakama 1.10; 22.187; 30.152, 153; 78.36.
Satyaketu 66.107.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Satya Kumari 11.80.
Satyananda, Swami 21.S2.
Satyananda Sarasvati, Swami 20.46.
Satyanarayana, K. 82.479.
Satyanarayana Sarma 23.44; 25.261; 79.S10.
Satyanarayana Sastri, B. L. 20.238.
Satyaprakash 24.75, 114; 34.193.
Satya Prakash, Swami 1.9; 49.S4.
Satya Prakash Sarasvati, Swami 1.10; 22.188; 30.154; 32.72; 33.55; 54.249; 58.44.
Satyapriyavrati, Acharya 6.S5.
Satyarthi, H. C. 68.86.
Satya Shrava 33.56, 57.
Satyavrat 3.218; 25.262, 263; 42.159; 87.156.
Satyavrata, Siddhantalankar 3.219, 220; 11.81; 30.155, 156; 34.194; 58.45; 78.39.
Satyavrata Samasrami 8.13.
Satyendra 38.43.
de Saussure, Ferdinand 45.249.
Sauvé, J. L. 54.250.
Savithri, R. 82.480.
Saxena, D. P. 84.50.
Saxena, Nisha 30.157.
Saxena, Pravesh 50.33.
Saxena, Siyaram 22.189.
Sayce, A. H. 81.303, 304.
Scerrato, Umberto 84.51.
Schachermeyr, F. 81,305.
Scharfe, H. 25.264-267; 26.59; 33.58; 43.206; 80.372, 373.
Scharfstein, B. A. 57.84, 193, 194.
Scheller, Meinrad 79.493.
Scherer, A. 45.250; 65.112.
Schermerhorn, R. A. 65.113.
Schetelich, M. 66.108; 68.79; 71.85; 72.33, 34; 79.494.
Schindler, J. 42.160, 161; 45.251-257; 79.495.
Schlegel, Friedrich 82.481.
Schlerath, B. 32.73, 74; 34.195; 35.87, 88, S4; 36.33; 46.60; 79.496-500; 80.374; 81.306, 307.
Schlette, Heinz Robert 47.105.
Schlingloff, Dieter 53.139; 73.97; 77.77; 86.90.
Schmalstieg, W. R. 45.258-263.
Schmeja, H. 50.100; 79.501-503.
Schmid, Wolfgang P. 45.264.
Schmidt, G. 45.265, 266; 79.504, 505.
Schmidt, Hanns-Peter 3.221; 32.75; 47.106-108; 50.59, 101; 51.77, 78; 56.43; 79.506-509.
Schmidt, W. 81.308.
Schmithausen, L. 80.375; 87.75.
Schmitt, R. 45.267, 268; 50.102; 71.86; 80.376; 81.309; 85.90.
Schmitt-Brandt, Robert 45.269, 270.
Schneider, Mariur 37.74.
Schneider, Marius 59.22.
Schneider, U. 22.190; 48.285, 286; 50.218; 53.140; 54.251; 56.44; 58.46.
Schneiderman, Leo 53.141.
Schöne, Maria 86.91.
Schopenhauer, Arthur 33.59; 47.109.
Schrader, F. O. 85.117.
Schreiner, P. 63.16; 85.118.
Schröder, Franz Rolf 50.60.
von Schroeder, L. 4.55; 10.1,5; 49.68.
Schubring, Walther 85.119.
Schulberg, L. 82.482.
Schultes, R. E. 50.259-261.
Schultz, M. 57.195.
Schulz, Walther 81.310.
Schuon, F. 47.110, 111.
Schwantes, Gustav 81.311.
Schwartz, B. 45.143.
Schwartz, M. 79.510, 511.
Schwartzberg, Joseph E. 82.483.
Schwarz, W. 35.89.
Schweitzer, A. 57.196.
Scialpi, Fabio 17.24; 50.103.
Scott, A. C. 38.44.
Scott, David C. 80.377.
Sebeok, Th. A. 45.271; 46.51; 86.92.
Seebold, E. 41.83, S1; 45.272, 273; 79.512; 81.312.
Seger, Hans 81.313.
Sehgal, S. R. 34.196.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Seidel, Eugen 46.62; 87.23.
Seidenberg, A. 54.252.
Selkirk, E. O. 37.75.
Selwyn, Tom 68.87.
Sementsov, V. S. 18.16; 22.191; 41.84.
Semeka-Pankratov, Elena 53.142, 143.
Sen, Ajit Kumar 50.166.
Sen, Asis 48.288.
Sen, Chitrabhanu 35.90.
Sen, Devabrata 20.88.
Sen, Indra 34.197.
Sen, Madhu 48.289.
Sen, Milan 50.167-169; 54.253-255.
Sen, M. K. 45.274.
Sen, N. 19.17.
Sen, Nilmadhav 33.60; 35.91; 40.22; 42.162; 79.513-515.
Sen, S. 80.378.
Sen, S. P. 82.485.
Sen, Subhadra Kumar 79.516, 517.
Sen, Sukumar 25.268; 79.518.
Sen, Sushanta 48.290, 291; 56.45.
Sen, Tripur Shankar 58.47.
Sen, Umapad 4.56, 57; 34.198; 75.58; 83.112.
Senart, É. 66.109.
Senger, J. S. 71.87.
Sen Gupta, Anima 20.89, 139; 57.197; 58.48.
Sengupta, Biswajit 51.33.
Sengupta, Bratindra Kumar 58.49.
Sengupta, R. 53.144.
Sen Gupta, Sankar 73.98.
Sen Gupta, Sudhir Ranjan 55.20.
Serebrjanyi, V. N. 80.379.
Serebrjanyj, S. D. 42.163.
Serebryakov, I. D. 60.39; 64.43.
Service, Elman R. 71.25.
Seshagiri Rao, K. L. 80.380.
Seshagiri Sastri, M. 44.24.
Seshaiah, S. 65.135.
Seth, T. D. 3.222; 80.381.
Sethi, Amarjit Singh 47.112.
Sethi, Narayan 6.45.
Sethna, K. D. 81.314; 82.486, S12; 83.113.
Sethuraman, V. L. 68.88.
Sgall, P. 45.275.
Shah, Giriraj 84.52.
Shah, G. S. 32.76.
Shah, I. A. 65.114.
Shah, K. K. 83.114.
Shah, K. T. 82.487.
Shah, Mrigakshi 68.89.
Shah, N. J. 87.177.
Shah, S. M. 60.40.
Shah, U. P. 48.292; 87.184.
Shahbazi, A. Shapur 32.77.
Shahabuddin, M. 48.293.
Shaki, Mansour 56.46.
Shalwale, Ram Gopal 64.S6.
Shaligram, P. K. 35.92.
Shamasastri, R. 24.76; 75.59.
Shanbhag, D. N. 20.S2.
Shankara Narayan, S. 43.207; 57.198.
Shapiro, F. R. 45.276.
Sharan, M. K. 70.32.
Sharma, A. 13.17; 66.110-112.
Sharma, Arvind 3.94-96, 223; 20.140, 141, 203; 25.135; 30.158; 34.199-201; 39.11-18, 47; 42.67; 47.113; 48.294-296, S7; 56.47; 61.73-75; 62.64; 64.S7; 68.90, 91, 110; 72.35; 79.519, 520; 80.382-384; 82.488, 489; 85.142.
Sharma, Baldev Raj 80.385; 82.490.
Sharma, Bhagavat Sharan 37.76.
Sharma, Bhudeva Prasad 27.6.
Sharma, B. N. 74.38.
Sharma, B. R. 8.24-28, 40; 9.7; 15.7, 8, 16; 22.192; 23.45, 46; 34.202; 37.77; 51.34-37, S3, S4; 53.145; 79.521; 80.386.
Sharma, B. V. V. S. R. 73.99.
Sharma, Chandrika 82.491.
Sharma, Chintamani Misra 11.5.
Sharma, Chote Lal 69.33.
Sharma, Dashrath 79.522.
Sharma, Devidatta 42.164; 68.92.
Sharma, Dipti 43.208.
Sharma, D. S. 30.159.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sharma, Ganesh 58.50.
Sharma, Ganesh Datta 54.256; 68.93.
Sharma, Ganga Sahay 1.11.
Sharma, G. D. 61.76; 80.387, 388.
Sharma, Geharilal 22.193.
Sharma, Harvamsalal 48.297.
Sharma, H. D. 85.120.
Sharma, Hridaya Ranjana 1.69; 39.48; 79.523, 524.
Sharma, Jagadish 51.153.
Sharma, Jagdish Saran 35.93.
Sharma, Janakinath 32.78.
Sharma, J. P. 71.88, 89.
Sharma, Kamal Nayan 30.160.
Sharma, K. L. 23.47.
Sharma, K. N. 66.113.
Sharma, Krishna Kumar 25.269; 80.389.
Sharma, Kundan Lal 22.194; 24.140, S4; 33.S3; 70.33.
Sharma, Kundan Mal 29.5.
Sharma, Lakshmi 55.21; 73.S3.
Sharma, Lakshmikant 49.69; 50.61, 62.
Sharma, Lekharam 66.114; 80.390.
Sharma, L. P. 82.492.
Sharma, M. 34.203.
Sharma, Madan 65.115, 116; 66.115.
Sharma, Madan Gopal 22.195.
Sharma, Madhu 50.170.
Sharma, Madhubala 20.47.
Sharma, M. D. 20.164; 25.270, 271; 43.209; 73.100.
Sharma, M. L. 60.41; 82.493.
Sharma, Mudrika 25.272.
Sharma, Mukund Madhav 43.210.
Sharma, Munshi Ram 6.46; 8.41; 22.196; 31.14, 15; 34.204; 53.146; 54.257; 61.77; 63.17; 76.29; 80.391-393; 82.494; 83.115.
Sharma, Nalini Ranjan 39.49.
Sharma, Nandakishor 25.273; 42.165; 43.211; 79.525.
Sharma, N. N. 24.28.
Sharma, Peri Sarveswara 48.298.
Sharma, Phulacandra 34.205.
Sharma, Piarelal 82.495.
Sharma, P. R. 20.90.
Sharma, Priyavrata 76.30.
Sharma, Pushpendra Kumar 48.298A.
Sharma, P. V. 77.79, 88; 79.526.
Sharma, Radhe Shyam 26.60; 52.44.
Sharma, Rajendranath 24.141; 66.116; 83.116.
Sharma, Rama Nath 25.274-276; 85.73.
Sharma, Rama Prasad 71.90.
Sharma, Ram Bilas 44.25.
Sharma, Rameshwar Datta 34.206.
Sharma, Ram Murti 57.198A; 80.394, 395.
Sharma, Ram Nath 57.199; 65.117.
Sharma, Ram Swarup 24.75.
Sharma, Ram Vilas 43.212.
Sharma, Ranjeet 43.213.
Sharma, Ratnacandra 22.197.
Sharma, Ravindra Kumar 73.101.
Sharma, R. N. 65.118.
Sharma, R. S. 65.119-123; 66.117; 71.91-94; 72.36-38; 82.496-503, S13; 83.117, 118; 87.100.
Sharma, Salisha 71.95.
Sharma, Sarad Lata 3.224; 6.47.
Sharma, Satyanarayana 35.94; 79.527.
Sharma, Satya Prakash 43.214.
Sharma, S. C. 4.58, 59; 83.119.
Sharma, Shambhu Dutt 52.45.
Sharma, Shambhu Nath 20.91; 68.94.
Sharma, Shanti Kumar 18.17.
Sharma, Shashidhar 34.207.
Sharma, Shilabandhu 3.225.
Sharma, Shila Swarup 6.48.
Sharma, S. N. 33.61; 83.120, 121; 86.93.
Sharma, Somanath 50.219.
Sharma, Sriram 24.115.
Sharma, Sudarshan Kumar 66.118.
Sharma, Suman 13.18; 19.18-20; 20.112; 30.161.
Sharma, Surendra Kumar 50.63;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

81.315.
Sharma, Suresh K. 35.2.
Sharma, Sushri Lakshmi 79.528.
Sharma, Svatantralata 3.226.
Sharma, Syam Sundar 34.208.
Sharma, T. N. 48.299.
Sharma, T. R. 20.268; 64.44; 80.396; 82.504.
Sharma, U. C. 2.13-16, S1; 32.79-94; 53.147, 148; 83.122.
Sharma, Urmila 3.227, 228; 17.25, 26; 41.85; 79.529; 80.397, 398; 83.123.
Sharma, Ursula 61.78.
Sharma, Vatsyayana Dharmanath 42.166.
Sharma, Veniprasad 81.316.
Sharma, Veniram 30.162; 34.209.
Sharma, Vijay Kumar 24.142; 54.258.
Sharma, Vijaya Lakshmi 75.S2.
Sharma, Virendra Kumar 20.92.
Sharma, V. V. 23.48.
Sharma, Y. S. 80.399.
Sharmah, Narayan 51.154; 54.259; 56.48.
Sharpe, E. J. 48.152; 62.65; 87.26.
Sharrock, John A. 48.300.
Sharvananda, Swami 20.59, 163, 174, 251.
Shashikala, M. V. 43.215.
Shastri, A. D. 20.239; 25.277; 26.61, 62.
Shastri, Ajayamitra 29.6; 33.62.
Shastri, Amarnath 80.400.
Shastri, A. S. 22.198.
Shastri, Badri Nath 44.26, 27.
Shastri, Biswanarayan 87.77.
Shastri, Dinesh Chandra 62.66.
Shastri, D. N. 41.86, 87; 42.167; 80.401.
Shastri, D. P. 4.60.
Shastri, D. V. 3.229.
Shastri, Jagadish Lal 11.6; 21.50.
Shastri, Jagatkumar 20.269.
Shastri, Kalanath 70.34.
Shastri, Kalicharan 25.278.
Shastri, K. D. 25.279; 32.95; 79.530.
Shastri, Manmath Nath 60.42.
Shastri, P. S. 34.210.
Shastri, Shrinivas 25.280.
Shastri, S. N. 43.216.
Shastri, V. R. 43.217.
Shearer, A. 21.51; 30.163.
Sheik Ali, B. 80.402.
Shekhar, N. C. 77.3.
Shelat, J. M. 82.505.
Shende, N. J. 7.40.
Shendge, Malati 71.96; 83.124-126; 86.94.
Shendye, Ganesh Sastri 54.260.
Sheowring, William 47.114.
Sherring, M. A. 84.53.
Shervani, H. R. 82.506.
Sheshagiri, G. S. 75.60.
Shete, V. T. 53.150.
Sheth, Surabhi 24.9-11; 70.35.
Shiv Raj 13.19.
Shivaganesha Murthy, R. S. 18.18; 54.261.
Shivaramaiah, B. K. 37.78; 58.51.
Shields Jr., Kenneth 42.168; 45.277-283; 79.531, 532.
Shinde, A. B. 80.403.
Shipp, G. P. 79.533.
Shobha Rani 42.169.
Shokhin, V. K. 57.200.
Shourie, Arun 48.301.
Shraddhananda, Swami 22.199.
Shreeram, Lala 58.52.
Shrikantha Sharma 80.404.
Shrimali, D. R. 60.43.
Shrimali, K. M. 82.244.
Shriram 65.124.
Shri Samnyasi 70.36.
Shrivastava, Chandra Prakash 73.108.
Shrivastava, S. N. L. 47.116.
Shrivastava, Suresh Chandra 79.534.
Shukla, Bina 51.68.
Shukla, Jayadeva M. 32 96.
Shukla, Jayashankar B. 54.262, 263; 61.79; 67.40.
Shukla, J. M. 23.49; 25.281, 282;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

34.211; 35.1; 42.170, 171.
Shukla, K. P. 43.219; 76.37.
Shukla, Lakshmishankar G. 43.220; 73.102.
Shukla, Madan Mohan 81.317, 318.
Shukla, M. N. 3.230.
Shukla, Niranjana Chandra Sankar 78.38.
Shukla, Pareshkumar S. 42.172; 43.221, 222; 54.264.
Shukla, Pratap Chandra 60.44.
Shukla, Ramesh Chandra 80.405.
Shukla, Ramkishor 42.173.
Shukla, Ram Prasad 66.119.
Shukla, S. 42.174.
Shukla, Shaligram 43.223.
Shukla, S. N. 1.70; 3.231-233; 30.164, 165; 34.212; 39.50; 79.535-537.
Shukla, Sushil Kumar 80.406.
Shukla, Tara 83.127.
Shukla, Vimal Chandra 53.151.
Shukla, Vishvanath 22.200.
Shulman, David 53.152; 54.265.
Shyamlal, "Dogra" 32.97; 43.224.
Siddhantalankar, Dinanath 61.80.
Siddhantalankar, Satyavrata 6.49-51; 22.201; 65.S2.
Siddhantashastree, R. 50.64, 171; 54.266; 82.507.
Siddhanthananda, Swami 82.508, 509.
Sidhartha, B. G. 75.61.
Siddheshwar Prasad 22.202.
Siddheswarananda, Swami 57.201.
Siddhinathananda, Swami 48.302.
Siddiqui, Ishaq 82.510.
Sieg, E. 53.153.
Siegel, Lee 48.303; 57.202.
Sihler, A. L. 41.88; 79.538-540.
Sikdar, J. C. 66.S5.
Sikdar, Nilanjan 3.234; 4.61.
Silak, Ram 82.511.
Silverstein, Michael 85.140.
Silvestri, Domenico 46.63.
Simha, Chandrashekhar 51.S7.
Simha, Krishnapal 77.74.
Simha, Ratibhanu "Nahar" 71.98.
Simon, Richard 85.121.
Simonelli, Pasquale 20.204; 50.17.
Simonsson, Nils 57.203; 62.67; 79.541; 86.95.
Simoons, Fred J. 73.103.
von Simson, G. 51.S1; 86.8, 96.
Sims-Williams, N. 45.284.
Singer, Itamer 81.319.
Singer, Milton 65.125, 126.
Singh, A. D. 1.71; 3.235.
Singh, A. N. 75.23; 77.80, 81.
Singh, Balajeeta 77.82.
Singh, B. N. 77.83.
Singh, Charu Sheel 4.62.
Singh, G. R. 48.304.
Singh, Harbans 48.305.
Singh, Hemalata 3.236.
Singh, H. G. 7.41; 34.213; 76.31, 32.
Singh, H. N. 48.306.
Singh, J. D. 25.283-292; 42.175.
Singh, K. P. 76.39.
Singh, Madan Mohan 72.39; 82.512, 513.
Singh, Prem 45.285.
Singh, Purushottam 62.68; 73.104.
Singh, Ram Bachan 82.514.
Singh, Ramjee 80.407.
Singh, R. H. 76.38.
Singh, R. P. 69.34.
Singh, R. S. 25.293; 76.33; 77.80, 84, 85; 81.320.
Singh, Sankatha Prasad 22.203.
Singh, Sarva Daman 68.95; 73.105.
Singh, Satya Prakash 4.63; 20.113; 22.204; 34.214.
Singh, Satyavrat 3.239.
Singh, Sheo Bahadur 50.172, 220.
Singh, S. P. 3.237; 22.205; 80.408; 87.172.
Singh, S. V. 3.238.
Singh, Tahsildar 71.97.
Singh, Yagyendra Bahadur 65.127.
Singh, Yogendra 82.515.
Singhal, D. P. 80.409; 82.516, 517.
Sinha, Ajit Kumar 65.128.
Sinha, Amaladhari 2.17.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sinha, Anil C. 25.294.
Sinha, Atul Kumar 71.99.
Sinha, Binod Chandra 48.307, 308; 66.120.
Sinha, B. P. 74.39; 82.518.
Sinha, Gayaprasad 67.41.
Sinha, Harendra Prasad 57.204.
Sinha, Jadunath 61.81, 82; 80.410.
Sinha, J. P. 3.240; 79.542; 87.176.
Sinha, Kanchan 51.177.
Sinha, K. K. 82.519.
Sinha, Manju 40.23.
Sinha, Nirmal C. 66.121.
Sinha, Niroj 69.34A.
Sinha, N. K. 82.520.
Sinha, R. 65.129.
Sinha, Raj Govind 82.521.
Sinha, Ram Lal 82.522.
Sinha, Rekha 43.225; 49.70; 52.46; 69.35.
Sinha, Satya 38.45, 46.
Sinha, Surajit 65.130, 131.
Sinor, D. 82.523; 85.122.
Sircar, D. C. 48.309; 65.132; 71.100; 72.40; 80.411; 82.524-527; 83.128; 84.54; 85.123.
Sircar, Mahendranath 22.206; 57.205; 64.45.
Sita, S. 9.8; 37.79.
Sivakumara, Sastri 34.215; 50.65; 51.155; 80.412.
Sivananda, Swami 20.259; 21.52, 53; 22.207, 208; 48.310; 61.83; 68.96; 80.413, 414; 82.528.
Sivanarayana Sastri 26.63; 79.543.
Sivapujana Simha 3.241, 242; 6.52; 53.154; 73.106; 83.129.
Sivaram, M. 80.415.
Sivaramacarya, Swami 22.209.
Sivaramakrishna Sastri, K. A. 3.243; 10.28; 25.295; 37.80.
Sivaramamurti, C. 74.6, 40-44; 82.529.
Sivaraman, K. 48.311; 80.72.
Sivaratnam, C. 48.312.
Siva Sankara 34.216; 49;71; 78.40.
Sivashankarlal 34.S8.
Sivaswamy Aiyar, P. S. 61.84.
Skalmowski, W. 87.108.
Skjaervo, P. O. 87.140.
Skurzak, L. 82.530.
Slater, G. 82.531.
Slater, Robert Lawson 47.69.
Sluszkiewicz, E. 33.64; 41.89; 42.176, 177; 48.313, 314; 79.544-546; 82.532-534; 83.130; 86.97.
Smart, Aniruddha 20.48.
Smart, Nimian 82.535.
Smet, Redy 86.98.
Smirnov, K. F. 81.S5.
Smith, B. K. 65.133.
Smith, B. L. 47.117; 48.315.
Smith, E. Morton 48.317.
Smith, F. Harold 48.316.
Smith, Frederick M. 54.267-269.
Smith, G. 70.11.
Smith, Huston 47.118.
Smith, Mary Carroll 61.85.
Smith, P. 47.119.
Smith, R. Morton 20.205, 252, 270; 22.210; 30.166; 34.217; 36.34; 37.81; 54.270; 57.206; 66.122; 82.536; 83.131.
Smith, Vincent 82.537.
Smoczynski, W. 85.77.
Snellgrove, D. L. 82.538.
Sobierajski, Z. 87.147.
von Soden, W. 80.416.
Söhnen, Renete 22.211.
Soifer, Deborah A. 50.221.
Sokolov, S. N. 45.286.
Solis, Benjamin Preciado 4.64; 48.318; 82.539, 540.
Solomon, E. A. 57.207; 60.45; 62.69.
Solomon, Theodore J. 48.319.
Solta, G. R. 42.178.
Somadeva Acharya 76.34.
Somadeva Sastri 37.S2.
Somatirtha, Sadhu 34.97.
Somayaji, D. Arka 75.64.
Somayajulu 34.218.
Sommer, Ferdinand 3.244; 85.124.
Soni, Dinadayalu 30.167; 34.219.
Sontakke, N. S. 10.3.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Sontheimer, G. D. 70.11; 86.99.
Soosania, Narendra V. 60.46.
Šor, R. O. 30.168.
Soundara Rajan, K. V. 82.541.
Southworth, Franklin C. 44.28, 29; 45.287; 65.134; 79.547.
Sparreboom, M. 54.271.
Spate, O. H. K. 82.542.
Spear, Percival 82.596, 597.
Speijer, J. S. 42.179.
Spencer, H. S. 33.65; 45.288; 47.121; 80.417.
Spencer, Sidney 48.320.
Sperber, D. 47.119.
Speyer, J. S. 41.90.
Spiers, John 82.543.
Spitzbardt, H. 46.64.
Sprockhoff, J. F. 21.54; 62.70; 67.42-44; 68.97.
Sproviero, Bruno 46.65.
Sprung, Mervyn 60.47.
Sreedhar, B. H. 80.418.
Sreekrishna Sarma, E. R. 13.7, 20; 20.3, 98, 101; 31.17; 34.220; 35.97; 43.226; 46.66; 80.419.
Sreenivasa Murthy, H. V. 82.544-546.
Sree Rama Murty, K. 57.208.
Sridhara Babu, D. 56.49.
Sridharacharya, Swami 18.19.
Srijiva Nyayatirtha 34.221.
Srikantha Sastri 5.13.
Srikrishnamacharya, V. 43.227.
Sri Krishna Prem 85.125.
Srimali, Deva "Piyush" 20.271.
Srimani, P. K. 75.62.
Srimannarayana Murti, M. 42.180; 43.228-231.
Srinivas, M. N. 65.135.
Srinivasa Aiyangar, N. T. 25.297; 26.296.
Srinivasa Aiyar, K. S. 54.272, 273.
Srinivasachar, D. 24.12.
Srinivasachari, G. 82.377, 378.
Srinivasacharya, K. S. 34.222; 42.181.
Srinivasan, Doris 4.65; 49.72, 73; 53.155; 54.274; 73.107; 80.420, 421.
Srinivasan, K. 22.212.
Srinivasan, Saradha 75.63.
Srinivasan, T. M. 77.86.
Srinivasan, T. N. 80.310.
Srinivasan, Vijaya 40.24.
Srinivasa Rao, H. 77.86A.
Srinivasa Sastri 30.169-174; 34.223, 224; 57.209; 58.53; 80.422.
Sriramachandra Murti, S. 34.225.
Sriramamurty, G. 30.175.
Sriramamurti, P. 33.66; 42.182, 183.
Sriram Sarma, Acharya 1.12; 5.8; 8.14; 11.7; 54.275.
Srivastav, Chandra Prakash 22.214.
Srivastav, Suresh Chandra 76.35.
Srivastava, A. L. 74.45.
Srivastava, H. C. 57.210; 65.136; 87.101.
Srivastava, K. M. 82.547, 548.
Srivastava, Mahesh Chandra Prasad 48.321; 51.38.
Srivastava, Muralidhar 6.53; 79.548.
Srivastava, Narendra Pratap 50.18.
Srivastava, R. N. 43.232.
Srivastava, R. P. 60.47A.
Srivastava, R. S. 34.226.
Srivastava, Sailendra 68.98.
Srivastava, Somacaitanya 51.39, 156; 61.86.
Srivastava, Sudha 22.215.
Srivastava, Surendra Kumar 66.123.
Srivastava, Urmila 3.245.
Srivastava, V. C. 3.246; 51.157;
Srivastava, V. S. 82.549.
Srotriya, Dasarath 71.101.
Sruti Prakashdas 25.S6.
Srutisila Sarma 58.54.
Staal, F. 3.247; 4.66; 9.9; 25.298, 299; 34.227; 37.49, 82; 43.233-235; 46.67,68; 49.74; 54.96, 276-283; 64.46, 47; 78.41; 86.101.
Stacul, Giorgio 82.550.
Stanley, Patricia Cotman 42.184.
Starr, Chester G. 82.551.
Statha-Halikas, Hariklia 45.289.
Steadman, John M. 82.552.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Steel, Flora Annie 82.553.
Steensland, Lars 45.290.
Steever, S. B. 46.69.
Stehly, R. 22.216.
Stein, Burton 82.554.
Steiner, Gerd 81.321.
Steiner, Rudolf 61.87.
Steinhauser, Walter 79.549.
Stella, J. Bertolaso 82.555; 86.102.
Stemberger, J. P. 45.291.
Stenzler, A. F. 43.236.
Stephen, Dorothea Jane 57.211.
Stephenson, Gunter 80.423.
Sterckz, Cl. 80.424.
Stern, H. 56.50.
Sternbach, L. 38.47; 85.126.
Stevenson, J. 8.15.
Stevenson, Margaret Sinclair 54.284.
Stiehl, Ruth 81.9; 82.29.
von Stietencron, H. 48.322, 323; 53.156; 86.103.
St. John, J. 79.550.
Stork, F. C. 35.37.
Stork, Hélène 48.324.
Stover, Leon E. 81.322.
Strauss, O. 57.212.
Strokan, S. 86.S2.
Stroup, Herbert Hewitt 48.325.
Strunk, K. 41.91; 42.185, 186; 45.292-294; 79.40, 551-553.
Strutynski, Udo 47.123.
Stuhrmann, R. 62.71; 80.425.
Stump, G. T. 41.92.
Stunkel, Kenneth Reagan 82.556.
Stutley, James 35.98, 99.
Stutley, Margaret 7.42; 35.98, 99; 65.137.
Subbarao, K. V. 85.127.
Subbarayappa, B. V. 77.76, S3.
Subhash, Vedalamkar 20.S3, S7; 58.S1.
Subrahmanian, K. 80.426.
Subrahmanian, N. 82.124, 557.
Subrahmanya, S. 37.83.
Subrahmanya Aiyyar, K. A. 55.22.
Subrahmanya Iyer, V. N. 8.16.
Subrahmanyam, Kendury 60.48.
Subrahmanyam, P. S. 25.300, 301; 42.187.
Subrahmanyam, S. 51.19, 40; 58.55.
Subrahmanyam, V. 26.64; 42.188; 43.237, 238.
Subrahmanya Sastri, P. S. 25.302.
Subrahmanya Sastri, S. 20.143, 144, 206; 21.55; 22.217.
Subrahmanya Sharma 19.21.
Subramania Iyer, K. A. 43.239-241; 85.128.
Subramania Iyer, K. N. 67.S2.
Subramaniam, K. 37.84.
Subramanian, Anna N. 48.326.
Subramanian, A. V. 20.142.
Subramanian, S. 34.228.
Subramanian, T. P. 57.213.
Subramanian, V. 82.558.
Subramonian, V. I. 87.31.
Subray Ganesh Bhatta 19.22.
Suda, J. P. 80.427.
Sudarshan Deva, Acharya 11.19; 30.176; 37.85.
Sudarshan Sharma, S. 10.29, 30.
Sudarshan Simha "Cakra" 82.559.
Sudhi, Padma 61.88; 67.72; 80.428.
Sudyumna, Acharya 34.229; 42.189.
Sudyumna Arya 32.98.
Sukhlalji 57.214.
Sukla, J. M. 43.218.
Sukla, Madan Mohan 82.560.
Sukla, Sitaram 25.303.
Sukthankar, S. B. 51.41.
Sullere, Sushil Kumar 68.99.
Sulimirski, Tedeusz 81.323, 324.
Sunandana 68.100.
Sundaram, P. K. 60.49.
Sundaran, P. K. 20.207.
Sundara Ramaiah, G. 57.215.
Sundermann, W. 75.65; 81.325.
Sunder Rajan, R. 82.561.
Suniti 68.101.
Sur, A. K. 48.327; 65.138; 68.102; 82.562.
Suraj Bhan 83.132.
Surendra 79.554, 555.
Surendra Deva, Sastri 80.429.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Surendrakumar 25.304; 30.177; 42.S6.
Surendra Prakash 69.36.
Suri, Vidya Sagar 82.563.
Surjandas, Swami 37.86.
Surti, B. S. 47.124; 80.430.
Suryakanta 7.43; 8.29; 14.5; 16.1; 17.27; 23.50; 24.30; 35.100; 49.75; 79.556.
Suryanarayana, Kalluri 34.S9.
Suryanarayana Sastri, Peri 25.305; 43.242, 243.
Sutherland, S. J. 40.25.
Sutton, Jonathan 53.S1.
Svaminathan, V. 80.431.
Svarnakirana 50.173.
Swadesh, Morris 45.296.
Swain, Anam Charan 22.218.
Swain, Praja Kishore 79.557.
Swamiji Maharaj 28.9.
Swami Maharaj Pitambarapeetha 30.S5.
Swaminath Aiyar, R. 44.30.
Swaminathan, C. R. 34.230.
Swaminathan, S. 86.104.
Swaminathan, V. 43.244.
Swamy, B. G. L. 50.262; 77.87.
Syrkin, A. Ja. 21.56; 48.328; 67.45; 73.109.
Syrokomla-Stefanowska, A. D. 85.40.
Szemerényi, O. 45.297-299, S6; 46.71; 65.139; 79.558-560; 81.326, 327.
Szymczak, M. 87.107, 108.

Tachikawa, Musashi 50.174.
Taddel, Maurizio 82.564, 565.
Taga, R. 43.245.
Tagore, R. 82.566.
Tähtinen, Unto 61.89; 70.S2; 80.432.
Taimni, I. K. 3.248, 249; 22.219.
Takahashi, Akira 54.285, 286, S5.
Talaghatti, S. R. 64.S8.
Talreja, K. M. 58.S2.
Talukdar, J. N. 81.328, 329.
Tamaki, Koshiro 62.73.
Tambiah, S. J. 66.124.
Tambyah, T. Isaac 56.52.
Tanaka, Norihiko 61.90.
Tandon, O. P. 82.567.
Tandon, Premkanta 79.561.
Tandon, Shashi 3.250; 11.82.
Taneja, Subhash 30.178.
Tapasyananda, Swami 50.175.
Tapovan Maharaj, Swami 20.93; 57.216.
Tara Chand 22.210; 70.37; 71.102.
Tarapore, J. C. 81.330.
Tatachari, A. R. 54.287.
Tatacharya, A. Ramanuja 49.76; 71.103.
Tatacharya, D. J. 19.23.
Tate, Paul D. 4.67.
Tattvabhushan, Pandit 32.99.
Taube, Manfred 87.195.
Tauchida, Ryutaro 15.4.
Tavadia, J. C. 47.125.
Tavakar, N. G. 55.23.
Taylor, Isaac 81.331.
Tedesco, P. 79.562.
Teijeiro, Manuel G. 79.563.
Telehin, D. Ja. 81.332.
Teplitz, David 43.246.
Tevalia, Ramapal Sinha 75.66; 80.433.
Tewari, S. P. 73.111.
Thakar, Jayantilal J. 84.55.
Thakkar, Santilal 34.231, 232.
Thakur, A. 23.13.
Thakur, Adyadatta 83.133.
Thakur, Anantlal 48.329.
Thakur, Bhagendrasingh 37.87.
Thakur, Harendra Dayal 82.568.
Thakur, Jai Narayan 77.88.
Thakur, Jayantilal J. 50.263.
Thakur, Mina 56.58.
Thakur, Paritosa 1.13.
Thakur, Shivesh 61.91.
Thakur, U. 73.112.
Thakur, Upendra 22.221; 51.178, 179; 68.103; 72.41, 42; 82.569, 570; 87.137.
Thakur, Vijay Kumar 66.125; 73.113;

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

82.571-576; 83.134.
Thankappan Nair, P. 73.114.
Thapar, B. K. 81.333; 82.578-580.
Thapar, Romesh 65.140, 141.
Thapar, Romila 31.19; 65.142-145; 67.46; 72.43; 82.581-597; 86.105; 87.102.
Thapliyal, U. P. 65.146; 73.115.
Thaplyal, K. K. 52,47; 82.577.
Thatte, Anuradha 22.222; 80.434.
Thatte, Narahari Sastri 25.306, 307.
Thatte, R. P. 34.S10; 77.89; 78.42.
Thiagarajan, K. 42.190; 80.435; 82.598, 599.
Thiagarajan, R. 32.100.
Thieme, P. 6.54; 19.24; 25.308-311; 36.35; 42.191; 43.247; 46.72-74; 50.104, 105, 196; 79.565-569; 85.129.
Thies, Conrad W. 47.114.
Thirugnanasambandan, P. 56.53; 82.600.
Thite, G. U. 3.251; 9.10; 12.9; 15.17; 18.20, 21; 22.223, 224; 24.41-43; 30.179, 179A; 33.67; 35.101; 37.88-90; 38.48; 52.48; 54.288-301; 76.36, S3; 79.570-572; 80.436; 86.106.
Thomas-Freiberger, I. 39.51.
Thomas, Horner L. 81.334.
Thomas, P. 48.330.
Thomas, Werner 79.573.
Thomi, Peter 43.248.
Thomson, B. E. 82.601.
Thurow, J. 87.174.
Tichy, E. 41.93; 79.574, 575.
Tikkanen, Bertil 39.52; 40.26.
Tikoo, P. N. 82.602.
Tilak, B. G. 83.135.
Tiliander, Bror 56.54.
Tirmizi, S. A. I. 82.603.
Tischler, J. 33.68; 45.300, 301; 87.107.
Tiwari, Anant Sharan 3.252; 4.68; 30.180; 37.91; 79.576.
Tiwari, Bholanath 23.51.
Tiwari, Gaurishankar 34.233.
Tiwari, Gopinath 32.101; 51.85D; 53.157.
Tiwari, Kailashnath 7.44.
Tiwari, Kapil N. 64.48; 67.47; 80.437.
Tiwari, Kedar Nath 47.126.
Tiwari, Omkarnath 62.74.
Tiwari, Ramananda 22.225-227; 34.234; 81.335; 82.604.
Tiwari, Shashi 3.253, 254; 7.45; 20.253; 61.91A; 62.75.
Tiwari, Uday Narain 43.249; 82.S14.
Tiwary, K. M. 25.312; 80.438.
Todorov, Tzvetan 35.102.
Tokunaga, Muneo 2.18, 19.
Tokarz, F. 57.217, 218.
Tola, F. 4.69; 20.115; 21.57; 22.228, 229; 30.181-183; 54.86, 302; 57.219; 63.18-20; 64.49; 80.439-442; 82.606.
Toporov, V. N. 3.255, 256, S9; 6.S6; 17.28; 36.36; 38.12, 49-54; 42.79, 192; 45.302; 47.56; 49.27, 77-80; 50.46, 69, 106, 187, 229, 264; 51.7, 58; 53.44, 60, 158-160; 57.220, 221; 59.23; 79.149, 577-587; 80.443-445; 81.166; 87.187.
Töttössy, G. 42.193; 45.303; 79.588; 85.64.
Tovar, A. 45.304.
Toynbee, A. J. 57.222; 82.607.
Trapp, E. 79.589.
Trautmann, T. R. 79.590.
Trexler, T. W. 75.67.
Trigunayat, Govind 68.104.
Trikha, J. K. 4.70.
Tripathi, Avadhavihari 51.158.
Tripathi, Banarasi 18.22.
Tripathi, Bankebiharimani 50.19, 20.
Tripathi, Bashishta Narain 80.446.
Tripathi, Bhagirath Prasad 25.313-315; 38.55; 43.250; 44.31, 32; 79.591-597; 84.56.
Tripathi, Brahmananda 43.251.
Tripathi, Chandrakumar 25.316.
Tripathi, Dipti 42.194; 50.21.
Tripathi, G. C. 48.332; 52.49, 50; 53.161; 79.598; 80.447; 81.336.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Tripathi, Harihar Nath 64.S9.
Tripathi, Harischandramani 43.252-254.
Tripathi, Hariharnath 73.116; 80.448; 82.608; 83.136.
Tripathi, Jayaprakash 25.317.
Tripathi, Kailas Pati 25.318, 319.
Tripathi, Kailash Chandra 4.71; 26.65.
Tripathi, K. R. 25.320-322.
Tripathi, Krishna Kant 30.184.
Tripathi, Krishnamani 43.255.
Tripathi, Mata Prasad 79.599.
Tripathi, Narmadeshwar 43.256.
Tripathi, Rajbali 67.48; 80.449.
Tripathi, Rajkishore 80.450.
Tripathi, Ramadeva 43.257.
Tripathi, Ramakant 51.159.
Tripathi, Ramanarayana 22.230; 43.258; 64.50.
Tripathi, Rama Prasad 25.323-325; 59.24.
Tripathi, Rama Shankar 25.327.
Tripathi, Rameshwaraprasad 43.259.
Tripathi, Ram Govind 24.58.
Tripathi, Ram Naresh 72.44.
Tripathi, Ram Pratap 22.231.
Tripathi, Ram Saran 25.326.
Tripathi, Ram Suresh 43.260.
Tripathi, R. K. 57.223; 60.50; 80.451.
Tripathi, R. P. 80.452.
Tripathi, R. S. 82.609.
Tripathi, Sivasagar 43.261; 79.600-604; 80.453, 454; 82.610.
Tripathi, S. K. 76.37.
Tripathi, Surendra Narayan 62.76.
Tripathi, T. R. 64.51.
Tripathi, Vibha 77.90; 82.611.
Tripathi, Vishvambhara Nath 53.162.
Tripathi, Vrajakishor 25.S7.
Tripathy, K. C. 78.43.
Triveda, D. S. 82.612.
Trivedi, Asha 53.163.
Trivedi, Harihar 79.605.
Trivedi, Harshad M. 42.195.
Trivedi, Lakshman 22.232.
Trivedi, Matridatta 4.72; 7.46; 9.11.
Trivedi, Pushpa 43.262.
Trivedi, Rajendra Simha 22.233.
Trompf, Garry W. 87.134.
Trost, P. 87.108.
Trotter, Lionel James 82.613.
Trubačev, O. N. 42.196; 45.305, 306; 79.606; 81.337-340, S6.
Tsuchiyama, Yasuhiro 50.S3, S8; 79.607.
Tsuji, N. 12.10; 18.23; 30.185; 31.20; 33.69; 35.104; 43.263, 264; 54.303, 304; 68.105; 82.614.
Tsujimura, Koichi 57.S2.
Tucci, Giuseppe 50.176; 57.224; 81.341; 85.130.
Tudisco, A. J. 82.639.
Tulasyan, Alka 3.257.
Tulpule, S. G. 25.328.
Turcan, Isabelle 81.342.
Turcan, R. -A. 50.107.
Turner, Ann Warren 73.117.
Turner, R. L. 35.103; 44.33; 79.608; 85.131.
Turner, V. 54.305.
Türstig, Hans-Georg 75.68.
Tyagi, Ishwar Chandra 50.177, 178.
Tyler, Stephen A. 65.147.

Uberoi, Jit Singh 66.23.
Udayavira Sastri 4.73, 74; 22.234, 235; 25.329; 58.57; 64.S10; 68.106; 69.37; 79.609; 80.455, 456; 81.343; 84.57.
Udolph, Jurgen 81.344.
Udupa, K. N. 76.38.
Uessen, A. M. 45.307; 81.345.
Uhlenbeck, C. C. 43.265.
Umakanta, Acharya 61.92.
Umakanta "Kapidhvaja" 51.160.
Umashankara Sharma 1.72; 26.66.
Umesh Chandra 82.615.
Underwood, Frederic B. 57.225; 62.77; 70.38.
Unithiri, N. V. P. 30.186; 79.610.
Unnithan, T. K. N. 65.148.
Uotila, E. 79.611.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Upadhyaya, Baladeva 30.187; 38.56; 51.161; 57.226-228; 83.137.
Upadhyaya, Basudeva 84.58.
Upadhyaya, B. L. 28.10; 75.69.
Upadhyaya, B. S. 4.75; 68.107.
Upadhyaya, Durgaprasad 34.235.
Upadhyaya, Gangaprasad 34.236; 67.49.
Upadhyaya, Govind Prasad 66.126, 127.
Upadhyaya, G. P. 51.2; 53.164; 54.306.
Upadhyaya. K. Haridasa 22.236.
Upadhyaya, Krishnadeva 25.330.
Upadhyaya, M. V. 43.266.
Upadhyaya, Nirmal M. 71.104.
Upadhyaya, Ram Bihari 51.86.
Upadhyaya, Ramji 61.93; 82.616.
Upadhyaya, S. A. 1.73; 22.237.
Upadhyaya, Snehalata 83.138.
Upadhyaya, Vacaspati 52.51; 58.58.
Upadhyaya, Veda Prakash 23.52; 25.331; 30.188.
Upadhyaya, Vimla 82.S15.
Upadhyaya, Vinod P. 50.263.
Upadhyaya, Vishnu Deva 20. S9; 50.222; 51.162.
Upadhye, P. B. 22.238.
Upadhye, P. M. 24.143; 53.165; 75.70; 80.457.
Upendra Rao 30.189.
Upreti, Jayadatta 59.25.
Upreti, Murarilal 46.75.
Urseknr, H. S. 9.12; 37.92.
Usha, M. C. 48.222; 85.95.
Usharani (Narang) 59.26.

Vacek, Jaroslav 42.197-199; 43.267; 86.108.
Vahid Kazmi 34.237.
Vaidya, R. V. 83.139.
Vaidya, Snehal M. 80.458.
Vaidya, S. M. 53.166; 59.S1.
Vaidya, Sunita V. 80.459.
Vaidyanath Agnihotri 51.163.
Vaidyanath, Sastri 30.190; 34.238; 37.93; 67.50; 83.140.
Vaidyanathan, S. 44.34; 48.337.
Vajapeyi; K. D. 83.141.
Vajpeyi, Kailash 64.52.
Vajpeyi, Raghavendra 3.259.
Vamadeva Mishra 37.94.
Vandyopadhyaya, Dhirendra Nath 51.15.
Vandyopadhyaya, Santi 17.29; 51.119.
Vandyopadhyaya, Shankar Prasad 62.78.
Vangal Ram, J. 82.617.
Varadacharya, K. S. 78.44.
Varadacharya, Panditaratna 54.308.
Varadacharya, S. T. G. 43.268.
Varadpande, M. L. 38.57.
Varenne, J. 3.260; 15.18; 20.117, 170, 200; 21.60, 61; 34.239; 43.269; 50.22; 59.27; 63.21, 22; 80.460.
Varhadpande, N. R. 81.346, 347.
Varma, Gayatri 51.13.
Varma, Harsha Chandra 38.58.
Varma, Kailash Chandra 25.332; 75.71; 82.618; 86.109.
Varma, K. M. 74.46.
Varma, Mahendra 51.94.
Varma, Mahendra Kumar 36.37, 38; 79.612, 613.
Varma, Nargis 40.27.
Varma, Paripurnananda 51.164.
Varma, Radhakanta 82.619.
Varma, Satish Chandra 34.242.
Varma, Satyakam 21.63; 25.333-335; 30.191; 31.21; 43.270-274.
Varma, Siddheshwar 25.356; 36.39; 79.614, 615; 80.461-465; 85.133.
Varma, S. K. 23.53.
Varma, Sudha 11.83.
Varma, Sunita 50. 223.
Varma, V. 57.229; 80.466.
Varma, Virendra Kumar 23.54; 30.192.
Varma, Vishvanath Prasad 4.76.
Varma, V. K. 1.74; 34.240; 61.94.
Varma, V. P. 34.241; 71.105, 106.
Varnekar, S. B. 7.47; 22.239; 24.144; 25.341; 42.200.
Varni, Arjun Dev 85.134.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Varni, Vedapal 11.84.
Varshney, Radhey L. 34. S11.
Vartak, P. V. 3.261; 20.60, 94; 21.62; 59.28.
Varunadeva, 3.262; 11.85.
Vasava Datta, K. M. 25.293.
Vasistha, Mehta 22.240.
Vasistha, Ram Saran 3.263; 77.91.
Vasistha Ganapati Muni 83.142.
Vasu, Srisa Chandra 21.64; 25.337.
Vasudeva Rau, D. R. 20.61, 62.
Vaswani, T. L. 71.107.
Vatsal, T. 82.620.
Vatsyayan, Kapila 74.47-49; 79.616; 82.621.
Vatsyayan, S. 30. S6.
Vavrousek, P. 42.201; 53.167.
Vecchiotti, Icilio 57.230.
Vedakumari 84.59.
Vedalankar, Dilip 64. S11.
Vedalankar, Jagannath 6.55; 61.96.
Vedalankar, Jayadeva 22.241.
Vedalankar, J. D. 60.51.
Vedalankar, Raghuvir 3.264; 7.48; 30.193, 194; 31.22; 34.243; 87.34.
Vedalankar, Ramananda 79.617.
Vedalankar, Ram Nath 24.52; 39.53; 80.467.
Vedamitra 24.59.
Vedamuni Parivrajaka, Swami 81.348.
Vedananda 3.265, 266; 20. S4.
Vedananda Sarasvati, Swami 34.244.
Vedantam, A. K. S. 54.309.
Vedapal 24. S5; 50. S6.
Vedashrami, Virasena 54.310-314; 79.618.
Vedavagisa, Satyananda 73.118.
Vedavyas, E. 48.334.
Veda Vyasa 48.333; 83.143, 144.
Vedopadhyaya, Vishvanath 11.86.
Veerabhadra Rao, K. 87.135.
Veerabhadraswamy, M. R. 1.75; 5.40; 7.49-51; 30.196, 197; 36.40.
Veerasami, V. 77.92.
Veerzhinathan, N. 22.242; 60.52.
Vekerdi, J. 82.622.
Velankar, Kamal N. 79. 619.
Velankar, H. D. 30.198, 199.
Velankar, S. B. 24.145; 27.7.
Velayachich, Chedomil 57.231; 60.53.
Veniram Sarma, Gauda 3.267; 5.14; 48.335; 51.42, 165, 166; 54.316, 317; 80.468.
Venkatachalam, V. 67.51.
Venkatachala Sastri, Somayajula 54-318.
Venkatacharya, Aniruddhacharya 61.98.
Venkatacharya, T. 25.338.
Venkatanathan, A. S. 30.200; 68.108.
Venkata Raghavacharya, V. S. 24.29; 82.623.
Venkataraman, K. V. 32.102.
Venkata Raman, Narasimha 20.49.
Venkataramanayya, N. 82. 624.
Venkatasubba Rao, P. S. 58.59.
Venkatasubbiah, A. 4.77; 31.24; 59.29; 80.469.
Venkatasubbiah, H. 75.72.
Venkatasubramonia Iyer, S. 85.135, 136.
Venkatasubramaniam, K. S. 37.95.
Venkatesananda, Swami 20.95.
Venkateswara Rao, I. 49.81; 78.45; 80.470.
Venkateswara, S. V. 74.50; 82.625.
Venkateswaran, A. L. 48.336.
Venkateswaran, C. S. 79.620
Venkitsubramonia Iyer, S. 23.56, 57; 25.339, 340; 31.25; 42.202; 43.275, 276; 77.93; 87.136.
Vennemann, Theo. 42.203; 45.308; 79.621.
Vereno, M. 47.127; 61.97.
Verghese, T. Paul 61.99.
Verma, A. 50.66.
Verma, K. M. P. 61.95.
Verma, Manabhana 69.38.
Verma, Manindra K. 46.76.
Verma, Satya Pal 80.471.
Verma, V. K. 59.30; 76.39.
Verman, Jyesht 30.201.
Verni, Piero 55.24.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Verpoorten, J. -M. 10.31; 13.21; 40.28.
Vesci, Uma Marina 54. 319.
Vetter, Tilmann 20.240; 34.247.
Vetury, Ramakrishna Rao 22.243, 244; 80. S6.
Vhatkar, Ashok 25.342; 50.224.
Vidyalankar, Arvind Kumar 42.204.
Vidyalankar, Jayadev 5.6,
Vidyalankar, Kailash Chandra 6.56.
Vidyalankar, Manohar 80.472.
Vidyalankar, Satyaketu 66.128; 71.108; 82.626-628; 83.145.
Vidyalankar, Shankar Deva 22.245.
Vidyalankar, Vishvanath 7.52; 59.31.
Vidyananda, Swami 6.57.
Vidyananda Sarasvati, Swami 34.248; 49. S5.
Vidyananda "Videha", Swami 3.268-271; 8.18; 11.20, 87; 30.202, 203; 34.249; 53.168; 61.100; 69.39, 40.
Vidyanidhi Sastri, Acharya 22.246; 79.622.
Vidyarnava, S. C. 54.320.
Vidyarthi, L. P. 65.150, 151; 82.629.
Vidyarthi, Ramanivas 32.103.
Vidyasagar, Madan Mohan 33.70.
Vidyavachaspati, Satyadev 66.129.
Vidyavati Sastri 32.104.
Vigasin, A. A. 66.130; 70.39; 82.80.
Vigorita, John F. 37.96-98.
Vijayapal 2.20; 14.2; 23.58, S2; 25.343, S8; 26.67.
Vijayananda, Swami 58.62.
Vijayapratap Simha 50.266; 58.60, 61.
Vijayendra Kumar 75.73.
Villaba-Cue, Magdalena A. 22.247.
Villar, F. 20.208.
Villar Liébana, F. 45.309.
Vine, Brent 37.98A, S3, S4; 79.623.
Virasena, Vedashrami 34.250.
Viraswami Pathar, S. 3.272.
Virendra Sastri 3.273; 27.8; 30.204, 205; 32.105; 33.71; 34.251; 43.277; 50.267; 52.52; 54.321-324; 79.624, 625.
Virendra Muni Sastri 6.58; 13.8, S1.
Virumal 6.59.
Vishnu Chaitanya 3.274, 275.
Vishnu Dayal 3.276, 277; 20.50; 34.252, 253.
Vishnu Dayal, B. 70.40.
Vishnu Dayal, V. 21.65.
Vishnu-Mittre 77.94; 81.349.
Vishva Bandhu 5.23; 20.209; 21.66; 25.344; 30.206; 34.254, 255; 35.105-109; 49.82; 50.67; 52.53; 79.626, 627.
Vishvanath 6. S7.
Vishvanath, Vidyalankar 51.121; 53.169; 54.325.
Vishvanath, Vidyamartanda 6.60; 32.106; 34.256.
Vishvanatha Misra 25. S9; 43.278.
Vishvanatha Sastri 5.15; 43.279, 280; 49.83, 84; 51.167; 80.473, 474.
Vishvanatha Sastri, V. 22.248.
Vishvasrava Vedacharya 79.628.
Vishveshvara, Smrititirtha 54.326.
Vishwakarma, Manjulata 62.79.
Vishwakarma, R. J. 76.37, 39.
Vishweshwara 67.52.
Visvamitra, D. 31.26.
Viswanath, S. V. 65.152.
Vitsaxis, Vassilis 22.249; 53.170.
Vitthalesa Maharaj 51.168.
Vivekananda, Swami 22.250; 65.153; 82.630.
Vivekananda Sarasvati, Swami 17.5; 54.327.
Vlyogi Hari 82.631.
Voegelin, C. F. 46.77.
Voegelin, F. M. 46.77.
Vogel, Claus 33.72.
Vogel, J. Ph. 53.171.
Vohra, Sahdev 82.632.
Volodarsky, Alexander I. 75.74.
Vora, Minal M. 20.51, 96; 22.251.
Voyles, J. B. 45.310.
Vraclu, A. 86.110; 87.108.
Vratapati Sastri 76. S4.
Vyas, K. B. 46.78.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Vyas, Madanlal 37.99.
Vyas, Mitrilal 65.154.
Vyas, Ramakrishna T. 4.78; 11. S2; 51.69.
Vyas, R. N. 48.338; 57.232; 69.41.
Vyas, Suryanarayan 82.633.
Vyas, V. D. 77.85.
Vyasasisya, Kunwar Lal 57.233; 58.63.
Vycichl, W. 79. 629.

Wackernagel, J. 43.281; 85.137.
Waddell, L. A. 83.146.
Wadhwani, Yashodhara K. 7.53; 20.145, 210-212; 22.252; 79.630, 631.
Wagar, W. Warren 80.475.
Wagner, H. 79.632.
Waida, Manabu 80.476.
Wakankar, L. S. 25.345; 74.51.
Walde, A. 35.110.
Waldenfels, Hans 48.229.
Waldschmidt, E. 31.29; 50.68; 56.55.
Waley, Adolf Simon 82.634.
Walimbe, R. S. 74.52; 79.633.
Walker, Benjamin 48.339.
Walkowska, H. 55.25; 65.155.
Wall, O. A. 73.119.
Wallbank, T. W. 82.635.
Walldén, Ruth 44.35.
Walletts, W. 83.147.
Walli, Koshalya 61.101; 80.477, 478.
Walter, A. 82.176.
Walter, Henriette 46.38.
Wander, N. 66.131.
Wang, Gungwa 65.156.
Ward, D. 81.350-354.
Ward, W. 82.636, 637.
Warder, A. K. 33.73; 38.59; 57.234; 82.638.
Warshaw, Steven C. 82.639.
Waser, P. G. 50.268.
Wasson, R. Gordon 50.233; 269-272.
Watanabe, K. 86.98.
Watase, Nobuyuki 79.634.
Watkins, C. 45.311-314; 47.128; 54.328; 79.635-637; 80.479; 81.355, 356.
Watson, Francis 82.640.
Watson, I. 58.64; 61.102; 62.80.
Waugh, Earle H. 47.104; 80.157.
Wayman, Alex 51.120; 56.56; 64.53; 80.480, 481.
Weber, A. 10.4; 11.9; 24.44; 27.9; 37.100; 85.138, 139.
Weber, Max 56.57.
Weir, Robert E. 47.129.
Welty, Paul Thomas 82.641.
Welwood, John 62.81.
Wennerberg, C. 41.94; 42.205; 79.638.
Werner, Karel 3.278; 30.207; 34.257; 48.340; 49.85; 50.26; 52.54; 68.23, 24; 80.482, 483.
West, M. L. 37.101; 45.315.
Wezler, Albrecht 20.146; 25.346-350, S10; 73.120; 79.639; 80.484.
Wheeler, J. T. 83.148.
Wheeler, R. E. M. 82.642-644.
Wheelock, Wade 54.329.
Whitney, W. D. 5.16; 23.59; 34.258; 42.206; 43.282-284; 46.79; 85.140, 141.
Whittemore, Robert C. 34.259.
Widengren, G. 47.16, 130; 81.357.
Wijayawardhana, G. D. 43.67.
Wijesekera, O. H. de A. 87.116.
Wikander, Stig 47.131, 132; 62.82; 79.640, 640A; 81.358.
Wilhelm, Friedrich 82.174.
Wilhelm, G. 81.359.
Wilkins, Charles 43.285.
Wilkins, William Joseph 49.86.
Wilks, Mark 82.645.
William, F. 45.319.
William, M. 25.191.
William, W. 47.86.
Willson, A. Leslie 82.S16.
Wilson, H. H. 1.16; 43.286; 48.341.
Wilson, J. 66.132.
van Windekens, A. J. 45.316, 317; 79.641.
Windisch, E. 86.111.
Wing-tsit Chan 48.342.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

Winn, M. M. 81.360, 361.
Winter, W. 79.642, 643; 81.362.
Winternitz, M. 33.74, 75.
Wirrer, Jan 46.29.
Witzel, Michael 1.76; 5.41, 42; 7.54, 55; 19.25; 20.99, 100; 24.88; 34.260-262; 37.102, 103; 41.95; 58.65; 79.644; 86.112.
Wojtilla, Gy. 20.118; 77.95-97.
Wolfe, S. 81.363.
Wolpert, Stanley 82.646.
Wooley, L. 82.215.
Wujastyk, Dominik 25.351.
Wurm, Alois 3.279, 280.
Wüst, W. 4.79; 45.318; 79.645; 81.364.
Wyatt Jr., William F. 45.319; 81.365.

Xien-Lin, Ji 86.113.
Xin-chuan, Huang 22.253.

Yadav, B. N. S. 66.133.
Yadav, Khemchandra 34.263; 59.32; 87.50.
Yadava, Madhuvan Prasad 20.166.
Yagi, Toru 25.352, 353; 42.207.
Yajan Veer 25.354-355; 40.29-33; 41.96, 97; 43.287.
Yajnik, Hasu 38.60.
Yajnika, Jivana Shankar 20.167.
Yakar, Jak 81.366, 367.
Yamaguchi, E. 20.213; 22.S6; 62.83; 80.485-487.
Yamazaki, Genichi 66.134.
Yamnua Parsa, Ahitagni 20.241.
Yamunacharya, M. 48.225.
Yamuna Devi, Brahmacharini 48.343.
Yano, M. 24.13, 146; 75.75.
Yasumoto, Toru 56.S2.
Yati, B. P. 20.52, 97, 114, 120, 168, 175, 242, 254, 272; 22.254.
Yatiswarananda, Swami 30.208.
Yeats, W. B. 21.45.
Yogamaya 51.43A; 73.121.
Yogendra Singh 57.235.
Yogeshwar, Shri 22.255.
Yoroi, Kiyoshi 43.288.
Yoshida, Osamu 80.488.
Young, Katherine 48.344; 68.109, 110; 85.142.
Younger, Paul 40.345, 346.
Yuda, Yutaka 22.256, 257; 60.54, 55; 80.489.
Yudhisthira, Mimamsaka 1.17; 2.21; 3.281-284, S10; 4.80; 6.61; 11.14, 88, 89; 20.53; 23.61; 25.356; 30.209-212; 31.28; 35.111; 37.104, 105; 43.289, 290; 53.172; 54.330; 58.66; 68.111; 79.646; 85.143.

Zaccagnini, C. 79.647.
Zachariae, Theodor 85.144.
Zaehner, R. C. 20.273; 47.133; 48.347.
Zaliznjak, A. A. 42.208.
Zanotti, David G. 81.368.
Zarski, Waldemer 45.320.
Zide, Arlene R. K. 77.98.
Zide, N. H. 77.98; 79.648.
Zimmer, H. 53.173; 57.236-239; 60.56; 83.149; 85.145.
Zimmer, Stefan 4.81; 39.55, 56; 45.321; 80.490.
Zograf, G. A. 42.209; 43.291, 292; 46.S2; 82.647; 87.187.
Zvelebil, Kamil 82.648.
Zwalonek, Renée 41.98.
Zwicky, A. M. 42.210, 211; 79.649.
Zysk, Ken 76.40, 41.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

INDEX OF WORDS

[It may be noted that, in most cases, words are reproduced in the Index in the forms in which they actually occur in the *Bibliography;* that, in some cases, word-groups are given; and that a few non-Sanskrit words also have been included.]

a 25.10, 74, 92; 42.39.
aṁśa 83.118.
aṁśu 42.87.
aṁsala 79.319.
aṁhas 53.122; 79.185.
aṁhomuc 79.410.
aṁhoyuvaḥ 41.70.
akāla 57.149.
aktu 79.335.
akṣa 25.193; 65.16; 73.79.
akṣadhur 79.467, 468; 80.349.
akṣadhura 79.468.
akṣadhurā 79.468.
akṣapāli 79.467.
akṣa-sūkta 3.205; 38.40.
akṣara 32.20; 43.62; 48.217; 80.6, 434.
akṣara puruṣa 22.135.
akṣaramudrikā 39.55.
akṣaramuṣṭikā 39.55.
akṣaraśakti 80.351.
akṣitam 37.60.
akṣitavasu 79.410.
akṣiduḥkha 40.22; 79.513.
akṣṇa 40.22; 79.513.
akhaṇḍārtha 22.132.
agata 7.53.
agatasya panthāḥ 79.631.
agni 34.31; 78.5; 79.332, 463, 604; 83.40.
agni-krīḍā 80.129.
agnicayana 44.20; 54.139; 80.81.
agnicit 54.96.
agnitap 79.410.
agnid 45.226.
agnidagdha 73.50.
agnimanthana 54.232; 80.428.
agnihvara 79.317.
agnyādhāna 56.49.
agnīṣomabhāgau 79.317.
agre 79.178.
agri 83.40.
agha 61.62.
aghaśaṁsahan 79.410.
aghnyā 48.124; 73.107; 79.312, 375, 445; 80.420; 82.610.
aghrā 79.513.
aṅkadhāraṇā 24.25; 54.234.
aṅga 43.97.
aṅgula 3.204.
aṅguṣṭhamātrapuruṣa 20.65; 80.273.
aṅghāra 40.22.
aṅghṛṇi 79.515.
acyutacyut 79.410.
acchāvākīya 42.63; 54.180, 182.
aja 34.257; 79.16, 464, 547; 80.4, 483; 83.1.
ajahallakṣaṇā 22.91.
ajā 80.456.
ajāti 79.209.
ajāmi 54.50; 80.85.
a-jāmitā 80.85.
ajuḥ 25.105.
ajñāna 79.9; 80.28, 52.
ajñāyi 79.550.
ajman 45.106.
añc 79.362.
añjana 73.67.
aṇḍacatuṣṭaya 3.238.
at 79.316.
atasa 79.345.
atigraha 80.318.
atitaruṇī 3.158.
atithi 73.84; 83.50.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

atideśa 24.117.
atirātra 54.96, 283.
atirikta 80.85.
ativādin 64.2.
ativāpara 42.97.
ativāha 79.520.
ativyathane 25.137.
atistuti 3.140.
atisvara 23.57.
ati ha āyan 72.324.
ati-hā 79,324.
atihāyat 79.324.
atīpāna 79.513.
aturmuhya 79.515.
atṛpta 79.515.
atyagniṣṭoma 54.80.
atyanūktam 79.328.
atyāśana 79.513.
atha 39.23; 42.170; 79.254, 417.
atharvan 81.21.
atharvan-aṅgiras 83.58.
atharvanidhi 79.420.
atharvavat 79.186.
atharvavid 79.420.
ad 79.316.
adabdhavratapramati 79.410.
aditi 34.257; 49.2; 77.32; 80.11, 420, 456, 482; 81.17, 295.
aditikāla 82.5.
aduvas 79.330.
aduhran 45.129.
adṛṣṭa 61.94.
adṛṣṭadarśana 54.295.
adevāḥ 50.189.
adgaṇa 79.513.
admasad 79.565.
adri 79.5.
advaya 79.247.
advayas 79.247.
advayāvin 79.247.
advaita 57.108; 61.43; 80.375.
adh 79.316; 460.
adhaḥpiṇḍa 54.234.
adhaḥ śrotasaḥ 79.265.
adha 39.33; 42.170; 79.254.
adharma 53.32.
adharmamūla 54.234.
adhikaraṇa 25.166.
adhitiṣṭhati 79.59.
adhidevana 79.331.
adhibhūta 30.137.
adhimanthana 54.232; 79.246.
adhiyajña 30.137.
adhi-vāpa 42.97.
adhi-vāri 42.97.
adhiṣavaṇacarma 54.57.
adhīra 7.7.
adhyātma 30.137.
adhyāya 49.74.
adhyāsa 80.28, 442.
adhyai 79.29.
adhrigu 79.23, 226.
adhvan 79.316.
adhvara 79.316, 460.
anaḥ 79.493.
anaḥśata 79.515.
anagnidagdha 73.50.
anaḍvān-anaḍvāh 79.493.
anadant 79.232.
anartha 83.73.
anaśvaratha 77.74.
anas 79.493.
anāditva 80.441, 442.
anāsakti 57.47.
anāhata 42.125.
anitya 3.242; 43.12.
anitya itihāsa 53.154.
anidhmaḥ 47.99A.
anindra 50.61.
aniram 11.78.
anirukta 54.179, 201.
aniruktagāna 54.283.
anila 11.78; 79.223.
anuchāda 77.72.
anunāsika 23.22; 42.123; 43.204.
anupadeśa 25.185.
anupalabdhi 64.50.
anubandha 25.133; 43.120, 136.
anubhartrī 3.103.
anubhava 57.148.
anu-mā 79.83, 86.
anumāna 47.11; 64.50.
anurādhā 49.44.
anuvaṣaṭkaraṇa 54.90.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

anuvākyā 54.56, 189.
anuvṛtti 25.158, 270, 354.
anuṣṭhu 79.71.
anuṣṭh(u)yā 79.71.
anusantavītvat 26.47.
anusvāra 23.22; 39.15; 42.123; 43.204.
anūkta 38.30.
anūpa 41.21.
anūbandhyā 79.314.
anṛca 19.6.
anṛta 61.62.
anekārtha 30.137.
anta 39.26; 42.108; 66.54.
antaraṅga 43.198.
antarikṣa 53.122.
antarjyoti 80.124.
antardhā 79.485.
antaryāmin 22.135.
antaryāmyūpāsanā 64.19.
antalopa 26.33.
antavyāpatti 26.33.
antaḥkaraṇa 62.79.
antaḥsāmika 9.7; 37.77.
antima dina 62.20.
andhaṁ tamaḥ 20.16.
anna 3.90; 20.150; 22.235; 54.43; 64.21; 79.5; 80.457.
annamaya 62.79.
annasyāyai 79.287.
annādya 20.150.
anyatarasyām 25.170, 354A, 355; 43.70, 179.
anye 41.16.
anyedyurvāva 79.241.
anvaya 20.193.
anvaṣṭakā 54.66.
anvāhāryapacana 62.79.
ap 22.235; 79.95.
apakarṣa 25.270, 354.
apatya 79.406.
apabhraṁśa 43.290.
apara 21.17.
aparā vidyā 80.18.
aparokṣāt 20.182.
apalumpam 79.31.
apalupam 79.31.
apavātā 79.370.
apavathāsi 25.184.
apavāda 43.198.
apaśabda 43.225.
apas 79.95.
apasmāra 76.37.
apāṁ napāt 39.40; 80.88.
apācya 65.6.
apāna 80.433.
apāmārga 79.186, 555.
api 43.78; 46.19; 79.150.
apī 79.506.
apūrva 61.27, 94; 80.176.
apauruṣeya 7.5; 30.5, 173; 33.55; 34.31, 135; 43.29; 80.384.
apsaras 78.13; 79.464.
abi(amb) 79.206.
abīṣṭakā 79.513.
abhaya 22.71; 80.122.
abhicāra 24.52; 54.81.
abhidhāna 79.513.
abhinidhāna 23.4; 43.24.
abhinihita 79.322.
abhi-mā 79.86.
abhi methati 79.222.
abhilāṣā 80.252.
abhiśasti 61.62.
abhiṣeka 71.10; 73.94; 80.127.
abhihita 79.322.
abhihṛtatara 24.25.
abhūt 79.33.
abhedajñāna 22.237.
abhyastam 79.592.
abhyādāna 79.220.
abhyāvartī 79.186.
abhyāsaḥ 79.592.
amaḥ 79.186, 253.
amamadur 79.221.
amā 79.270A.
amāvāsyā 79.270A.
amitrāyudh 79.309.
amithita 79.222.
amī 79.377.
amum 79.253.
amūrta 57.149.
amṛta 20.11; 63.15; 80.377.
amṛtatva 20.88; 80.64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ambaka 79.206.
ambarīṣa 83.117.
ambikā 79.206.
ambikāpati 40.22.
ayate 79.214.
ayas 7.54; 72.39; 77.19, 67; 79.5, 15; 82.401.
ayānayīnaśāra 79.525.
ayās 79.264, 266.
ayuta 75.40.
ayogavāha 42.123; 43.204.
ayonija 40.22.
ara 79.421.
araghaṭṭa 79.276.
araṭu 79.345.
araṇi 80.428.
araṇya 67.44.
aram 79.421.
aramati 79.21; 80.64.
araru 79.382.
arāti 79.107.
ari 47.37; 79.382, 403.
aritra 72.1.
argalā 42.86.
arc 79.486.
arcanānasam 30.58.
arjuna 77.69A.
artha 43.15; 54.245; 61.30, 59, 89; 71.53; 83.73.
arthavāda 30.43; 34.218; 53.172.
arthāpatti 47.11; 64.50.
arddha 79.233.
ardhanāma 26.32.
ardhanārīśvara 80.329.
ardhahrasvam 79.54.
arma 79.40, 153, 458, 470.
armaka 79.153, 458, 470.
arya 79.347, 403, 421.
aryaman 77.32; 79.403; 81.288.
arya-varṇa 79.459.
arhariṣvaṇiḥ 79.186.
alaṁkāra 22.50; 38.29.
alarka 79.77.
alātṛṇa 79.645.
alelāyat 79.378.
alelīyata 79.378.
alelet 79.378.
alpa 20.128.
alpajña 30.6.
alpaprajatva 73.96.
av 79.417, 595.
ava 50.212.
avakīrṇin 54.65; 79.426.
avatāra 61.74; 80.259, 302; 81.288; 83.6.
avati 79.239.
avabhṛtha 54.23, 176.
avabhṛtheṣṭi 54.176.
*avam 79.417.
avasatha 54.8.
avahanana 54.90.
avāṅprāṇaḥ 79.265.
avāntaradīkṣā 54.137.
avi 42.S1; 79.547; 81.21.
avidyā 20.11, 26, 27; 60.45; 61.30; 80.18, 23, 28, 257, 367, 375, 395, 442, 456.
avīra 3.49.
avoh 79.253.
avyaḥ 42.S1.
aś 79.127, 242, 355.
aśakad 20.87.
aśīti 79.201.
aśnyuṣṇi 79.513.
aśman 79.278, 295; 81.63.
aśru 79.641.
aśva 3.243; 32.33; 34.146; 50.111; 54.15, 17, 123; 79, 227, 355, 372, 463, 547.
aśvatara 79.473.
aśvattha 22.40; 53.26, 159; 54.123; 79,519; 80.42, 236, 383.
aśvamedha 3.215; 47.32, 33; 53.98; 54.123, 224, 250; 72.570; 80.78; 81.121, 296; 82.276; 84.45.
aśva-śānti 80.43.
aśvasvatī 79.99.
aśvinau 20.201; 81.296, 351.
aśvyaṁ śiraḥ 20.201.
aśvyaḥ vāraḥ 79.372.
aṣṭakarṇyaḥ 74.28.
aṣṭakā 55.25.
aṣṭakyā 79.370.
aṣṭāpadī 47.32.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

aṣṭi 79.513.
as 79.89, 273, 614; 83.96.
asat 3.237; 83.58, 73.
asamavetārthaka 34.51.
asaṁbhūti 20.16, 26, 27.
asi 79.320; 80.44.
asikni 79.432.
asita 79.432.
asu 22.32; 52.54; 80.225; 83.96.
asura 48.332; 49.69, 72; 50.189; 64-2; 79.52, 464, 601, 602; 80.398; 83.96.
asura-pātras 83.125.
asū 79.314.
asūsū 79.314.
asau 79.253.
astobhayat 3.103.
asthāt 79.111.
asthi 32.33.
asthira 45.129.
asthisaṁhara 50.265.
asnuk 79.515.
asmad 60.53; 79.94.
asmān 45.49.
assamedha 54.14.
aham 20.217; 54.43.
ahaṁkāra 80.184.
ahar 45.300.
ahi 79.101.
ahi budhnya 79.584.
ahiṁsā 50.138; 54.261; 57.47; 80.96, 195, 327, 347, 432, 478; 86.105.
ahruta 25.138.

ā 25.74, 103; 39.4; 43.84; 79.135, 263.
āka 79.100.
ākarṇa 73.79.
ākum 79.417.
ākhu 87.97.
ākhyāta 43.168.
ākhyāna 6.39; 33.46; 34.248; 38.13, 30, 39; 53.84, 172.
āgama 70.31.
āgas 61.62.
āgṛ 79.8.
āgneya 3.1; 80.397.
āgrayaṇa 54.173.
āglā 79.8.
āglāgṛdha 79.8.
āglāhata 79.8.
āghāṭī 37.16.
āghāra 54.101.
āṅgirasa 80.397.
āca parāca 79.134.
ācāra 70.19.
ācārya 24.86; 57.32; 80.175, 323.
āji 79.501.
āḍhya 25.198.
ātithya 24.142.
ātivāhika 79.520.
ātmadarśanam 80.295.
ātman 20.157, 217; 22.244; 32.133; 34.257; 48.56; 52.54; 57.87; 58.7, 18; 60.1, 2, 21, 23, 36, 46; 62.62; 63.15; 64.23; 70.39; 79.463, 548, 566; 80.3, 25, 36, 40, 132, 176, 193, 196, 272, 375, 385, 405, 439, 442, 482, 488, 489; 83.91; 87.168.
ātmanepada 39.9.
ātmayajñin 70.39.
ātmavidyā 22.103; 34.50; 78.9; 80.215.
ātmasākṣātkāra 58.27.
ātmasiddhi 48.236.
ātharvaṇa 20.201.
ādambara 37.16.
ādāma 1.54.
ādi 25.257.
āditya 77.32; 82.610.
ādityāṅgirasyaḥ 6.39.
ādipuruṣa 80.190.
ādilopa 26.33.
ādiviparyaya 26.33.
ādiś 79.575.
ādeśa 25.347.
ādyantaviparyaya 26.33.
ādhyātmika 30.24, 210; 34.257; 50.267; 52.54.
ādhyātmikyaḥ 3.52.
ādhijyotiṣa 30.137.
ādhidaivata 30.137.
ādhidaivika 30.24, 210; 34.257; 50.267; 52.54.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ādhibhautika 34.257; 50.267; 52.54.
ādhiyājñika 30.24.
ādhvaryava 24.107.
ānaṁśa 79.505.
ānanda 22.75; 64.44; 80.50, 396, 415.
Ānandavallī 20.157; 22.75.
ānāśa 79.42.
ānṛṇya 80.170.
Āndhras 65.6.
ānvīkṣikī 22.137; 80.165.
āp 41.21; 79.417.
āpaḥ 79.615, 635.
āptya 81.204.
ābhād asiddhatva 25.151.
ām 79. 417.
āmaya 79.377.
āmayat 79.377.
āmayati 79.377.
āmayāvin 79.377.
āmād 50.16.
āminānā 79.422.
āmiṣa 79.77.
āmnāya 79.338.
āmreḍita 79.592.
āyatana 73.64; 79.470; 83.92.
āyurveda 69.13.
āyuṣmat 79.S8.
āraṇyaka 20.178.
āraṇyaka-gānas 86.88.
āraṇya-paśu 18.9.
ārabh 79.181.
ārāt 35.31.
āruh 79.423.
āropa 80.442.
ārdra 79.36.
ārya 50.61; 79.347; 80.360; 81.6, 118, 269, 315; 86.39.
ārṣa 30.137; 68.23, 35.
ālabh 79.181.
ālabhana 54.221.
āvad 79.176.
āvaśyakī 79.48, 115.
āvaśyikā 79.48, 115.
ā-vas-atha 79.269.
āvasathya 54.8, 269; 56.49.
āvāpaudvāpa 30.180.
āvirbhāva 50.51,
āviś 79.203.
āvṛtti 62.52.
āśātika 79.513.
āśu 79.355.
āśrama 24.119; 34.25; 61.16; 64.48; 65.60, 131; 67.7, 23, 45; 68.8, 63; 80.448.
āśrama-dharma 67.35.
āśramaṇa 3.102.
āśramavyavasthā 61.75; 67.7, 43; 69.5.
āśrayasthāna 62.79.
āśravaṇa 16.3; 54.227.
āśvatthya 43.122.
āśvayujī 54.286.
āśvina graha 53.52.
āsana 34.33.
āsandī 73.51.
āsandīvat 73.64.
āsura 68.23, 35.
āsurigavya 54.81.
āsurī 43.225.
āstika 57.116.
āspada 20.227.
āhavanīya 50.16; 54.159; 56.49.
āhitāgni 73.50.
āhutiḥ 54.229.
ā-hṛ 79.192.

Ikṣuvāku 79.404.
ikṣvāku 53.128; 79.404.
icchāśakti 3.148.
it 42.170.
itaūti 30.126.
iti 1.56, 59; 25.257, 270.
itihāsa 3.242; 26.38; 32.98; 33.3; 53.172; 80.103, 104.
inakṣati 79.42.
inoti 79.221.
indu 42.87; 50.63.
indra 3.227; 34.31; 79.283.
indragopa 79.283.
indrayajña 54.215.
indraś ca vāyo 41.98.
Indrāṇī-karma 54.66.
Indrāya 45.104.
Indrāvato 31,20,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

indre-ṇatā 43.170.
indreṇa natā 43.170.
indha 83.40.
ibbha 79.86.
ibha 79.87.
ibhya 79.87.
iyakṣa 79.55, 127.
irajyati 79.42.
ilayati 79.223.
iva 10.17; 25.270; 36.1, 33; 41.9.
iṣ 79.461.
iṣetvaka 42.63.
iṣ-kṛ 79.461.
iṣ-kṛtiḥ 79.461.
iṣṭa 25.126; 80.181.
iṣṭakā 54.44.
iṣmin 53.94; 81.357.

īḍ 3.13.
īmahe 79.221.
īya(cha) 42.120.
īyate 79.221.
īrmāntāsaḥ 79.480.
īśadautya 62.20.
īśvara 11.60; 25.272.
īśvarokta 30.173.

u 39.12, 31, 32, S1; 42.170.
uktha-ukta 79.491.
ukthya 54.177.
ukṣ 79.251.
ukṣan 79.251.
ukṣāvaśaḥ 79.64.
ukṣā-vṛṣabha 79.464.
ukhā 54.121, 283; 74.35; 83.40, 117.
ukhya 79.207.
ugra 41.73.
uḍḍī 79.608.
uta 39.12, 33; 79.135.
utkaṭa 79.258.
utkuṇa 79.79.
utkrāmata 71.41.
utkha 83.40.
uttama 79.340.
uttara araṇi 79.246.
Uttarakurus 82.50.
uttarāyaṇa 32.4.
uttarāṣāḍhā 32.4.
uttānapada 34.33.
utthānam 79.65.
ut+pā 79.78.
utpāta-śānti 80.43.
utprekṣā 54.295.
utsarga 23.9.
utsargāpavāda 25.151.
utsaṅga 79.182, 261.
utsava 56.49.
utsedha 79.26, 470.
udakāni 79.95.
udadhikrā 79.91.
udadhyañca 79.91.
udan 79.635.
udājita 79.209.
udāsīna 79.508.
udumbara 54.36; 80.325.
udumbara-maṇi 73.20.
udumbala 79.644.
udgītha 9.S1; 79.220.
udgītha-udgīta 79.491.
uddhita 73.50.
udyāma 79.499.
udyāva 79.499.
unmāda 76.37.
upa 79.191, 199.
upakrama 22.198; 34.259.
upajaṇa 26.32.
upadeśa 25.186; 69.4.
upadhāna 73.51.
upadhāvikāra 26.33.
upadhmānīya 42.123.
upanayana 54.315, 317; 67.8, 21, 23, 31, 33, 52.
upanāyana 54.91.
upanī 67.8.
upaniṣad 79.44, 293, 341, 627.
upapada 42.24.
upabarhaṇa 73.51.
upabṛṁhaṇa 53.73, 75.
upabhṛt 79.191, 199.
upamā 26.28; 36.1; 79.86.
upamāna 64.50.
Upalakṣasūtra 1.29.
upavaktṛ 54.180.
upavasatha 54.8, 150.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

upasad 54.172; 79.199; 80.207.
upasaṁveśanavidhi 54.17.
upasaṁhāra 22.198.
upasarga 26.30; 42.49; 43.135, 208.
upasidathāḥ 85.66.
upastaraṇa 73.51.
*upa-stā-ka 79.44.
upastha 67.4.
upahavya 54.179.
upahṛ 79.192, 199.
upahvara 79.286.
upāṁśu 54.229.
upākarma 54.220, 307; 86.112.
upādhyāya 24.86; 80.323.
upās 55.2.
upāsanā 20.128; 62.79; 64.15, 17-19, 27, S3.
upāhṛ 79.199.
upekṣā 57.47.
ubhnatī 81.20.
-um 43.78; 79.150.
umā 79.549.
uraṇ 49.26.
urāṇaḥ 3.93.
uru 53.122; 79.163.
urugāya 34.217.
uruloka 81.184.
urvara 72.36.
urvarā 72.34.
urvarī 79.404.
urvaśī 53.165; 79.404.
urvāru(ka) 79.404.
ulapa 79.345.
ulūka 79.109.
ulūkhala 41.58.
uloka 81.184.
uṣas 50.109; 79.261, 388; 80.420; 81.295.
uṣṭra 49.26.
usrā 73.107; 80.420.

ūnā 79.509.
ūru 79.163.
ūrj- 79.539.
ūrṇā 81.20.
ūrdhva 79.280, 439.
ūrmi 79.335.
ūṣara 77.46.
ūha 43.43; 80.300; 86.88.
ūhya-gāna 86.88.

ṛ 23.57.
ṛk 79.366.
ṛj 79.489.
ṛjīṣa 79.366.
ṛjra 79.120.
ṛṇa 80.242; 81.183.
ṛṇatraya 80.242.
ṛṇavā 67.23.
ṛṇu 45.12.
ṛṇve 45.12.
ṛta 4.67; 34.195; 48.183, 217; 49.9, 51; 50.48, 80A, 85, 189; 53.122; 56.33; 57.197; 58.21; 61.17, 94; 65.16; 70.29; 71.50; 73.107; 75.58; 77.89; 78.7; 79.21, 100, 366, S7; 80.64, 79, 98, 121, 157, 253, 256, 304, 330, 331, 360, 370, 374, 388, 400, 416, 445; 83.6, 93; 87.160.
ṛtāvan 50.189; 79.171.
ṛtu 80.337.
ṛtuyājas 54.180.
ṛtvik 79.366.
ṛd 79.120.
ṛbhu 78.13; 79.366.
ṛṣabha 9.4; 79.251, 366.
ṛṣi 4.73; 34.140; 66.81; 79.94, 366; 80.79, 208, 422; 83.12.
ṛṣikā 68.36.
ṛṣivāda 34.64.
ṛṣṭi 79.366,

eka 3.16; 34.257; 79.S5.
ekata 79.452A.
ekatiṅ 43.68.
ekavākyatā 43.68.
ekavidha 54.141.
ekavṛt 79.228, 311, 315; 81.165; 87.16.
ekavṛdh 79.311, 315.
ekaśruti 54.322.
ekāgnisādhya 34 51.
ekādaśakapāla 17.22.
ekāha 40.28; 54.177, 179.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ekeśvaravāda 62.20.
enas 80.188.
evayāmarut-sūkta 2.10.
eṣa 32.37.
eṣanā 32.37.

aikapadika 26.32.
aika-vartanna 81.165; 87.16.
aikāgārika 79.525.

ojas 38.3.
ojīyas 41.73.
otu 66.85.
odama 54.236; 77.71.
om 23.10; 25.108; 79.164, 220, 237, 252, 417, 454; 80.261, 389, 404, 413, 414.
oṁkāra 80.49.
o vā 19.6.
oṣadhipati 42.87.
oṣadhī 6.44; 79.312, 352.

aucitya 22.50.
audumbara 54.90.
audgātra 54.177.
auṁkāra 80.431.
aurava 79.163.
aurṇa 80.118.
aurṇika 82.118.
aurva 80.319.

kaṁsa 22.233.
kajjalārma 79.458.
kaṭa 79.258.
kaṭapayādi-sūtra 3.170.
kaṇva 85.66.
kanyādāna 3.27.
kapi 79.284.
kam 79.241.
kamala 79.360.
kampa 31.8.
kayāśubhīya 42.63.
kar 79.89.
kara 79.165.
karaṇa 34.51.
karuṇa 57.47.
kareṇu 79.284.
karkī 79.370.
karṇa 81.288.
kartṛ 25.67, 186; 43.168.
kartṛtva 80.461.
karpāsa 82.486, S12; 83.113.
karma(n) 5.24; 19.20; 20.S17; 22.85, 230; 25.165; 26.32; 43.168; 48.12, 70, 109, 154, 217, 219, 289; 54.223; 56.54; 57.4, 116, 197; 58.2, 5; 60.31; 61.4, 17, 19, 21, 27, 33, 34, 37-39, 41, 43-45, 54, 56-58, 63, 67, 73, 74, 76, 78, 83, 87, 88, 90, 94, 97, 101, 102; 62.14, 27, 29, 30, 34, 38, 49, 50, 60, 80; 65.131; 66.62; 80.1, 12, 241, 259, 312, 317, 344, 477; 82.148, 209, 386; 83.91.
karmakartṛ 25.120; 79.58.
karmakāṇḍa 30.194; 54.196; 56.56; 58.53.
karmakāṇḍī 20.201.
karmanāman 26.32; 87.143.
karmapravacanīya 43.135.
karmabandha 61.4.
karmamīmāṁsā 61.1.
karmayogin 80.216.
karmāra 66.S2; 77.58.
karmopasaṁgraha 31.3.
kala 79.452.
kalayaḥ 57.189.
kalaśa 80.83.
kalahaṁsī 80.6.
kalā 74.52; 79.633.
kali 79.448.
kaliyuga 82.502.
kalpa-yuga 75.56.
kavi 3.147; 36.36; 38.21, 33, 52; 79.202, 542, 586.
kaśipu 79.258.
kasmai 3.217; 64.28.
kāka 79.566.
kākeśasīya 81.217.
kānīna 24.86; 79.425.
kāpya 43.122.
kāma 18.12; 54.245; 57.148; 61.17, 30, 59, 89; 64.2; 80.342.
kāmaṇa 80.397.
kāmpīlavāsinī 73.64.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kāmya 54.172, 223.
kāmyeṣṭi 54.109.
kāya 3.217.
kāraka 43.23, 208.
kārīṣa 77.46.
kāru 75.52; 79.633.
kāruka-karma 74.52.
kāryakāla 25.115.
kāl 79.414.
kāla 57.149; 79.201, 414; 80.57, 194, 199, 312.
kālātmaka 11.60.
kāvya 3.147; 38.33.
kāśi 79.104.
kāṣṭha 42.86.
kitava 79.156.
kinnara 79.416.
kiṁpuruṣa 79.416.
kimīdin 79.482.
kiyāmbu 79.345.
kirāta 82.112.
kila 79.218.
kiśara 77.85.
kīṭa 79.369.
kīrin 79.313.
krīḍā 80.129.
kukkuṭa 79.547.
kuṇḍalinī-śakti 80.399.
kutsa 3.227.
kup 79.244.
kumāra 3.S8; 51.169.
kumārī 38.34.
kumbha 53.36.
Kuru 82.50.
Kuru-Pañcāla 82.526; 83.58.
Kuru-Sṛñjaya 82.526.
kula 68.67; 71.54; 79.338.
kula-krama 79.338.
kulaṭā 68.67; 79.379.
kulācāra 65.131.
kulya 72.8.
kuśa 79.576.
kuṣumbhaka 53.98.
kusīda 80.242.
kūṭa 42.86.
kūṭa-śṛṅga 42.86.
kṛ 43.75; 79.517, 591.
kṛcchra 79.470.
kṛt 39.21.
kṛta 79.448.
kṛta-kaṭa 80.322.
kṛtayuga 80.322.
kṛti 43.168.
kṛttikā-kāla 82.5.
kṛtyā 80.159.
kṛtrima 70.22.
kṛp 11.78; 79.591.
kṛpaṇīla 79.523.
kṛṣ 72.36.
kṛṣṇa 79.603; 81.288; 82.5, 97, 311.
kṛṣṇa-vāsudeva 82.97.
kṛṣṇājina 54.176.
kṛṣṇāyas 77.19; 79.15.
keśara 77.85.
koka 6.54; 79.S10.
koṭi-homa 7.32.
kośa 20.157; 54.146.
kautuka 56.49.
kaupīna 79.525.
kaurus 79.431.
kauśika 79.576.
kratu 3.49; 11.43; 31.16; 61.17; 79.297, 552, 553; 80.293; 87.145.
krandas 79.569.
krandasī 79.118, 569.
krama 1.28; 37.27.
kramamukti 20.76.
kravyavāhana 50.14.
kravyād 50.8, 16.
kraviṣ 50.8.
kriyamāṇānuvādin 34.51.
kriyā 43.208.
kriyāśakti 3.148.
krītā 45.128.
kruñc 79.567.
kruñca 79.567.
krusṭa 23.57.
krauñca 79.567.
klibe 11.78.
kleśa 80.151.
kṣ 45.162A; 79.10, 272.
kṣatra 47.35; 71.66; 79.403; 80.64
kṣatriya 66.121; 67.41; 79.215; 80.288.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

kṣatropeta 32.70.
kṣattṛ 41.4; 43.199; 79.490.
kṣadīyas 41.73.
kṣap 79.190, 335.
kṣam 45.113.
kṣamā 66.44.
kṣā 79.403.
kṣitīp 71.93.
ksitīndra 71.93.
kṣipra 41.73.
kṣīyate 79.221.
kṣīrapāka 77.71.
kṣudra 41.73; 52.35.
kṣumpa 45.14.
kṣullaka 25.198.
kṣetra 72.34, 36; 80.210, 245.
kṣetrajña 80.210.
kṣetriya 25.198.
kṣepīyas 41.73.
kṣoṇī 79.334, 544, 569.
kṣmā 81.295.

khadira 79.202.
khanitra 72.36.
khanitrima 72.8.
khara 79.473.
khargala 79.480.
khalu 42.170.
khādi 78.2.
khila 34.155.

gaṁsyate 79.385.
gaṅgotrī 22.37.
gaja-śānti 80.43.
gaṇa 54.306; 71.19, 74, 101.
gaṇaka 75.57.
gaṇatantra 71.72.
gaṇadevatā 52.13.
gaṇapati 51.27; 71.91. 101.
gaṇapatitva 31.34.
gaṇarājya 71.58.
gaṇikā 68.67.
gati 43.135.
gad 79.566.
gadyakāvya 22.50.
gandharva 79.37, 464; 83.7.
gandharvi 80.460.
gabha 54.17.
gamadhye 79.29.
gamadhyai 79.29.
gayōmart 79.213.
garuḍa 79.183.
garta 26.11; 79.117.
gartāruk 79.117, 423.
gardabha 79.473.
gardabheṣṭi 49.60.
garbha 80.209.
galita 1.25, 26, 60; 4.20; 23.19.
gavāmayana 19.20.
gavyam 79.241.
gā 23.57.
gātu 53.122.
gāthā 18.11; 32.38; 38.30; 56.28.
gāna 8.34.
gāndharva 68.23, 35.
gāndhāra 9.4.
gāmaṇī 71.70.
gāyatra 4.45; 19.6.
gāyatrī 3.248; 11.25; 36.34; 37.81, 98; 54.275, 310; 57.101; 64.15; 79.202.
gāyatrīvijñāna 64.27.
gāyatrīvidyā 64.35.
gārhapatya 54.159; 56.49.
gārhasthya 24.86; 67.6.
gāvaḥ 67.4.
giri 79.143.
gīta 37.99.
guggula 77.83.
guṇa 25.165; 43.84; 65.131; 74.13; 77.66.
guṇa-rīti 22.50.
guṇavidhi 54.78.
guṇākāra 75.7.
guru 48.264; 75.52; 79.431; 80.175, 185, 200, 262, 323.
gurusaṁjñā 25.173.
guhya 32.33; 49.12.
gūḍha 53.79.
gṛhapati 50.8.
gṛhaśānti 3.138.
gṛhasthāśrama 67.13, 40; 68.8; 81.198.
gṛhin 81.198.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

gṛhya 54.81, 106, 137, 159.
gṛhya-viniyoga 73.70.
gehenardī 25.247.
go 54.9; 79.283, 401, 547.
goghna 73.58; 82.610.
gotra 32.91; 65.144; 66.40; 67.1, 12, 19, 20, 32, 41; 68.57, 67; 71.8, 79.288.
godāna 67.4, 9.
godhūma 77.70.
gonāmika 54.81.
gopati 71.93.
gomāṁsa 73.41.
gomūtra 3.62.
gomedha 54.9, 76; 73.11.
goloka 73.99.
govardhanalīlā 53.72.
govaśā 80.420.
govikarta 67.4.
goṣad 79.381.
gosava 54.177.
gauḥ 45.252; 73.58, 107; 80.390.
gnā 51.44; 79.198.
grathnāti 81.279.
grantha 77.66.
granthavistara 20.255.
grabh 79.322.
grah 79.322, 591.
graha 80.318.
grahi 76.37.
grāma 37.13; 67.44; 71.54; 79.16.
grāmageya 37.77; 86.88.
grāmaṇī 71.70; 72.39.
grāmyapaśu 18.9; 79.16.
grāvastut 54.180, 182.

gharma 54.135; 84.18.
ghuṇa 79.79.
ghuṇi 79.79.
ghurghuraḥ 79.304.
ghṛta 53.167.
ghṛtavat 3.215.
ghoḍanavarī 79.99.
ghoḍī 79.99.
ghoṣa 23.15.

ca 25.18, 158; 39.33; 41.21; 42.24; 45.64; 79.135, 353.
cakra 53.145; 80.386.
cakravartin 80.14.
cakṣu 62.79.
caṇḍāla 66.82.
cat 79.566.
catasraḥ 79.387.
caturtha 23.57.
caturbhṛṣṭi 79.102.
catuṣkāya 22.24.
catuṣpād 22.24.
catuṣpāda 20.220.
catvāri 18.22; 38.3; 43.210.
cana 42.170.
candra 50.227.
candrakalaṅka 54.19.
car 53.4; 79.148, 596.
caraka 79.148.
caraṇa 33.44; 83.6.
caritrān 11.84.
carmaṇvatī 82.610.
carman 66.56; 79.298.
carmamna 66.56.
carṣaṇīnām 39.40.
cāṭabhaṭa 66.118.
cāturmāsya vrata 54.11.
cāturvarṇya 3.32; 65.131; 66.13.
cāttra-m 79.260.
cikin 25.198.
cit 26.28; 60.18.
citta 62.43.
cittavṛtti 60.18.
cittākāśa 48.108.
*citravāka 79.566.
citrā 50.51.
cidākāśa 48.108.
cipiṭa 25.198.
cūḍākarman 67.4, 22; 81.205.
cetanā 80.365.
cetanāśakti 77.60.
cetanī 51.112.
caitanya 60.18.
caitya 54.58.
codayitri 51.112.
codanā 61.17.
caula 67.9.
cyavam 79.435.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

chad 41.59.
chandas 3.228; 25.23; 34.107; 37.34‘ 35, 55, 78; 43.225, 274; 65.109; 80.79.
channanidhana 37.77.
chardis 83.92.
chāga 41.59.
chātra 69.1.
chūbuka 41.59.
chemaṇḍa 79.77.

jagat 79.376; 83.6.
jagatī 37.81, 97.
jaghana 79.50.
jaghanya 79.50.
Jaṭāpaṭala 1.29.
jaḍhu 79.114.
jana 65.38; 71.54; 72.37; 83.27.
Janaka 82.106.
janatantra 71.103.
janapada 66.128.
janavidyā 69.13.
janasya gopā 71.93.
jani 79.198.
janiman 45.106.
japa 80.298.
japāmantra 54.322.
japānuvacanādigata 34.51.
jabhāra 31.18; 79.487.
jambū 50.267.
jarayantī 79.422.
jarūtha 41.58.
jartila 77.84.
jalacikitsā 76.5.
jalāṣa 3.62.
jalodara 53.166.
jahadajahallakṣaṇā 22.33.
jahallakṣaṇā 22.91.
jātakarma 67.15.
jātavedas 50.8, 9.
jāti 25.165, 318; 65.74, 130, 131; 66.48, 106.
jātikaraṇa 82.370.
jāti-prathā 66.114.
jānarājya 54.16; 71.10.
jāmātar 79.355.
jāmi 54.50; 79.619; 80.85.
jāmbūnada 79.45.
jāyā 3.48; 79.600; 82.610.
jāra 54.49; 79.139.
ji 79.128.
jigāti 79.376.
jighra 45.217.
jinve 45.12.
jiṣe 45.107.
jihīte 79.324.
jihvāmūlīya 42.123.
jīyate 79.221.
jīradānu 79.128.
jīva 53.108; 80.269; 83.6.
jīvadānu 79.128.
jīvanmukta 61.75.
jīvanmukti 62.47, 57; 80.122.
jīvamukti 20.76.
jīvātman 3.227; 22.183, 234; 50.164; 60,14; 79.617; 80.454.
juhū 79.199.
jñā 43.75; 79.428, 530.
jñāna 20.193; 32.15; 34.50; 54.295; 56.54; 62.4; 64.48; 65.131; 78.9; 79.428.
jñānakāṇḍa 3.79; 56.56.
jñānakāṇḍī 20.201.
jñāpaka 43.84.
jñānayajña 49.70.
jñanaśakti 3.148.
jyotis 8.34; 22.213; 79.61.
jvara 50.164.

takman 7.54; 79.534; 85.66.
takṣaṇa 66. S2; 77.58.
taṇḍula 54.90.
tat tvam asi 22.98, 237; 24.29.
tattvajñāna 58.54.
tattvadraṣṭṛ rūpa 80.208.
tad 34.257; 50.85; 52.24.
taddhita 25.114, 160; 39.21.
tanu 80.483.
tantu 66.85; 77.72.
tantra 22.153; 34.12; 54.90; 77.66.
tantrahara 54.90.
tapas 17.8; 18.12; 34.226; 49.51, 82; 50.44; 51.65; 53.111, 122; 61.20; 63.23; 67.46; 69.26; 80.137, 172,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

174, 202, 203, 217.
tamas 22.235; 80.456.
tamasāstra 7.7; 73.10.
tarati 80.112.
taruṣ 79.536.
tarka 77.66.
tarkayati 79.446.
tarku 66.85; 74.20.
talpa 73.51.
taviṣī 53.94.
tavīyas 41.73.
tavyas 41.73.
tasara 66.85; 79.566.
tasthe 40.22.
tasmāt 45.49.
tasmānnāvagāhe 79.285.
tasmin 45.49.
tasmai 45.49.
tācchīlika 25.256.
tāta 79.600.
tādṛś 79.573.
tānūnaptra 54.162.
tāyin 79.573.
(tāra) rūpa 80.208.
ti 25,108.
tikaḍama 79.132.
titau 79.13.
tiṣṭhati 45.217, 300; 79.248, 433.
tiṣya 51.70.
tisraḥ 79.387.
tīrtha 54.92; 80.112.
tu 39.35; 79.255.
turaśruti 1.67.
turīya 62.17; 87.143.
turyavāh 79.166.
tulasī 79.526.
tuvigra 79.386.
tūṇava 37.16.
tūpara 42.97.
tūṣaḥ 81.279.
tṛca 79.123, 323.
tṛtīya 23.57.
tṛtsu 83.30.
tṛp 79.350.
tṛpu 79.285.
tejas 22.235; 52.26.
taittirīya-goṣṭhī 86.112.
toya 42.162; 79.514.
trapu 22.233; 72.39; 79.15.
trayī 7.48; 22.137; 57.189.
trasthe 40.22.
trā 79.80.
*trāyin 79.573.
trikadruka 3.51.
trikrama 79.132.
triguṇa 80.456.
trita 79.452A, 585; 81.184, 204.
tridhātu 80.456.
tridhā baddha 38.3.
trināka 79.343.
tripuradahana 53.164.
tripurā-ajapā 80.6.
tribhuj 6.37.
trimūrti 80.227.
trivatsa 79.154.
trivarga 61.30; 80.342.
triṣṭubh 36.34; 37.81; 54.180.
trisrotas 84.22.
tretā 79.448.
traiyambaka-homa 54.254.
traiṣṭubha 4.45.
tryambaka 79.206.
tryavi 79.154.
tryavī 79.166.
tryuca 79.323.
tryṛca 79.123.
tryai 79.166.
tva 26.28.
tvac 79.298.
tvayi 41.16.
tvāna 42.134.
tve 41.16.
tvai 42.134.

dakṣa 51.49; 80.11.
dakṣati 79.189.
dakṣaḥ puruṣaḥ 80.11.
dakṣiṇa 54.159; 56.49; 79.432.
dakṣiṇā 53.155; 54.31, 179, 192, 218, 258; 65.145; 73.107; 80.275, 289, 420.
dakṣiṇāvṛt 24.25.
dakṣinit 45.226.
dagdham 79.556.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dagham 79.556.
daṅkṣṇu 41.4.
daṇḍa 71.53.
daṇḍa-kāṣṭha 42.86.
daṇḍatyāgavidhi 67.26.
dattra 72.36.
dadhi 32.33.
dadhikrā 79.91.
dadhyañc 20.201; 79.91; 80.447.
dabhnu 45.12.
dabhnoti 79.259.
damūnas 45.184.
dampati 81.362.
dambha 61.62.
dayate 79.608.
dardarti 45.111.
darvi(ī) 79.199.
darśana 73.67; 80.101, 165.
darśapūrṇamāsa 54.231, 237.
darśeṣṭi 54.324.
daśaratha 82.109.
daśasya 79.189.
daśahotṛ 54.25.
daṁsas 45.184; 72.303.
dasa 45.14.
dasyu 48.332; 81.118; 82.525; 83.128, 129.
daha 45.14.
dā 79.267.
dātyūha 79.514.
dātyauha-natyūha 42.162.
dāna 65.145; 72.43; 80.86, 369, 406.
dānastuti 3.24; 38.46; 49.26; 83.14.
dānu 81.295.
dāman 79.264.
dāmād 79.355.
dāya 80.403.
dārāḥ 79.600.
dāru 45.8; 79.197.
dālbhū 42.35.
dāvane 45.107.
dāś 79.574.
dāśarājña-yuddha 83.73.
dāśnoti 79.S4.
dāsa 34.17; 48.332; 65.6; 73.62; 79.37; 81.118, 315; 82.525; 83.7, 128.
dāsa-varṇa 79.459.
dāsīputra 73.60.
dityavāh 79.154, 166.
didhi 79.57.
div 45.252; 73.70.
divaḥ duhitar 39.40.
divo napātā 81.351.
divya 49.65; 79.290.
dī 79.608.
dīkṣā 53.27; 54.31, 129, 172; 80.200.
dīkṣata 14.4.
dīkṣita 54.129.
dīdāya 47.99A.
dīyati 79.608.
duḥkha 64.5; 80.248.
duḥkhanivṛtti 57.129.
dugdhaḥ 45.149.
dundubhi 37.16.
durativyatha 79.326.
durativyadha 79.326.
durita 61.62; 79.185, 613.
durga 79.470.
durṇāman 31.18; 79.488.
duryoṇe 79.22.
duvaḥ 79.330.
duḥsvapna 62.17.
duhitar 36.30; 79.188, 450, 456, 504.
duhre 45.129.
dūta 50.8; 79.216, 494.
dṛśya 38.3.
dṛṣadvatī 82.511.
dṛṣṭānta 20.193.
dṛṣṭi 52.26.
dṛṣṭimithuna 80.81.
dṛhyati 79.560.
dediś- 79.S4.
dedīyitavai 79.608.
deva 4.67; 34.72; 73-70; 79.52.
devatā 3.1; 19.16; 34.1, 63; 49.65; 52.54; 54.173; 56.33; 64.2; 79.94; 80.482; 83.6.
devatā-dvandva 56.38.
devatāvāda 49.24.
devanītha 6.39.
devapati 79.109.
devapūjā 56.54.
devayajña 54.72.
devayāna 51.143; 80.109, 274.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

devavarma 79.326.
devasyatvaka 42.63.
devāḥ 50.189.
devānāṁpriya 79.356, 465, 522.
devāsaḥ 45.162.
devī 45.166; 81.295.
devī-sūkta 51.9.
devṛ 68.82.
deśakāla 48.255.
deśācāra 65.131.
deśī 79.616.
deśya 46.13.
deha 3.227.
dehi 79.443.
dehinaḥ 20.86.
dehī 79.470.
daiva 48.219; 62.79; 68.35; 80.169; 81.49.
daivī 43.225; 80.116.
dorṇeṣṭuḥ 79.241.
dyāvāpṛthivī 52.54; 83.58.
dyumna 79.70.
dyuloka 3.124.
dyoḥ 79.401.
dyotaka 42.49; 43.138.
draviṇas 45.184.
dravya 25.166; 34.51; 54.173.
dravyayajña 49.70.
drākṣā 79.589.
drāpi 79.350.
druj 81.49.
druṇas 45.8.
druh 50.196.
droḥ 79.401.
dvā 4.28; 58.59; 79.511; 81.348.
dvāpara 79.448.
dvār 79.511.
dvija 68.63.
dvita 79.452A.
dvitīya 23.57.
dvitīyo'napagaḥ 22.32.
dvipada 83.35.
dvibarhas 79.116.
dvivarṇalopa 26.33.
dvīpa 41.21; 79.635; 84.18.
dvaita 22.153, 234.
dvairājya 71.46.
dvyāmuṣyāyaṇakaulīna 32.70.

dhana 72.36.
dhanuṣ 79.211.
dhanvati 79.214.
dharma 24.119; 48.154, 216, 255, 274; 50.76, 77; 53.32; 54.245; 56.54; 57.47; 61.8,15, 16,30, 46, 55, 59, 89; 63.15; 65.1, 72, 77; 66.63; 67.23; 68.42; 70.26, 29, 34; 71.5, 50, 53; 80.26, 31, 65, 163, 172, 180, 219, 227, 251, 276, 287, 341, 344, 352, 359, 364, 386, 422, 427, 471, 473; 82.209, 566, 615; 85.45; 87.160.
dharma-dharmajña-samaya 79.634.
dharmaṇi 45.107.
dharmaṇe 45.107.
dharman 79.264.
dharmapravartaka 71.93.
dharmarāj 71.93.
dhava 79.600.
dhā 79. 89.
dhāḥ 79.594.
dhātu 25.14; 43.195.
dhātūnām arthātiśayena yogaḥ 26.43.
dhānyabīja 77.71.
dhāman 11.73; 45.106; 79.39, 173; 80.256.
dhāyyā 79.383.
dhāraṇī 80.481.
dhāvati 79.214.
dhāvayati 79.72.
dhiyāvasu 51.112.
dhī 52.54; 79.388; 80.121.
dhīkṣita 14.4.
dhīra 7.7; 80.114.
dhur 87.143.
dhūpa 42.97.
dhūli 42,97.
dhṛ 79.199.
dhṛtarāṣṭra 81.288.
dhṛṣ 53.94.
dhenā 79.388, 390, 507; 87.145.
dhenu 80.420.
dheyām 79.224.
dhehi 79.443.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

dhai 23.57.
dhyānamagna 20.201.
dhru 25.138.
dhruva 56.49.
dhruvā 79.199.
dhruvā smṛti 80.335.
dhvani 22.50; 38.3; 43.15; 54.245.
dhvar 79.511.
dhvasanti 79.411.
dhvṛ 79.460.

na 3.114; 26.28; 36.1, 33; 39.13; 79.541, 623.
nakta 79.335.
nakra 25.198.
nakṣatra 4.57; 24.121; 48.246; 52.25; 75.41; 79.414; 80.208.
nakṣatradarśa 75.53.
nagar 79.470; 83.92.
nagara 73.64.
nagna 49.18.
naciketas 79.630.
naṭa 79.235.
natyūha 79.514.
napāt 79.406.
naptṛ 79.406.
naraka 79.581.
narabali 54.18.
narendra 71.93.
nareśa 71.93.
nalada 79.74.
navanīta 34.17.
navayauvanā 3.158.
navīyas 41.73.
navyas 41.73.
naś 79.242.
nā 3.114; 41.9.
nāka 59.16.
nāda 23.15.
nānandān 43.139.
nāma 3.87; 43.194, 208; 79.66.
nāmadheya 34.218.
nāma-rūpa 54.201.
nārāyaṇa 80.346; 82.5.
nārāyaṇabali 54.149.
nārī 3.227; 79.518.
nārāśaṁsa 38.46.
nāsatyau 81.364.
nāstika 57.116.
ni 23.57.
nikṣepa 79. S9.
nigame 43.274.
nic 43.231.
niṇya 79.645.
nitya 30.6, 173; 43.198; 54.223; 80.384.
nityayajña 34.31.
nityasandhyopāsana 54.246.
nid 79.155.
nidāna 77.66.
nididhyāsana 80.335.
nidrā 62.17.
nidhana 9.7; 37.77; 62.79.
nidhipati 51.27.
nindu 79.77.
nipāta 26.30; 42.24, 170; 43.135, 208.
nipātana 25.24, 182.
nibandha 77.66.
nimitta 79.175.
niyut 79.126.
niyoga 34.112; 65.60; 68.42, 44, 66.
niraggala 54.14; 79.570.
nirargala 79.570.
nirṛti 79.103, 624, S7.
nirvacana 18.6; 80.59.
nirvāṇa 22.102; 48.317; 56.42; 79.628; 80.441.
nirukta 54.201.
nirukti 53.21.
nirvaiyaktikatā 3.77.
nirvleṣīḥ 79.384.
nivakṣas 79.261.
nivart 79.392.
nivartana 79.393, 394.
nivid 37.55.
nivṛtti 61.75.
ni + vyā 79.122.
niṣaṅgadhi 79.427.
niṣaṅgathi 79.427.
niṣāda 65.70.
niṣedha 34.218.
niṣka 72.39, 41; 84.19.
niṣkāma 80.61.
niṣkṛta 84.19.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

niṣṭhā 80.58.
niṣṭhāva 79.472.
nīcya 65.6.
nīti 71.53.
nīrājanā 54.167.
nīladevī 79.365.
nīvi 79.182.
nīvī 79.122.
nīhāradhūmārka 20.262.
nūnam 79.275.
nṛtu 79.313, 423.
nṛtya 37.99.
nṛpa 71.93.
neva 41.9.
neṣi 45.107.
naimittika 24.119; 54.223.
naiṣṭhika 67.23.
naiṣṭyayana 54.176.
nodhās 79.565.
nauḥ 72.1; 79.566.
naudhasa 54.56.
nyakrāmata 71.41.
nyāya 23.9; 42.63.
nyuṁkha 54.322.
nyūna 80.85.

pa 23.57; 79.283.
pakṣin 79.463.
paṅkti 37.91.
pajra 79.291.
pajras 51.72.
pañca 46.34; 78.7.
pañca janāḥ 79.112, 625; 80.73, 135; 83.38, 55, 124, 125.
pañcamāśramavidhi 67.26.
pañcamudrā 80.148.
pañcavī 79.166.
pañcāgnividyā 64.S4; 80.274; 83.93.
pañcāla 82.526.
pañcīkaraṇa 58.9.
paṭujātīya 25.198.
paṇ 79.187.
paṇi 31.16; 54.274; 65.6; 72.41; 79.187; 81.29; 83.26, 125.
paṇḍaraṅga 79.159.
paṇḍu 81.288.
pat 79.406.
pataṅga 79.463, 464.
pati 79.406, 600.
patnī 79.600.
patnīśālā 79.241.
patyate 79.406.
patyuḥ 45.128.
pathikṛt 84.36.
pada 1.18, 57; 10.17; 23.14, 25; 25.190; 30.6; 37.55; 43.15, 273.
padapāṭha 30.24; 43.1, 235.
padaviharaṇa 25.195.
padvīśaśaṅkūn 20.146.
pabbhāra 79.286.
para 21.17; 25.126; 42.125; 43.198.
parakīyā 41.68.
parataḥ-prāmāṇya 26.38.
parabrahman 11.62.
paramanāda 80.6.
paramātman 3.227; 22.234; 60.14.
paramārtha 54.138.
parameṣṭhin 51.63.
paralokaḥ 59.21.
paraśvadha 79.404.
paraspā 79.78.
parasmaibhāṣā 79.405.
parāpavana 54.90.
parā vidyā 80.18, 343.
parāśraya 43.204.
parigraha 54.234.
parighārgalā 42.86.
paridhi 3.20; 43.139.
paripārin 79.77.
paribhāṣā 2.5; 79.405.
parimara 80.46.
pariṣad 71.74; 83.42.
parīṇas 45.8.
parīman 45.8.
paruṣ 79.211.
parokṣa 54.201.
paropakāra 61.93.
paropta 73.50.
parj 79.354.
parjanya 79.354.
parṇa 54.208; 79.202; 80.325.
parpharīkā 41.58.
paryaṅka 73.51.
parvata 50.164.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

parvan 79.46.
parvaśrāvaṇī 54.220.
parśu 79.12, 68.
palāśa 54.208; 79.202; 80.325.
palyaṅka 79.629.
pavīravān 79.367.
paśu 54.221; 78.13; 81.25.
paśukalpa 24.142.
paśubandha 81.121.
paśubali 54.326.
paśuyajña 54.325.
paśuvāda 54.290.
paśuṣṭoma 54.177.
paścātprāṇa 79.265.
paśyantī 42.125.
paṣṭavāh 79.166.
pā 79.19, 78, 506.
pāṁsura 79.578.
pākayajña 24.142; 54.222.
pāj 79.578.
pājas 79.348, 351, 578.
pājasī 79.569.
pāṭali 6.44.
pāṭā 6.28, 44.
pāṭhā 6.44.
pāṭhya 74.47.
pāṇi 79.165.
pāṇin 25.329.
pāṇina 25.329.
pāṇḍava 82.107.
pāṇḍuraṅga 79.159.
pātave 45.104.
pāti 79.78.
pātra 48.108; 79.525.
pātresamitaḥ 25.247.
pāthas 79.78, 506.
pād 45.251.
pāda 37.32, 98A, 105; 38.3; 72.39.
pāpa 56.54; 61.62, 65, 69; 80.92.
pāpman 45.106; 80.92.
pāyu 79.78, 265.
pārārthya 24.117.
pārvaṇa sthālīpāka 24.142.
pārśva 79.68.
pārṣṇi 42.35.
pārṣṇigrāha 79.508.
pālanā 30.57.
pāśa 79.68.
pi 75.33; 79.284.
Piṅgaśruti 1.67.
piccha 79.358.
picchala 79.358.
piḍa 51.24.
piḍu 51.24.
piṇḍa 18.2; 62.6; 70.12.
piṇḍadāna 54.327.
piṇḍapitṛyajña 54.71.
piṇḍa-śrāddha 54.217.
pituḥ 39.55; 79.106.
pitṛ 51.60; 52.25; 56.11.
pitṛpūjā 49.35; 56.11.
pitṛmedha 73.50.
pitṛyajña 55.25.
pitṛyāṇa 80.109, 274.
pitṛyoni 24.142.
pitṛvisarjana 54.327.
pitrya 39.55.
pitva 79.78.
piparti 45.111.
pippala 3.147.
pibati 45.217.
pilusāra 51.24.
piṁśati 81.20.
piśāca 83.125.
piṣṭamayī 6.42.
pīta 79.491.
pīta-loha 79.15.
pītha 79.491.
puccha 79.261.
puṇḍarīka 79.360.
Puṇḍra 65.6.
puṇya 61.4, 62; 79.160; 80.172.
puṇya-nakṣatra 75.57.
putka 54.147.
putra 79.600.
putraiṣaṇā 58.45.
punarabhiṣeka 54.144.
punarādheya 54.150.
punarjanma 57.4; 61.17, 43, 45; 62.31, 38, 74; 83.6.
punarjīvana 62.20.
punarbhū 65.60.
punarmṛtyu 80.377.
punarvacana 41.60.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

punarvasu 75.1.
pumān 79.108, 142.
puṁsavana 67.3, 29, 51.
puṁsī 79.370.
pur 73.64; 79.470; 83.92.
pura 79.470; 80.454.
puraṁdhi 54.66.
puraskāra 54.177.
purā 79.470.
purāṇa 79.243, 478; 80.104.
purisamedha 54.14.
purutama 79.238.
puruṣa 20.217; 52.54; 54.25, 153; 59.11; 64.21; 80.141, 222, 394, 442, 453, 454; 82.145.
puruṣakāra 48.219.
puruṣatantra 80.330.
puruṣanti 79.411.
puruṣamedha 34.61; 54.153, 224, 250.
puruṣayajña 59.8.
Puruṣasūkta 3.15.
puruṣāda-śānta 53.45.
puruṣārtha 48.219, 289, 294; 61.26, 35, 46; 65.59; 68.33; 80.181, 259, 283, 342.
puruṣārthadharma 26.63.
puronuvākyā 10.18.
purobhid 83.125.
purohita 66.81; 79.410; 80.9; 81.296; 83.6.
Pulinda 65.6.
puṣṭimāvat 79.380.
puṣṭivardhana 3.238.
puṣyābhiṣeka 54.198.
pūcu 80.127.
pūcai 80.127.
pūjā 48.13, 137; 64.17; 79.321; 80.127.
pūjai 80.127.
pūtika 54.147.
pūrṇamāseṣṭi 54.324.
pūrva 25.126; 43.198.
pūrvapakṣa 64.8.
pūrvatrāsiddham 25.151.
pūrvā prakṛti 26.32.
pūṣan 79.582.
pṛ 79.51.
pṛkṣa 79.21.
pṛṇāti 3.213.
pṛthivī 3.238; 11.73; 82.610.
pṛśni 34.146; 80.420.
pṛṣṭhya 14.4; 79.324.
pedū 51.24.
peśas 72.39.
peśasa 81.20.
paiṅgya 43.122.
paidva 79.369.
paiśāca 68.23.
potṛ 54.178, 180.
potra 54.178, 180.
pauṇḍra-vāsudeva 82.107.
pauruṣa 80.169.
paurṇṣeyatva 30.175.
pra 43.138.
pra + ā + kṛ 79.14.
pra + i 79.157.
praügaśastra 54.107.
prakaṭa 79.258.
prakāmodya 38.30.
prakāśa 22.23.
prakṛti 1.29; 3.227, 238; 30.6; 43.1; 64.21; 80.11, 33, 141, 442, 456.
prakṛtigāna 37.77.
prakhya 83.40.
pragātha 37.10.
pragṛhya 25.84; 40.16.
pracar 79.148.
prajā 54.15, 17; 68.42.
prajāpatividyā 34.50.
prajñā 79.428.
prajñātatarā 41.18.
praṇava 80.54, 212.
praṇavasādhanā 3.197.
pratinidhi 34.51.
pratinidhinyāya 43.186.
pratipaṇa 72.41.
pratiṣedha 25.126.
pratiṣṭhā 50.78; 54.201; 56.49.
pratīkaśleṣa 36.12.
pratīpa 79.635.
pratyaya 25.198; 26.3; 43.1.
pratyakṣa 54.201.
prathama 23.57.
prathamaja vatsa 54.90.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

pradaghāḥ 79.556.
pradiv 59.16.
pradūṣaṇanāśaka 54.323.
prapañca 43.70.
prapaṇa 72.41.
prabandha 77.66.
prabandhatattva 30.82.
prabandhaśleṣa 36.12.
prabhūṣ 79.580.
prabhṛ 79.192.
prabhya-arma 79.458.
pramantha 80.428.
pramā 79.83.
pramāṇa 57.148.
prayati 31.18.
prayāja 54.56.
prayājānuyājāḥ 80.397.
prayoga 49.74; 79.616.
prayojaka 43.231.
prayojana 61.89.
pralaya 84.7.
pravaktṛ 25.186.
pravacana 18.6.
pravayyā 25.194.
pra-var 79.497, 500.
pravara 32.91; 65.144; 67.41.
pravargya 54.21, 135, 137, 143, 147, 240.
pravalhikā 38.47.
pra-vas-atha 79.269.
pravahlikā 38.47.
pravṛtti 61.75.
praśleṣasandhi 1.61.
prasaṅga 23.9.
prasadasyu 79.523.
prasava 79.417.
prasāda 38.3; 56.54.
prasthānatrayī 57.90.
prahit 79.424.
prākṛta 79.14.
prāksomīya 24.82.
prāgbhāra 79.286.
prācīnatāna 66.85.
prājāpatya 68.35.
prāṇa 3.211; 17.25; 19.3, 7; 20.146, 217, 227; 22.183, 243; 34.238; 50.164, 165; 64.810; 79.463, 617; 80.198, 433, 454.
prāṇatattva 80.305.
prāṇarūpa 80.208.
prātaranuvāka 54.108.
prātipadika 25.14.
prāyaścitta 54.65, 235; 61.65.
prāśitra 54.265.
prāsta 79.78.
priyaḥ 81.279.
priyapati 51.27.
pruṣ 80.167.
pruṣṇuvat 84.18.
pruṣvā 80.144.
preṣya 79.494.
praiṣa 25.108; 34.51; 54.30.
praiṣamantra 54.186.
pro+ārata 40.19.
prokta 18.6.
pro' vārata 40.19.
proṣṭha 73.51.
plakṣa 79.97; 83.40; 84.6.
pluta 25.108.

phala 54.289; 61.17, 89.
phalīkaraṇa 54.90.
phāla 72.36; 82.224.
phālgunī 51.6.

bakura-bākura 30.126.
baddha 57.207.
bandhu 18.6; 25.166: 54.201; 77.66.
babdhām 79.56.
babhūva 79.551.
babhru 6.54.
babhru-karṇa 6.54.
Barkaśruti 1.67.
barhis 81.121.
balākā 79.567.
bali 54.166; 56.49; 65.123.
balikṛt 65.123.
balidāna 54.166.
balibhṛt 71.93.
balivaiśvadeva 65.60.
balihṛt 65.123.
bahiṣpavamāna-stotra 54.7.
bahu 79.163.
bahuvrīhi 39.21.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bāhya-āntara 54.201.
bidalkari 66.55.
bilva 19.3; 54.207; 80.324.
bilvaphala 79.47.
bisa 77.80.
bīja 80.160, 210.
buddhi 42.125; 48.108; 80.454.
bṛṁh 79.344.
bṛh 51.78; 79.179.
bṛhat 1.64; 20.178; 48.217; 54.56.
bṛhatī 79.407.
bṛhallakṣa-homa 7.32.
bṛhaspati 75.52.
bṛhaspatisava 54.177.
baiṭha 2.5.
bodhi 41.37.
brahma-kṣatra 71.50.
brahmacarya 56.56; 67.8, 13; 68.63.
brahmacārin 38.34; 54.65, 240; 67.14, 23; 80.204.
brahmacāriṇī 68.63.
brahmaṇaḥ patiḥ 39.40.
brahmaṇaḥ parimāra 80.46.
brahman 22.146; 34.195, 257; 45.106; 47.35, 47; 48.56, 95, 108; 51.73; 52.54; 53.155; 54.25; 56.42; 57.87; 149; 58.18, 21, 27; 59.11; 60.19-21, 29, 36, 47A; 61.5; 62.79; 63.15; 66.22, 81; 73.107; 79.179, 344; 80.15, 24, 40, 79, 110, 142, 269, 274, 321, 331, 333, 375, 386, 387, 426, 442, 444, 470, 482; 82.145; 83.91; 87.168.
brahmagavī 51.72; 79.407.
brahmajāyā 51.72.
brahmajñāna 80.437.
brahmavadya 34.62.
brahma-varaṇa 54.227.
brahmavarcas 80.324.
brahmavidyā 20.26; 80.267, 282.
brahmavihāra 57.47.
brahmavṛkṣa 79.202.
brahmaveda 19.14; 80.235.
brahmā 51.72; 80.29, 316.
brahmāṇḍa 18.2; 62.6.
brahmādvaitavāda 58.53.
brahmodya 34.62; 38.31, 47.
brahmaudana 54.150.
brāhma 68.23, 35.
brāhmaṇa 66.121, 122, 126; 80.481.
brāhmaṇabhojana 67.21.

bha 79.359.
bhakti 9.7; 37.77; 48.56, 109, 141, 154, 262, 303; 49.81, S1; 52.52; 54.93, 196; 55.2, 10; 56.54; 57.108; 58.2, 5; 59.11; 61.4, 53; 80.75, 226, 239, 252, 309, 335; 82.148; 85.45.
bhaktimārga 22.153; 65.131.
bhaktisādhanā 80.21.
bhaga 72.36; 79.109, 578; 81.288, 296; 83.118.
bhagavān 59.11.
bhaṅgyaśravas 79.515.
bhaj 55.2; 83.118.
bhadanta 87.105.
bhadra 3.1; 34.1.
bhayya 25.194.
bhara 79.76.
bhareṣujā 79.447.
bhartṛ 79.106, 600.
bhāgatyāgalakṣaṇā 22.91.
bhāgalakṣaṇā 22.132.
bhāṅga 50.258, 262.
bhāṇa 71.74.
bhāra 79.76.
bhārata 79.612.
bhāradvājāyana 43.122.
bhāryā 79.600.
bhāva 25.165, 348; 26.32; 57.148; 61.90.
bhāvanā 43.168.
bhāvavṛtta 3.2.
bhāvādīnāṁ varṣaṇam 38.3.
bhāṣ 79.405.
bhāṣā 25.161, 355; 79.405.
bhāṣika 79.405.
bhāṣikasvara 34.51.
bhāhmī 50.267.
bhiṣak 79.202.
bhīṣma 81.288.
bhurvaṇi 45.107.
bhū 52.26; 79.273, 614.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

bhūta 48.282; 78.7.
bhūtapati 50.169.
bhūtayoni 48.282.
bhūtasaṁkrāmiṇau 79.205.
bhūmā 20.128.
bhūmātā 80.320.
bhūmi 45.113.
bhṛ 80.401.
bhṛmala 30.126.
bhedasatyatva 58.59.
bheṣaja 37.90.
bhaiṣaja 76.9.
bhoktumasti 79.270.
bhogin 79.151.
bhautika 62.79.
bhrātṛ 79.387; 80.401.
bhrūṇa 79.172.

ma 23.57.
makaka 30.126.
makha 50.37; 54.147.
makhavat 83.40.
magha 50.37; 72.36; 79.234.
maghavat 79.234, 409; 83.40.
maj 79.84.
majman 79.84.
maṇi 77.95.
maṇḍūkaparṇī 50.267.
maṇḍūkapluti 25.354; 80.22.
mati 79.521.
matkuṇa 79.79.
matsya 79.358; 83.40.
mad 79.86, 281, 358.
madhu 32.33; 34.1; 42.S1.
madhuparka 54.165; 80.127.
madhuvidyā 20.201; 32.33; 51.143.
madhyama 50.109.
madhyamaśī 79.508.
madhyamā 42.125.
madhyāyu 79.508.
madhvaḥ 42.S1.
madhva utsaḥ 34.217.
man 79.521.
mana 81.272.
manas 3.237; 42.125; 50.165; 52.54; 62.43, 69; 80.482.
manasaspati 81.163.
manā 79.313.
manu 79.415; 81.203; 82.109.
manovijñāna 62.55, 75.
manovidyā 62.10, 66.
mantu 79.521.
mantumat 79.521.
mantra 25.23; 34.51, 218; 43.274; 80.79, 160, 200, 481; 83.6.
mantrakṛt 79-420.
mantradevatā 31.3.
mantrayoga 57.101.
mand 79.281.
mandā 50.189.
mandra 23.57; 79.537.
manman 79.521.
manyā 79.308.
manyu 66.44.
mamatsi 79.221.
mayūkha 66.85; 77.72.
mayūra 46.19; 79.547.
mayūraroman 74.19.
mayūraśepa 74.19.
marāya 79.143.
marīci 78.13.
maru 42.86.
marut 40.19; 78.13.
marudhanvan 42.86.
marcayati 79.563.
martyakṛtam 54.23.
martyaiḥ 54.23.
marman 79.479.
marya 65.20; 79.73, 229, 342.
maryannu 79.474.
maryādā 54.244; 79.342.
malla 65.20; 79.73.
mastiṣka 3.124; 20.201.
mastṛhan 79.143, 444.
maha 50.37.
mahattattvacikitsā 76.5.
mahā-ṛtvij 54.174.
mahākāśa 48.108.
mahānagnī 56.10.
mahānāmnī 1.23.
mahāpur 83.92.
mahāyajña 54.119, 152.
mahāvākya 22.91.
mahāvibhāṣā 25.348.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

mahāvīra 54.21, 121, 135, 143, 147, 283; 74.35.
mahāvṛṣa 79.49.
mahāvrata 19.3, 9, 20; 38.34, 43; 54.94, 240, 241; 81.296.
mahāsaṁjñā 25.173.
mahi 41.96; 79.643.
mahiṣa 79.464.
mahiṣī 50.111.
mahīpati 71.93.
mahenadi 43.170.
mahemati 43.170.
mā 39.14; 79.83, 84, 86, 330.
māṇ 79.415.
māṇava(ka) 79.415.
māṇi 79.415.
mātaripuruṣa 25.247.
mātā 80.34.
mātṛdevatā 68.68.
mātṛbhūmiḥ 80.362.
mātṛvoḥ 43.170.
māthava 83.40.
mād 79.86.
mādhava 83.40.
mādhurya 38.3.
mādhyamikā vāk 50.109.
mānava 82.610.
mānavavāda 58.13.
māyaṇa 79.152.
māyā 3.238; 34.226; 56.54; 57.148; 58.7; 60.15, 25, 43; 61.21; 79.84, 244; 80.28, 37, 41, 111, 117, 145, 158, 197, 205, 222, 241, 292, 333, 345, 367, 371, 452, 456.
māyāvin 83.125.
māriṣa 79.85.
mārga 42.35; 79.616.
mārtāṇḍa 79.213.
mārṣa 79.85.
māsakṛt 1.69.
māḷ 79.415.
mi 79.195.
mitra 50.78, 79, 82, 88, 91, 100, 104; 77.32; 79.43, 86.
mitradruh 50.88; 79.325, 327.
mitraṁ dhā 50.88.
mitrāṇām 50.88.
mith 79.222, 357.
mithuna 54.50; 80.81, 85.
mithunīkaraṇa 79.495; 80.81.
mithyā 79.357.
mih 50.225.
mīna 79.358.
mīmāṁsā 80.442.
mīyate 79.221.
mukta 57.207; 80.487.
mukti 62.37, 52, 58; 80.239.
muñja 79.345.
muṇḍaka 20.252; 79.408.
muditā 57.47.
mudga 77.52.
mudrā 54.245; 80.154.
mudrā-lipi 80.148.
muni 83.42.
muṣṭi 54.17.
muh 80.333.
mū-ka 79.195.
Mūtiba 65.6.
mūrta 57.149.
mūrti 74.26.
mūrdhan 3.124.
mūlakaṇa 77.32.
mūlakarman 54.210.
mūlakāraṇa 62.79.
mūlakriyā 54.210.
mūlaveda 33.5.
mṛ 4.81.
mṛga 50.138.
mṛcyati 79.563.
mṛṇmaya 79.84.
mṛṇmaya gṛha 3.30.
mṛnmaya gṛha 79.22; 80.232.
mṛtātman 62.76.
mṛtyu 4.81; 20.11; 22.32; 80.150, 377, 468.
mṛdi 79.22.
mṛdhi 79.22.
megha 50.63; 79.463.
meḍhra 79.265.
methati 79.222.
medin 79.86.
medinī 82.610.
medha 54.9, 76.
medhā 50.189; 79.436.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

medhājananaprayoga 79.436.
menā 80.82.
maitrī 57.47.
mairya 65.20.
mokṣa 26.63; 48.217; 54.149, 245; 56.54; 57.4, 47; 58.27; 60.21, 23; 61.89, 102; 62.1, 4, 26, 44, 56, 78, 80, 83; 65.131; 67.24; 68.63; 80.13, 25, 65, 119, 237, 242, 283, 341, 342, 486.
mokṣasvarūpa 62.36.
moha 80.333.
mauna 56.56.
mlā 66.56.
mleccha 31.16; 79.412, 418; 82.1, 394, 395; 83.113.
mlecchabhāṣā 43.225.
mlecchavāk 79.412.

ya evaṁ veda 71.41.
yakṣa 53.112; 80.70, 378.
yakṣma 79.20.
yaj 41.96; 79.127.
yajamāna 54.270; 61.4.
yajus 37.55.
yajña 22.52; 30.205; 48.66; 49.82, S2; 53.122; 54.73, 156, 170, 196, 238, 243, 247, 257, 262; 56.33; 58.2, 21; 64.17, 83, S3; 65.16; 69.35; 71.101; 79.297, 428, 460; 80.115, 121, 315.
yajñakāla 54.173.
yajñopavīta 67.48; 80.449.
yat 79.568; 87.145.
yati 83.42.
yatna 80.450.
yadrādhyam 79.572.
yathā 26.28; 36.1, 33.
yathāmubhina 73.67.
yathāsaṁkhyam 24.43.
yathoddeśa 25.115.
yanti 49.22.
yantri 40.22.
yandhi 41.37.
yama 42.123, 189; 53.127; 79.469.
yamuḥ 25.105.
yayāti 82.109.
yava 54.17; 77.71.
yahu 1.42.
yā 79.264.
yāciṣṇutā 24.69.
yājyā 10.18; 50.51; 54.56, 189; 79.220.
yājñika 30.210; 49.19.
yāt 79.572.
yāti 79.221.
yātu 55.13; 79.297.
yātudhāna 83.125.
yātṛ 79.143.
yād 79.572.
yādava 81.264.
yādas 79.572.
yukta 45.149.
yukta-aśva 45.206.
yuktāśva 45.206.
yuga 48.298; 61.20; 62.28; 73.70.
yugapuruṣa 80.190.
yudhiṣṭhira 82.109.
yuvatī 79.600.
yuvam 45.217.
yuvaṁ mitra 41.98.
yuvām 45.48.
yuṣmat-bhavat 79.180.
yuṣmad-asmad 57.231; 60.53.
yuṣmān 45.49.
yūpa 53.122.
yūyam 45.48.
yoḥ 79.133.
yoga 48.56, 154; 49.S2; 50.148; 57.4, 13, 14; 63.2-12, 14-24; 64.S3; 74.26; 79.219; 80.211; 82.543; 85.79.
yogavidyā 63.7.
yogasādhana 63.13; 80.455.
yodhi 41.37.
yoni 3.227.
yoṣā 79.133; 600.
yaugika 34.31.
yaugikavāda 30.24.

rakṣas 48.332; 83.125.
ragha 79.515, 556.
rajata 22.233; 72.39; 77.69A.
rajas 22.235; 39.40; 79.39, 279.
rati 68.42.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

ratna 11.62.
ratnadhā 79.410.
ratnabhāj 79.410.
ratnin 66.53; 71.33, 73; 77.58; 83.8.
ratha 14.4; 45.149; 66.53; 79.463, 493.
rathakāra 66.53.
rathantara 54.56.
ratharyati 26.47.
rathaspati 79.236.
rathi 79.217.
rathya 79.217.
rad 79.577, 583.
randhi 41.37.
rabh 79.181.
rabhyas 41.73.
rayi 72.36; 79.300.
rayīṇāṁpati 39.40.
ravi 79.S3.
rasa 9.S1; 14.4; 22.23, 50; 38.29; 57.148; 74.26; 79.636; 80.130, 470.
rasā 79.636.
rasāsvāda 3.147.
rahasū 79.186.
rahāṭa 77.27; 79.276.
rākṣasa 68.23, 35.
rāj 79.539.
rājan 24.141; 39.40; 51.72; 65.16; 71.91; 79.642; 81.253, 362.
rājadharma 71.32, 55.
rājani 45.107.
rājaputra 45.120.
rājaputrā 45.120.
rājayakṣmā 76.13.
rājasūya-prabandha 54.226.
rājāsandī 54.240.
rājñī 81.253.
rājya 24.141; 71.103.
rātrī 6.42; 79.223, 335.
rādhas 72.36.
rābhīyas 41.73.
rāma 25.193; 53.128; 79.524.
rāmī 79.335.
rāy 79.300.
rāvaṇa 81.315.
rāṣṭi 79.539.
rāṣṭra 54.15, 17; 71.54, 66.
rāṣṭragopā 71.93
rāṣṭrabhṛt 71.93.
rāṣṭrī 83.35.
rāsabha 79.473.
rāsalīlā 80.6.
rikta 79.491.
riktha 79.491.
riṣ 61.62.
rīti 38.3.
rudi 79.569.
rudra 59.1; 79.569.
rudravartani 79.569.
rudh 79.S6.
rudhira 79.569.
ruśama 4.51.
rūḍha 34.31.
rūpa 18.6; 25.318; 53.13; 54.201; 74.13; 79.35.
rūpasamṛddhatva 34.51.
rūpasamṛddhi 18.6; 54.201; 80.458.
rūrandhi 41.37.
reku 79.186.
repas 61.62.
revandacīnī 50.267.
roka 79.174.
rocana 59.16.
rodas 79.569.
rodasī 1.59; 79.569.
roravīti 38.3.
rohi 79.320.
rohita 53.166; 79.320.

lakuṭa 79.77.
lakṣa 77.88.
lakṣaṇa 20.160.
lakṣaṇā 22.33, 237.
lakṣaṇaikacakṣuṣaḥ 25.95.
lakṣmaṇa 50.265.
laghulakṣa-homa 7.32.
lambana 37.16.
lambara 79.305.
lākṣā 7.24; 77.88.
lāṅgala 30.126; 72.36; 82.224.
lāvaṇyavimarśaḥ 64.51.
liṅga 50.130, 145; 80.2, 134.
liṅga-śarīra 80.214.
lipikalā 74.28.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

libujā 79.350.
lī 79.378.
līlā 22.23; 57.148; 80.129.
luk 25.79, 276.
lup 25.79, 276.
lelaya 79.378.
lelā 79.378.
lelāya 79.378.
lelāyat 79.378.
lelāyati 79.378.
lelāyanti 79.378.
laiṅgikaviniyogāḥ 34.51.
loka 22.44; 53.122; 56.54; 59.20; 79.39, 63, 174; 80.152, 454.
lokabhāṣā 44.290.
lokādi 79.63.
lokāyata 48.109; 80.101.
lokāloka 34.175.
lokaiṣaṇā 58.45.
lopa 25.48, 79, 276.
loha 22.233; 72.39; 77.19, 67; 79.15.
lohāyas 79.15.
lohita 53.166; 79.15.
lohitāyas 77.19; 79.15.
lohitāyasa 77.67.
laukika 30.24; 43.225; 54.138; 66.106.
laukikasvara 37.99.
laukikī 41.68.

vaṁśa 19.3; 79.345; 82.116.
vaṁśapatrakāriṇī 66.55.
vaṁśavidāriṇī 66.55.
vaktṛrūpa 80.208.
vakrapakṣa 54.140.
vakrokti 79.149.
vakṣ 79.251.
vakṣaṇa 79.261.
vakṣaṇā 79.261.
vakṣas 79.261.
vakṣogrīva 79.261.
vaṅku 79.149, 186.
vajra 59.30; 77.54, 67; 79.282, 301, 367, 470, 475, 477, 496, 498; 80.94, S5.
vaḍavā 79.99.
vaṇij 72.3.
vatsanābh 79.261.
vadh 79.475, 477.
vadha 79.301, 475, 477.
vadhar 79.301, 476.
vadharyantim 79.476.
vadhira 7.7.
vadhū 79.600.
van 79.207, 336, 509.
vana 67.44.
vanadurgā 80.6.
vanargu 79.311.
vanaspati 3.215; 53.122; 77.60; 79.236.
vani 79.207.
vanī 79.207.
vanīvāhana 79.207.
vanīvāhyate 79.207.
vantara 79.186.
vandhura 79.231.
vapāmārjana 54.298.
vapra 79.470.
vayitrī 66.85.
vara 80.174.
varaṇa 80.325.
varāha 53.50; 74.16; 79.464.
varuṇa 50.196; 77.32; 79.302, 615; 81.288.
varūtar 79.19.
varūtha 41.58; 79.19.
vargacatuṣṭaya 61.70.
varṇa 24.119; 25.189; 43.22; 65.60, 123, 130, 144; 66.12, 30, 48, 49, 51, 53, 94, 95, 106, 113, 116, 130; 68.63; 71.93; 72.36; 74.13; 79.590; 80.448; 81.266; 83.118.
varṇadharma 61.46; 66.16.
varṇanāśa 26.43.
varṇaparivartana 26.43.
varṇamālā 43.204.
varṇavikāra 26.43.
varṇaviparyaya 26.43.
varṇavyavasthā 66.18, 51.
varṇalopa 26.33.
varṇasaṁgharṣa 65.115, 116.
varṇāgama 26.43.
varṇādarśa 4.45.
varṇāśrama 48.331; 65.149; 83.6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

varṇāśramadharma 48.124, 219; 68.33.
varṇāśramavyavasthā 65.154; 66.129.
varṇoccāraṇa 43.22.
varṇopajana 26.33.
vartanna 79.228.
vartra 79.19.
vardhana 79.19.
varman 79.19, 326.
varṣa 79.93, 346, 359, 636.
varṣapramāṇa 77.86.
varṣman 79.346, 540.
varṣiman 79.346.
varṣiṣṭha 79.346, 540.
varṣīyas 79.346, 540.
vala 79.587.
valkya 22.52.
vavraḥ 3.95.
vaṣat 54.56, 90.
vasatīvarī 80.95.
vasanta 80.459.
vasānaḥ 47.99A.
vasiṣṭha 79.620.
vasukhani 81.49.
vasordhārā 79.154.
vasta 1.61.
vastutantra 80.330.
vaste 79.141; 81.20.
vasna 79.579.
vasyas 41.73.
vah 79.32, 166, 207.
vahatu 3.27; 53.14.
vā 19.6; 25.170, 354A, 355; 43.70, 179; 50.212.
vāk 9.S1; 17.9; 18.22; 20.189; 30.117; 37.74; 41.18; 42.125; 50.165; 79.53, 367, 616; 80.116, 254.
vākya 25.189, 190, 284; 43.15, 68.
vākyāśeṣanyāya 43.186.
vākṣasad 79.261.
vāgāmbhṛṇīya-sūkta 51.9, 50, 51.
vāggmin 79.62.
vāgggmin 79.62.
vāgdevī 51.119.
vāgmin 79.62.
vācaka 42.49.
vācakatva 43.138.
vācika 74.47.
vāja 79.452; 80.256.
vājapeya 54.84.
vājapeya-vidyā 34.146.
vājapeyya 54.14.
vāṇī 54.9; 80.S2.
vātaraśanā 80.437.
vādya 37.99.
vānaprastha 19.5; 67.44.
vām 45.217.
vāmana 50.212, 224; 87.179.
vāmācāra 48.109.
vāya 1.69; 66.85.
vāyu 34.31; 78.13; 80.454.
vāyucikitsā 76.5.
vārāha-avatāra 82.5.
vārāhīkanda 50.267.
vāviṣṇunā 24.69.
vāsaya 79.141.
vāsas 78.2.
vāsīyas 41.73.
vāstavya 51.96; 79.274.
vāstu 51.97; 79.274.
vāstukalā 74.4.
vāstupa 51.97.
vāstuśamana 3.138.
vāstoṣpati 51.97.
vāhya 73.51.
vi 41.21.
vikaṅkata 79.199; 80.326.
vikaṭa 25.198; 79.258.
vikalpa 54.238; 67.23.
vikṛti 1.27, 29.
vikṣipe 54.81.
vigada 38.49.
vigra 79.309.
vighasa 80.484.
vighāśin 73.120.
vighāsāda 73.120.
vicakṣaṇa 79.69.
vijñāna 19.10; 20.193; 34.50; 52.14; 54.295; 61.43; 78.9; 79.428; 80.436.
vijre 54.81.
viṭ 43.133.
vid 79.337, 512.
vidaṭha 71.74, 91, 103; 79.176, 267,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

269, 337, 409; 83.118.
vi dayate 79.267.
vi + dā 79.269.
vidura 81.288.
vidūṣaka 50.190; 54.296.
videgha 83.40.
videha 82.341; 83.40.
vidyā 20.11, 26, 27; 34.9; 64.17, 18, 35; 79.61; 80.18, 481.
vidyut 3.283; 22.191; 47.99A.
vidvatkalpa 25.198.
vidh 79.267, 337.
vidhame 54.81.
vidhā 79.267, 337.
vidhi 34.218; 74.47.
vidhivicāra 54.77.
vinaśana 79.97; 84.7.
vi-nā 43.63.
vināyaka-śānti 54.168.
viniyoga 18.6; 19.20; 30.205; 34.29.
viparyaya 26.2.
vipāna 79.78.
vipipānā 79.78.
vipra 36.16; 38.21; 66.81; 79.184; 80.323.
vipratiṣedha 25.151.
vibhakti 43.23, 154; 47.99A.
vibhāṣā 25.170, 354A, 355; 43.70, 179; 79.405.
vibhūti 30.175; 74.42.
vi + mā 79.86.
vimāna 77.74.
vimuktida 79.616.
virapśin 3.243.
virāj 20.227; 37.91; 54.153; 80.236, 329.
virāḍupāsanā 64.19.
vilāpakāvya 38.42.
vivakṣā 79.124.
vivaraṇa 18.6.
vivarta 43.230.
vivartavāda 58.53.
vivasvat 79.368.
vivāc 79.136.
vivāha 53.14; 66.106; 68.42, 43.
vivāhapaddhati 54.316.
vivṛta 25.74.
vivṛtti 25.103.
vivṛhati 79.20.
vivecana 54.90.
vivye 54.81.
viś 45.251; 65.123; 66.53; 71.8, 20, 54, 74; 72.37; 79.403.
viśati 79.214.
vi-śaṁkara 43.63.
viśām attā 65.121, 123; 71.93.
viśāṁ pati 71.93.
vi-śāla 43.63.
viśikhā 3.S8.
viśeṣaṇa 20.160.
viśpalā 30.57; 79.186.
viśvakrīḍāratiprabhu 80.129.
viśvajit 79.570.
viśvanakṣatra 32.4.
viśvabandhutva 80.350.
viśvarūpa 81.204.
viśvarūpā 8.34.
viśvāmitra 32.4.
viśvāsa 80.252.
visṛṣṭi 3.43.
viṣṭi 72.25.
viṣṇu 50.212, 223; 59.11; 81.288.
visarga 23.22; 24.10; 25.225; 42.123, 199.
visraṁsamānasya 20.86.
vihāra 54.138.
vīṇā 37.16.
vībarham 79.20.
vīriṇa 79.345.
vīrya 54.18.
vṛ 39.17.
vṛka 79.107.
vṛkī 45.166; 79.310.
vṛkīḥ 45.284.
vṛkṣa 3.147; 80.213, 340, 456.
vṛṇānāḥ 3.93.
vṛṇoteḥ 66.94.
vṛtāḥ 79.500.
vṛtti 25.284; 43.208.
vṛtra 50.61; 59.30; 79.19, 244, 409, 587.
vṛtrahatya 50.22.
vṛtrahan 79.109, 409.
vṛddhi 45.122,

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

vṛṣ 79.359.
vṛṣaṇaśva 80.82.
vṛṣan 79.359, 540.
vṛṣabha 38.3; 79.359, 366, 599; 82.364.
vṛṣākapi 79.369; 82.40.
vṛṣotsarga 10.14; 24.142; 54.S5.
ve 50.212.
veṇu 66.55; 79.345.
veda 33.16; 34.140; 38.41; 43.274.
vedanityatva 30.5.
vedaprāmāṇya 30.5.
vedāṅga 38.3.
vedi 50.212; 87.179.
vedikaraṇa 54.231.
vediṣad 79.381.
veman 66.85; 77.72.
velā 42.86.
velātaṭa 42.86.
veṣi 79.S2.
vaikharī 42.125; 80.6.
vairājya 71.19.
vaiśālī 82.341.
vaiśya 66.48, 53, 117.
vaiśvānara 79.129, 161.
vaiśvānara-vidyā 64.S5; 80.221.
vaiṣṇava 48.91.
voḍhave 79.32.
voḷhave 79.32.
vyakti 3.77; 25.318.
vyaktitva 3.77.
vyatireka 20.193.
vyatyaya 30.24.
vyabhicāriṇī 79.186.
vyabhicārin 54.65.
vyalkaśā 79.345.
vyavahāra 11.84; 70.16.
vyaṁsa 83.40.
vyastapuccha 54.140.
vyākaraṇa 25.178, 186; 64.50.
vyāghra 79.547.
vyāpatti 26.2.
vyāvahārikārtha 30.210.
vyāvahārikī 54.245.
vyāhṛti 80.113.
vyūha 53.14.
vraja 39.40.
vrata 5.33; 53.122; 54.137; 55.21; 65.60; 73.S3; 79.125, 302, 528; 80.164, 256, 327, 353; 81.268.
vratabandha 68.32; 79.125.
vratopāyana 54.231.
vrātya 61.3; 66.S5; 80.12; 81.268; 83.50, 89.
vrīhi 77.71.
vlī 79.384.

śaṁ(ca) yośca 79.559.
śaṁsa 79.137.
śaka 77.46.
śakaṭa 79.258.
śakan 77.46.
śakala 54.232; 79.246.
śakuntalā 79.598.
śakuntikā 54.17.
śakṛt 77.46.
śakeyavanam 79.605.
śakti 3.238; 51.100; 54.18; 55.19; 59.1; 60.15; 61.17; 80.160; 81.295; 82.218.
śatabhiṣaja 49.44.
śatam 79.434.
śatamāna 72.39.
śatarcitva 30.180.
śatākṣī 79.365.
śapharas 79.440.
śabala 53.96; 79.289.
śabda 20.189; 25.189; 26.45; 42.125; 43.12, 208; 79.562; 80.27, 308, 419.
śabdabrahma 26.45; 41.32; 43.120; 54.245; 80.6.
śabdaśakti 80.149.
śam 79.559.
śamī 80.325.
śamba 79.611.
śamyāprāśa 54.14.
śayana 73.51.
śaye 41.28.
śayyā 80.86.
śara 79.345.
śaraṇāgati 80.139.
śarabha 79.185, 455.
śaravyā 25.194.
śarīra 80.454, 483.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śarīrastha 20.86.
śarman 81.279.
śarmasada 79.410.
śaryaṇāvat 79.11; 84.42.
śalabha 79.463.
śavīra 79.96.
śavīrayā 79.96.
śaśvat 79.256, 466.
śastra 2.10.
śastrābhiṣṭavanādigata 34.51.
śāka 77.46.
śākadhūma 6.7; 79.369.
śākaṁbharī 79.365.
śākta 53.20.
śākhā 1.17, 71, 76; 7.29; 15.16; 21.39; 33.5, 44; 34.97, 155, 262; 37.37.
śākhābheda 34.59.
śāntarasa 7.26.
śānti 22.119; 50.77; 80.43.
śāpa 80.174.
śābdabodha 43.75.
śārga 42.35.
śālā 54.236.
śālīna 79.525.
śālūka 77.80.
śās 45.162A; 79.169.
śāstra 56.54; 79.616.
śāstrācāra 65.131.
śāstrīya 66.106.
śi 79.535.
śikṣā 69.26; 80.448.
śip 79.535.
śipiviṣṭa 50.224.
śipra 79.311, 535.
śiprā 79.126.
śipriṇī 79.126.
śipriṇīvat 79.126.
śiraḥphala 79.47.
śiri 66.85.
śirovapana 67.21.
śirovrata 79.408.
śilpa 74.52; 79.633; 80.86.
śivaliṅga 11.28; 54.21.
śiśukranda 79.60.
śiśukrandīya 79.60.
śiśṇadeva 49.18; 55.6; 83.42.
śiṣṭa 24.86.
śīrṣa 38.3.
śīla 25.256; 56.45.
śuka 79.265.
śukreṇa 39.40.
śuci 79.177.
śunaḥśepa 30.54; 34.146; 53.172.
śundhyū 79.565.
śubhrā 51.113.
śū 79.559.
śūdra 65.6; 66.48, 53, 117, 119, 120.
śūnam 79.186.
śūnya 61.43.
śūraṇāsaḥ 79.480.
śūra-vīra 50.164.
śūrpa 79.13.
śuṣ-ka 79.195.
śṛṅkhaṇikā 79.194.
śṛṅgā 38.3; 43.210.
śeṣa 25.258.
śocisā 39.40.
śnaptra 79.186.
śyā 80.144.
śyāma 77.19; 79.15.
śyāma ayas 77.19; 79.15.
śyāva 79.263.
śyāvā 79.263.
śyāvī 79.263.
śyena 54.56; 79.109.
śyenacit 54.140.
śyenaciti 54.141.
śraddhā 45.246; 79.203, 483, 484, 557; 80.39, 58, 218, 252, 328, 380.
śramaṇa 3.102; 82.115, 235, 271, 361, 386; 83.42, 74.
śrava 37.60.
śravaṇavidhi 54.309.
śravaṇā 54.285.
śravya 38.3.
śrāddha 54.58, 92, 197, 264; 55.25; 66.18; 80.280.
śrāvaṇī-parva 54.321.
śriyase 79.28.
śrī 80.140.
śrīphalā 79.46.
śrīvatsa 74.45.
śrīsūkta 51.94.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

śru- 79.195.
śruti 33.55; 34.11; 48.294; 52.26; 58.64; 80.384, 451, 472.
*śruva 79.199.
śrotriya 25.198.
śrautayajña 54.75.
ślu 25.79, 276.
śleṣatattva 36.12.
śloka 18.11; 79.195.
śvaghnin 79.156.
śvan 79.156, 200, 355, 429.
śvabhra 79.640A.
śvi 79.96.
śvitriṇī 3.158.
śvin-giri 79.104.

ṣaḍaha 79.324.
ṣaḍja 9.4.
ṣaḍḍhotṛ 54.25.
ṣaṣṭikā 79.525.
ṣoḍaśin 54.80.

saṁvatsara 79.93.
saṁvāda 38.42.
saṁvāda-sūkta 31.3; 38.43; 53.84.
saṁvṛta 25.10.
saṁsāra 56.54; 57.116; 61.27; 65.131; 67.24; 80.383, 386, 441, 442, 485.
saṁskāra 54.244; 65.60; 66.106; 67.11, 28, 30, 36, 39, 49; 68.62, 85; 80.118; 83.50.
saṁskāravidhi 67.34, 50.
saṁskṛti 79.529; 80.118.
saṁhitā 80.102.
saṁhitādhikāra 25.87.
saṁhitāsvara 34.51.
saṁhitīkaraṇa 81.8.
sakhya 50.88.
sagotra 67.20, 37.
saṅkaṭa 79.258.
saṁkalpa 19.10; 24.29.
saṅkasuka 79.571.
saṁkrama 23.19.
saṁ-khid 20.146.
saṅga 79.182.
saṁgrahītṛ 43.199.
saṁgha 66.S5; 71.19.
sañjīvārma 79.458.
saṁjñā 6.44; 25.170, 175, 257.
saṁjñāna 1.71; 19.10.
sat 3.16; 41.80; 80.32, 261, 469; 83.58, 73.
satas 79.457.
satī 68.60, 63, 91; 80.220.
sato-bṛhat 41.80.
satobṛhatī 79.457.
sato-mahāntaḥ 41.80; 79.457.
sato-vīrāḥ 41.80; 79.457.
satkāryavāda 43.230.
sat-cit-ānanda 57.191.
sattva 22.235; 25.166; 26.32.
sattvanāman 26.32; 87.143.
satpadārthavicāraḥ 60.22.
satya 22.195; 48.108; 50.48, 77; 56.56; 60.33; 61.93; 77.89; 79.329, 357; 80.304, 330, 347, 400, 469; 87.160.
satyaloka 80.469.
sad 50.212.
sadamād(da) 79.86.
sadācāra 61.2, 93, 98, 100.
sadyaskrī 54.172.
sadvāda 58.24.
san 79.140.
sanātana 48.274.
sanātana-dharma 66.18.
sandhi 1.62; 5.35; 23.52; 25.199; 26.2; 43.102; 45.160, 205, 206; 46.49.
saṁdhyā 3.248; 48.91; 49.S4; 50.109; 54.263, 274.
sandhyāvandana 24.29; 54.318; 57.101.
sandhyopāsanā 51.130.
saṁnyāsa 54.193; 61.16; 65.23, 131; 67.23, 24, 42, 43, 47; 68.48, 63; 79.395; 80.290, 437.
saṁnyāsapaddhati 67.26.
saṁnyāsin 67.16, 46.
sapiṇḍa 67.37; 70.12.
sapiṇḍīkaraṇa 47.104; 80.357.
saptathī 79.6.
sapta devalokāḥ 59.16.
saptadhātu 79.6.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

saptapadā 79.427.
saptapadī 54.209.
saptama 59.16.
saptaloka 59.29.
saptavidha 54.141.
sapta sindhavaḥ 79.6, 26, 609.
saptasindhu 79.646; 84.57.
saptasvasā 79.6.
sapta hastāḥ 38.3.
saptahotṛ 54.25.
sabardugha 79.100.
sabarduh 79.100.
sabbamedha 54.14.
sabhā 35.44; 71.14, 20, 48, 66, 68, 74, 103; 79.16, 92, 400.
sabhāvatī 68.99.
sabhāsthāṇu 65.16.
sabhya 56.49; 79.92.
sabhyatā 80.118.
sama 79.119, 538.
sam+aj 79.16.
samatā 80.191.
samana 73.79.
samaya 1.25, 26; 23.19.
samartha 25.190; 80.438.
samavetārthaka 34.51.
samavetāsamavetārthaka 34.51.
samāja 79.16.
samājavāda 65.154.
samādhi 41.68; 56.45; 61.4.
samāropa 80.442.
samāvartana 67.8.
samāsa 25.160.
samiti 71.14, 20, 33, 48, 68, 74, 103; 79.16, 92.
samidhaḥ 3.20.
samuccaya 67.23.
samudra 79.26; 80.95, 332.
samupāhṛ 79.199.
sampradāna 42.204.
sampradāya 80.306.
saṁbhāra 54.150.
sambhumina 73.67.
saṁbhūti 20.16. 26, 27; 79.543.
sammā-pāsa 54.14.
samrāj 52.23.
saratha 83.142.
sarasi 72.8.
sarasvatī 79.610; 80.5, 6, 363; 82.511; 84.44, 47, 48.
sarga 80.456.
sarpa 79.547.
sarpabali 54.62.
sarvajña 79.428.
sarvatāt 80.64.
sarvamukti 80.181.
sarvamedha 79.570.
sarvāntarātmā 22.135.
sarvāvato mātrāmapadāya 79.285.
sarveśa 22.135.
sava 50.51; 83.50.
savayajña 54.236.
saḥ 3.243.
sah 41.96.
sahas 1.42; 3.114; 53.94.
sahasaḥ sūnuḥ 39.40.
sahṛdaya 3.147.
sā 79.140.
sāketa 79.515.
sākṣin 60.18; 80.107.
sāṁkhya 54.196.
*sātivāja 79.647.
sādyaskra 54.172.
sādhaka 32.15.
sādhati 45.162A.
sādhana 48.235, 236; 57.148.
sādhanā 80.58.
sādhu śabda 43.70.
sādhya 80.481.
sādhvī 68.63.
sānuka 79.566.
sāṁnāyya-havis 54.235.
sāptapadīnanimānakṣetriya 79.525.
sāmagāna 37.66, 67.
sāman 4.72; 8.40; 9.81; 19.6; 32.80; 37.13, 77, 90; 54.322; 55.22; 62.79.
sāmasvara 37.99.
sāmāntika 9.7; 37.77.
sāmānyaspanda 42.125.
sāmidhenī 79.383.
sāmpradāyika 80.306.
sāmyasaṁgha 65.115.
sāyaṇa 79.152.
sāyi 79.152.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

sāra 79.114.
sāraṅga 25.272.
sārasa 79.567.
sālāvṛka 80.87.
sāviṣat 79.90.
sāhitya 38.3.
sikta 79.491.
siktha 79.491.
sita 72.36.
sita-pū 79.13.
siddha 25.153; 26.32; 48.109; 80.481.
sidh 79.26.
sināti 79.214.
sindhu 79.26, 413; 81.360.
sindhukāśi 79.104.
sira 72.36.
silācī 7.24.
silikamadhyamāsaḥ 79.480.
sivyati 81.20.
siṣṇav 79.22; 87.174.
sī 42.35.
sītā 79.648; 82.106.
sīpa 79.645.
sīra 82.224.
sīrā 79.370.
sīsa 22.233; 72.39; 78.2.
su 39.35; 79.255.
sukṛta 79.121; 80.172.
sugandhi 3.238.
sutyā 54.172.
sudarśana-cakra 34.S10.
sunṛtānām 51.112.
sundara 79.561.
sunvanti 79.374.
suparṇa 3.147; 22.40; 79.4; 81.1.
suparṇā 4.28; 58.59; 81.348.
supeśas 51.113.
subrahmaṇya 54.7.
sumatīnām 51.112.
su-meka 79.195.
suyamā 51.113.
surasā 79.526.
surā 50.239; 54.66; 73.31, 46, 80; 77.6; 79.464.
surāpāna 54.144.
suvarṇa 22.233; 72.39.
suvarsana 50.267.
suveda 14.4.
suśarman 79.410.
suṣupti 22.75.
sūkṣma 62.79; 80.214.
sūtra 77.66.
sūrya 59.1; 79.463; 82.5, 616.
sūryasya duhitā 38.29; 39.40.
sūryā 81.295, 296.
sūryopāsanā 51.146.
sṛ 79.566.
sṛj 79.489.
sṛjanaśakti 79.407.
sṛṇi-sṛṇī 79.640.
sṛṣṭi 33.55; 59.28.
sṛṣṭijñāna 59.25.
sṛṣṭinirmāṇa 59.26.
sṛṣṭiprakriyā 59.24.
sṛṣṭiracanā 59.31.
sṛṣṭirūpā 80.6.
sṛṣṭividyā 34.50; 78.9.
sṛṣṭi-saṁvat 59.32.
sedh 79.26.
senā 30.57; 45.166; 65.20.
sebhu 79.82.
sevā 80.55.
sehu 79.82.
sainya-vyavasthā 73.101.
sairya 79.345.
so-aham-som-om 79.164.
soma 42.87; 50.231, 271; 54.78, 146; 59.1; 73.31, 46; 79.264.
somakrayaṇī 56.10.
somakrīḍā 80.129.
somān 79.264.
somin 79.264.
sautrāmaṇī 54.144.
saudāmanī 79.258.
saumanasya 80.260.
skanda-skandha 79.491.
starī 45.106.
starya 79.30.
staryādhvarya 79.30.
stave 41.28.
stāman 79.442.
stāmu 79.638.
stip 79.101.
stim 79.101.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

stuti 26.59.
stūpa 74.32; 80.187.
str 79.419, 637.
stṛhaṇam 79.285.
stotṛ 50.164.
stotra 37.37.
stobha 37.37.
strī 79.142, 387, 545, 566.
sthāṇu 53.122.
sthānin 25.347.
sthālī 83.117.
sthāsnu 41.4.
sthīlā 79.441.
sthūṇā 54.36.
snapana 56.49.
snātaka 73.67.
snāna 24.29.
snāyati 81.20.
snihan 79.82.
snu 79.82.
snuh 79.82.
snuhan 79.82.
snuhi 79.82.
sparśamithuna 80.81.
spūrj 79.354.
spṛśya 14.4.
sphoṭa 80.133.
sma 3.213.
smara 11.43.
smaśāna 73.50.
smṛti 48.294.
syand 79.26.
syamantaka 53.63.
syona 79.22; 87.174.
sruc 79.199, 607.
sruva 79.199, 607.
sruvā 79.199.
srehu 79.82.
svaḥ 52.26.
svakṛta 79.121.
svataḥpramāṇa 34.31, 137.
svataḥprāmāṇya 30.171.
svadhā 45.184; 79.404; 80.456.
svadhiti 79.404.
svan 79.374.
svap 45.146; 62.17.
svapna 62.17; 80.161.
svayaṁvara 68.17, 41.
svayamātṛṇṇā 54.139, 278.
svara 19.6; 23.57; 37.13, 37.
svarabhakti 43.193.
svarāṭ 71.66.
svarādi 42.24.
svarita 9.4; 23.57; 37.5, 6, 18, 40, 102.
svaru 53.122.
svarga 79.343, 399.
svarṇara 80.416.
svardṛś 79.462.
svarloka 80.224.
svavṛj 79.18.
svavṛṣṭi 79.18.
sva-śākhā 54.233.
svasar 79.387.
svasti 3.1; 34.1; 79.333.
svastika 80.428.
svādu 3.147.
svāmin 79.152.
svārājya 54.177; 71.20.
svārthika 25.114, 320.
svāhā 79.618.
svāhākāra 54.171.
sviṣṭakṛt 54.191, 312.
sveda 14.4.

haṁsa 79.464, 617.
hata-hatha 79.491.
han 79.50.
hanū 79.452B.
hannuman 82.40.
hapta-hindu 79.26.
hayagrīva 80.447.
harī 42.87; 50.225, 231, 271; 79.265, 320, 464.
harita 79.320.
haritavarṇaka 79.265.
hariṇa 54.17.
hariyūpīyā 82.41.
havana 54.323.
haviryāga 79.384.
hav(ī) 79.386.
havyavāhana 50.8.
hasta 79.165.
hastagrābha 3.27.

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

hastin 79.547.
hastimṛga 74.7.
hiṁkāra 19.6; 54,63; 62.79.
hindu 79.26; 81.360.
hindu-dharma 82.117.
hima 79.101.
himabudhna 84.18.
hiraṇāna 79.186.
hiraṇmaya 48.108.
hiraṇya 72.39; 79.481.
hiraṇyagarbha 20.227; 48.108; 80.124, 155, 190.
hiraṇyapiṇḍa 72.41.
hiraṇyastūpa 80.411.
hu 79.317.
huṁkāra 54.63.
hū 79.317.
hṛd 3.237; 42.35; 79.580.
hṛdaya 62.79; 80.454.
hṛṇīta 39.14.
hetu 18.6; 80.463.
heda 79.580.
hotṛ 54.25; 81.296.
homa 3.27; 7.32; 54.283.
hautra 54.188, 191.
hnu 79.214.
hradayyaḥ 25.194.
hradavyā 25.194.
hrūḍu 79.645.
hlī-ka 79.195.
hvayati 79.214.
hvar 45.251.
hvara 79.317.
hvṛ 87.179.

079351
पुस्तकालय

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

COMPILED

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

GURUKUL KANGRI LIBRARY

	Signature	Date
Accession		31/3/94
Classification		
Cataloguing	PCTs	8/9/94
Tag etc	PCTs	
Binding		
F A R		17/1/99
Any other		
Checked		

Recommended By Dr. Bharat Bhushan.

STOCK VERIFY 2020 G.K.V. Library

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Digitized by Arya Samaj Foundation Chennai and eGangotri